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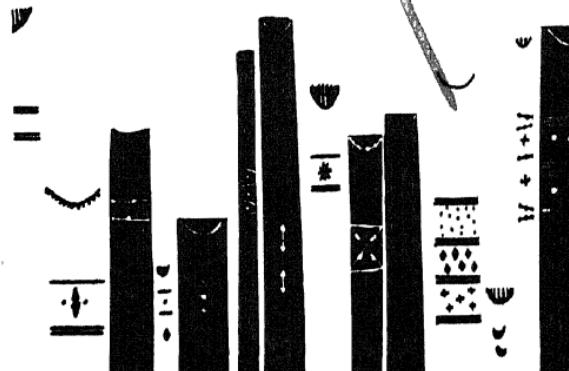
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DICTIONARY OF QUOTATIONS

LATIN

DICTIONARY
OF
QUOTATIONS
LATIN

BY
THOMAS BENFIELD HARBOTTLE

WITH AUTHORS AND SUBJECTS INDEXES



LONDON
SWAN SONNENSCHEIN & CO., LIMITED
NEW YORK: THE MACMILLAN CO.
1909

LATIN QUOTATIONS.

"A diis quidem immortalibus quae potest homini major esse poena,
furore atque dementia?"

CICERO. *De Haruspicum Responsis*, XVII., 39.

"What greater punishment can the immortal gods inflict on man than
madness or insanity?"

"A prima descendit origine mundi
Causarum series." LUCAN. *Pharsalia*, VI., 608.

"Even from the first beginnings of the world
Descends a chain of causes."

"A proximis quisque minime anteiri vult."

LIVY. *Histories*, VI., 34.

"Every one has a special objection to being excelled by his own relations."

"A se quisque orsus primum domum suam coërcuit; quod plerisque
hanc minus arduum est quam provinciam regere."

TACITUS. *Agricola*, XIX.

"Beginning with himself and his family, he first made himself master in
his own house; a thing which is, in many cases, as difficult as the
ruling of a province."

"Ab alio exspectes, alteri quod feceris." PUBLILIUS SYRUS, 1.

"Look to be treated by others as you have treated others."

"Ab ovo usque ad mala." HORACE. *Satires*, I., 8, 6.

"From the eggs to the apples." (From morning till night, in allusion to
the Roman *cena*.)

"Abiit, excessit, evasit, erupit." CICERO. *In Catilinam*, II., 1, 1.

"He is gone, he has fled, he has eluded our vigilance, he has broken
through our guards."

"Absentem laedit, cum ebrio qui litigat." PUBLILIUS SYRUS, 3.

"He who quarrels with a drunken man injures one who is absent."

"Absentem qui rodit amicum,
Qui non defendit alio culpante, solutos
Qui captat risus hominum, famamque dicacis,
Fingere qui non visa potest, commissa tacere
Qui nequit; hic niger est, hunc tu, Romane, caveto."

HORACE. *Satires*, I., 4, 81.

"He who maligns an absent friend's fair fame,
Who says no word for him when others blame,
Who courts a reckless laugh by random hits,
Just for the sake of ranking among wits,
Who feigns what he ne'er saw, a secret blahs.
Beware him, Roman! that man steals or stabs."—(Conington.)

“Absentes tinnitu aurium praesentire sermones de se receptum est.”
PLINY THE ELDER. *Natural History*, XXVIII., 5.

“It is generally admitted that the absent are warned by a ringing in the ears, when they are being talked about.”

“Abstineas igitur damnandis; hujus onim vel
Una potens ratio est, ne crimina nostra sequantur
Ex nobis geniti; quoniam dociles imitandis
Turpibus ac pravis omnes sumus.” JUVENAL. *Satires*, XIV., 38.

“Refrain then from doing ill; for one all-powerful reason, lest our children should copy our misdeeds; we are all too prone to imitate whatever is base and depraved.”

“Ac veluti magno in populo cum saepe coorta est
Seditio, saevitque animis ignobile volgus,
Jamque faces et saxa volant (furor arma ministrat);
Tum pictate gravem ac meritis si forte virum quem
Conspexore, silent, arrectisque auribus adstant;
Ille regit dictis animos, et pectora mulcet.”

VIRGIL. *Aeneid*, I., 148.

“As when sedition oft has stirred
In some great town the vulgar herd,
And brands and stones already fly—
For rage has weapons always nigh—
Then should some man of worth appear
Whose stainless virtue all revere,
They hush, they hist: his clear voice rules
Their rebel wills, their anger cools.”—(Conington.)

“Ac venerata Ceres, ita culmo surget alto,
Explicit vino contractae seria frontis.”

HORACE. *Satires*, II., 2, 124.

“And draughts to Ceres, so she'd top the ground
With good tall ears, our frets and worries drowned.”—(Conington.)

“Accendamque animos insani Martis amore.”

VIRGIL. *Aeneid*, VII., 550.

“I will inflame their minds with lust of furious strife.”

“Accendebat haec, onerabatque Sejanus, peritia morum Tiberii odia in
longum jaciens, quae recondereret auctaque promeret.”

TACITUS. *Annals*, I., 69.

“All this was inflamed and aggravated by Sejanus, who with his thorough comprehension of the character of Tiberius, sowed for a distant future hatreds which the emperor might treasure up and might exhibit when fully matured.”—(Church and Brodrribb.)

“Acceptissima semper
Munera sunt auctor quae pretiosa facit.”

OVID. *Heroides*, XVII., 71.

“Those gifts are ever most acceptable
Which take their value only from the giver.”

“Accipe nunc Danaum insidias, et criminis ab uno
Disce omnis.” VIRGIL. *Aeneid*, II., 65.

“Now listen while my tongue declares
The tale you ask of Danaan snares,
And gather from a single charge
Their catalogue of crimes at large.”—(Conington.)

“Accipitri timidas credis, furioso, columbas?
P'lenuin montano credis ovile lupo?” OVID. *De Arte Amandi*, II., 363.

“Madman! Wouldst trust the hawk with timid doves,
Or with the crowded fold, the mountain wolf?”

“Acclinis falsis animus meliora recusat.” HORACE. *Satires*, II., 2, 6.
“The mind inclined to what is false recoils from better things.”

“Acerrima proximorum odia.” TACITUS. *History*, IV., 70.
“No hatred is so bitter as that of near relations.”

“Acherontis pabulum.” PLAUTUS. *Casina*, Act II., Sc. I., 12.—(Cleastrata.)
“Food for Acheron.”

“Acribus initiis, incuriosi fine.” TACITUS. *Annals*, VI., 17.
“Keen at the start, but careless at the end.”

“Acta deos nunquam mortalia fallunt.” OVID. *Tristia*, I., 2, 97.
“Nought that men do can e'er escape the gods.”

“Actum, aiunt, no agas.” TERENCE. *Phormio*, Act II., Sc. III., 72.—(Demipho.)
“What is done let us leave alone.”

“Acta ne agamus; reliqua paremus.” CICERO. *Ad Atticum*, IX., 6, 7.
“Let us not go over the old ground, but rather prepare for
what is to come.”

“Actutum fortunae solent mutarier. Varia vita est.” PLAUTUS. *Truculentus*, Act II., Sc., I., 9.—(Astaphium.)

“Forsooth our fortunes are most variable. Life is full of change.”

“Ad auctores reddit
Sceleris coacti culpa.” SENeca. *Troades*, 880.—(Helen.)
“The blame falls on the instigators when a crime is committed under com-
pulsion.”

“Ad damnum adderetur injuria.” CICERO. *Pro Tullio*, XVII., 41.
“That would be adding insult to injury.”

“Flagitio additis
Damnum.” HORACE. *Odes*, III., 5, 26.

“You are adding injury to infamy.”

“Quid facies tibi,
Injuriaque qui addideris contumeliam?”

PHAEDRUS. *Fables*, V., 3, 4.
“What will you do to yourself, seeing that you are adding insult
to injury?”

“Ad Kalendas Graecas.” AUGUSTUS. (*Suetonius, II., 87.*)

“At the Greek Kalends.”

“Ad Graecas, bone rex, fient mandata Kalendas.”

QUEEN ELIZABETH. *Reply to the envoys of Philip of Spain.*

“Your commands, noble king, shall be obeyed at the Greek Kalends.”

“Ad majorem Dei gloriam.” *Canones et Decreta Concilii Tridentini.*

“To the greater glory of God.”

“Ad omnia alia aetate sapimus rectius;

Solum unum hoc vitium senectus adfert hominibus;

Attentiores sumus ad rem omnes quam sat est.”

TERENCE. *Adelphi, Act V., Sc. III., 46.*—(*Micio.*)

“In all matters else

Increase of age increases wisdom in us;

This only vice age brings along with it;

‘We’re all more worldly-minded than we need.’”

—(*George Colman.*)

“Ad quae noscenda iter ingredi, transmittere mare solemus, ea sub oculis posita negligemus.”

PLINY THE YOUNGER. *Letters, VIII., 20.*

“We are always ready to take a journey or to cross the seas for the purpose of seeing things to which, if they are put before our eyes, we pay no attention.”

“Ad tristem partem strenua est suspicio.” PUBLILIUS SYRUS, 6.

“A suspicious mind always looks on the black side of things.”

“Ad unguem

Factus homo.”

HORACE. *Satires, I., 5, 82.*

“A gentleman to the finger tips.”

“Ad vivendum velut ad natandum is melior qui onere liberior.”

APULEIUS. *De Magia, XXI.*

“He is the better equipped for life, as for swimming, who has the less to carry.”

“Adde

Voltum habitumque hominis, quem tu vidisse beatus

Non magni pendis, quia contigit.”

HORACE. *Satires, II., 4, 91.*

“Then the man’s look, his manner—these may seem

Mere things of course, perhaps, in your esteem,

So privileged as you are.”—(*Conington.*)

“Addito salis grano.”

PLINY THE ELDER. *Natural History, XXIII., 77.*

“With the addition of a grain of salt.”

(*Hence, probably, the phrase, “Cum grano salis”.*)

“Adeo facilius est multa facere quam diu.”

QUINTILIAN. *De Institutione Oratoria, I., 12, 7.*

“It is much easier to try one’s hand at many things, than to concentrate one’s powers on one thing.”

“Adeo in teneris consuescere multum est.”

VIRGIL. *Georgics, II.*, 272.

“Such force hath custom tender plants upon.”—(J. B. Rose.)

“Adeo maxima quaeque ambigua sunt, dum alii quoquo modo auditam pro compertis habont, alii vera in contrarium vertunt, et gliscit utrumque posteritate.”

TACITUS. *Annals, III.*, 19.

“So obscure are the greatest events, as some take for granted any hearsay, whatever its source, others turn truth into falsehood, and both errors find encouragement with posterity.”—(Church and Brodribb.)

“Adeo res redit

Si quis quid reddit, magna habonda 'st gratia.”

TERENCE. *Phormio, Act I., Sc. II.*, 5.—(Davus.)

“If a man pays you what he owes, you're much Beholden to him.”—(George Colman.)

“Adeo sanctum est vetus omne poema.”

HORACE. *Epistolae, II.*, 1, 54.

“So holy a thing is every ancient poem.”

“Adeo virtutes iisdem temporibus optime aestimantur quibus facilime gignuntur.”

TACITUS. *Agricola, I.*

“Virtues are held in the highest estimation in the very times which most readily bring them forth.”

“Adeone homines imminutarier

Ex amore, ut non cognoscas eundem esse?”

TERENCE. *Eunuchus, Act II., Sc. I.*, 19.—(Parmeno.)

“That love

Should so change men, that one can hardly swear
They are the same!”—(George Colman.)

“Adhuc neminem cognovi poetam . . . qui sibi non optimus videretur.
Sic se res habet; te tua, me delectant mea.”

CICERO. *Tusculanae Disputationes, V.*, 22, 68.

“I have never yet known a poet who did not think himself the greatest in the world. That is the way of things; you take delight in your works, I in mine.”

“Adhuc sub iudice lis est.”

HORACE. *De Arte Poetica*, 78.

“The case is still before the court.”

“Adhuc tua messis in herba est.”

OID. *Heroides, XVII.*, 268.

“Your harvest is still in the blade.”

“Adibo hunc, quem quidem ego hodie faciam hic arietem
Phryxi: itaque tondebo auro usque ad vivam cutem.”

PLAUTUS. *Bacchides, Act II., Sc. III.*, 7.—(Chrysalus.)

“I'll go to him whom I intend to make

Phrixus's ram to-day: for of his gold

I'll shear him to the quick.”—(Bonnell Thornton.)

“Admoneri bonus gaudet; pessimus quisque correctorem asperrime patitur.”

SENECA. *De Ira, III.*, 36, 4.

“The good man loves reproof; the bad man will never bear correction patiently.”

“Adolescens cum sis, tum cum est sanguis integer,
Rei tuae quaerondae convenit operam ducere;
Demum igitur, quum senex sis, tunc in otium
Te colloces, dum potestur; id jacta lucro sit
Quod vivis.” PLAUTUS. *Mercator, Act III., Sc. II.*, 7. — (Demipho.)

“While you are lusty, young and full of blood,
You ought to toil and labour for a fortune;
But in old age, be happy, while you may,
And render all your latter years clear gain.”

— (Bonnell Thornton.)

“Adolescentes mihi mori sic videntur, ut quum aquae multitudine vis
flammariae opprimitur; senes autem sic, ut cum sua sponte, nulla
adhibita vi, consumptus ignis extinguitur.”

CICERO. *De Senectute, XIX.*, 71.

“The death of the young seems to me to resemble the sudden extinction of
a flame with volumes of water; the old seem rather to die as a fire
which flickers out of itself.”

“Adspice late
Florentes quondam luxus quas verterit urbes.
Quippe nec ira deum tantum, nec tela, nec hostes,
Quantum sola noces animis illapsa, voluptas.”

SILIUS ITALICUS. *Punica, XV.*, 92.

“Look far and wide, how many flourishing cities has luxury overthrown.
Not the anger of the gods, nor armed enemies are so to be dreaded as
thou, O Pleasure, once thou hast crept into the hearts of men.”

“Adulandi gens prudentissima laudat
Sermonem indocti, faciem deformis amici.”

JUVENAL. *Satires, III.*, 86.

“The most cunning flatterer is he who praises the conversation of the un-
learned, and the features of the ill-favoured.”

“Adulationi foedum crimen servitutis, malignitati falsa species liber-
tatis inest.”

TACITUS. *History, I.*, 1.

“To flattery there attaches the shameful imputation of servility, to ma-
lignity the false appearance of independence.”

— (Church and Brodrribb.)

“(Nam quae inscitia est),
Advorsum stimulum calcet.”

TERENCE. *Phormio, Act I., Sc. II.*, 28. — (Davus.)

“What a foolish task
To kick against the pricks.” — (George Colman.)

“Aedepol nae nos sumus mulieres inique aequa omnes invisa viris,
Propter paucas; quae omnes faciunt dignas ut videamur malo.”

TERENCE. *Hecyra, Act II., Sc. III.*, 1. — (Sostrata.)

“How unjustly
Do husbands stretch their causeres to all wives
For the offences of a few, whose vices
Reflect dishonour on the rest!” — (George Colman.)

“Aedificare casas, plostello adjungere mures,
Ludere par impar, equitare in arundine longa,
Si quem delectet barbatum ; amentia verset.”

HORACE. *Satires, II., 3, 247.*

“To ride a stick, to build a paper house,
Play odd and even, harness mouse and mouse :
If a grown man professed to find delight
In things like these, you'd call him mad outright.”

—(Conington.)

“Aegris
Nil movisse salus rebus.” SILIUS ITALICUS. *Punica, VII., 394.*

“In evil case, there's safety in inaction.”

“Aegroto, dum anima est spes esse dicitur.”

CICERO. *Ad Atticum, IX., 10, 3.*

“As the saying is, while there is life there is hope.”

“Acqua lego necessitas
Sortitur insignes et imos ;
Omne capax movet urna nomen.”

HORACE. *Odes, III., 1, 14.*

“Death takes the mean man with the proud ;
The fatal urn has room for all.”—(Conington.)

“Aequo animo e vita, quum ea non placet, tanquam e theatro,
excamus.” CICERO. *De Finibus, I., 15, 49.*

“If life is distasteful to us, let us leave it as calmly as though we were
leaving the theatre.”

“Aequum est, tenere per fidem quod creditum est,
Ne bene morenti sit malo benignitas.”

PLAUTUS. *Cistellaria, Act IV., Sc. II., 94.*—(Haliska.)

“Safe to return what once is given in trust
Is just and right ; else the benevolent
Suffers, who did the kindness.”—(Bonnell Thornton.)

“Aera nitent usu ; vestis bona quaerit habori ;

Canescunt turpi tecta relicta siti.” OVID. *Amores, I., 8, 51.*

“Brass shines with use ; good garments should be worn ;
Deserted houses soon in ruins fall.”

“Aesopi ingenio statuam posuere Attici,
Servumque collocarunt aeterna in basi,
Patere honoris sciront ut cunctis viam,
Nec generi tribui, sed virtuti, gloriam.”

PHAEDRUS. *Fables, II., Epilogue, 1.*

“The Athenians raised a statue to the genius of Aesop, and placed the
slave on an imperishable pedestal, to show that the path of honour is
open to all, and that glory is the attribute of worth and not of
lineage.”

“Aestuat ingens
Imo in corde pudor mixtoque insanis luctu
Et furiis agitatus amor et conscientia virtus.”

VIRGIL. *Aeneid, XII., 666.*

“Fierce boils in every vein
Indignant shame and passion blind,
The tempest of the lover's mind,
The soldier's high disdain.”—(Conington.)

“Aetas parentum, pejor avis, tulit
 Nos nequiores, mox datus
 Progeniem vitiosiorem.” HORACE. *Odes, III.*, 6, 46.

“Viler than grandsires, sires beget
 Ourselves, yet baser, soon to curse
 The world with baser offspring yet.”—(Conington.)

“Agamus, igitur, pingui, ut aiunt, Minorva.” CICERO. *De Amicitia, V.*, 19.

“Let us bring to bear our plain mother wit.”

“Agedum virtus antecedat, tutum erit omne vestigium.” SENECA. *De Vita Beata, XIII.*, 5.

“If virtue precede us every step will be safe.”

“Agnosco veteris vestigia flammae.” VIRGIL. *Aeneid, IV.*, 28.

“E'en in these ashen embers cold
 I feel the spark I felt of old.”—(Conington.)

“Ah! crudele genus, nec fidum femina nomen!
 Ah! pereat, didicit fallere si qua virum!” TIBULLUS. *Elegies, III.*, 4, 61.

“Ah cruel race! ah faithless name of woman!
 Ah, death to her who learns man to deceive.”

“Ah miser! etsi quis primo perjuria celat,
 Sera tamen tacitis Poena venit pedibus.” TIBULLUS. *Elegies, I.*, 9, 8.

“Unhappy man! though you at first conceal
 Your perjuries, yet punishment at last
 Creeps on with silent feet.”

“Ah! nimium faciles, qui tristia crimina caedis
 Fluminea tolli posse putatis aqua.” OVID. *Fasti, II.*, 45.

“Too easy those who think that murder's stain
 May be by river water washed away.”

“Aleator, quanto in arte melior, tanto nequior.” PUBLILIUS SYRUS, 502.

“A gamester, the greater master he is in his art, the worse man he is.”
 —(Bacon.)

“Alia initia e fine.” PLINY THE ELDER. *Natural History, IX.*, 65.

“From the end spring new beginnings.”

“Aliae nationes servitutem pati possunt; populi Romani res est propria
 libertas.” CICERO. *Philippica, VI.*, 7, 19.

“Other nations may be able to endure slavery; but liberty is the very
 birthright of the Roman people.”

“Aliena nobis, nostra plus aliis placent.” PUBLILIUS SYRUS, 9.

“We desire what belongs to others, while others covet rather our possessions.”

“ Aliquis de gente hircosa Centurionum
Dicat; quod satis est sapio mihi, non ego euro
Esse quod Arcesilas, aerumnosique Solones.”

PERSIUS. *Satires*, III., 77.

“ Some bearded captain
May say: ‘What is enough for me I know;
And I have no desire to imitate
Arcesilaus or some careworn Solon.’”

“ Aliter catuli longe oient, aliter sues.”

PLAUTUS. *Epidicus*, Act IV., Sc. II., 9.—(*Philippa*.)

“ Puppies and pigs have a very different smell.”

“ Alitur vitium, vivitque tegendo,
Dum medicas adhibere manus ad vulnera pastor
Abnegat, aut meliora deos sedet omnia possens.”

VIRGIL. *Georgics*, III., 454.

“ Give ills their vent, worse by concealment made,
The while the shepherd, sitting in the shade,
Doth supplicate the heavens above for aid.”—(*J. B. Rose*.)

“ Aliud est male dicere, aliud accusare. Accusatio crimen desiderat,
rem ut definiat, hominem ut notet, argumento probet, teste con-
firmet. Maledictio autem nihil habet propositi praeter con-
tumeliam.”

CICERO. *Pro Caelio*, III., 6.

“ To slander is one thing, to accuse another. Accusation implies definition
of the charge, identification of the person, proof by argument, con-
firmation by witnesses. Slander has no other object than the injury
of a reputation.”

“ Alium silere quod voles, primus sile.”

SENECA. *Phaedra*, 884.—(*Phaedra*.)

“ If you know aught another should not tell, then tell it not yourself.”

“ Alius est fructus artis, alias artificii: artis est fecisse quod voluit,
artificii fecisse cum fructu. Perfecit opus suum Phidias, etiamsi
non vendidit.”

SENECA. *De Beneficiis*, II., 88, 2.

“ There is this difference between the products of the artist and of the
craftsman: the artist produces what he himself finds good, the crafts-
man what is profitable. Phidias, for instance, finished his work with
the greatest care, even though he did not sell it.”

“ Aliusque et idem.”

HORACE. *Carmen Seculare*, 10.

“ Another, yet the same.”

“ Alta sedent civilis vulnera dextrae.”

LUCAN. *Pharsalia*, I., 82.

“ Deep-seated are the wounds dealt out in civil brawls.”

“ Alter remus aquas, alter tibi radat arenas;

Tutus eris. Medio maxima turba mari est.”

PROPERTIUS. *Elegies*, IV., 2, 28 (III., 8, 28).

“ Sweep with one oar the waves, with one the sands;
Thus shall you safety find. The roughest seas
Are far from land.”

“Amor non talia curat.” VIRGIL. *Eclogues, X., 28.*
 “Love cares not for such trifles.”

“Amor sceleratus habendi.” OVID. *Metamorphoses, I., 131.*
 “The criminal love of riches.”

“Amoto quacramus seria ludo.” HORACE. *Satires, I., 1, 27.*
 “We will try
 A graver tone, and lay our joking by.”—(Conington.)

“Amphitryo, miserrima istaacc miseria est servo bono,
 Apud herum qui vera loquitur, si id vi verum vincitur.” PLAUTUS. *Amphitryo, Act II., Sc. I., 43.*—(Sosia.)
 “Of all grievances
 This is most grievous to a trusty servant:
 That though he tell his master truth, the truth
 He is beat out of by authority.”—(Bonnell Thornton.)

“Amphora coepit
 Institui, currente rota cur urceus exit?” HORACE. *De Arte Poetica, 21.*
 “That crockery was a jar when you began;
 It ends a pitcher.”—(Conington.)

“Ampliat aetatis spatium sibi vir bonus. Hoc est
 Vivere bis vita posse priore frui.” MARTIAL. *Epigrams, X., 28, 7.*
 “A good man has a double span of life,
 For to enjoy past life is twice to live.”

“An male sarta
 Gratia nequicquam coit et rescinditur?” HORACE. *Epistolae, I., 8, 31.*
 “Is that ugly breach in your good will
 We hoped had closed, unhealed and gaping still?”—(Conington.)

“An nescis longas regibus esse manus?” OVID. *Heroides, XVII., 166.*
 “Know you not how long are the arms of kings?”

“An quisquam est alius liber, nisi ducre vitam
 Oui licet ut voluit? Licet ut volo vivere; non sum
 Liberior Bruto?” PERSIUS. *Satires, V., 83.*
 “Is any other free than he who lives
 His life as he has wished? Let me but live
 According to my will; am I not then
 More free than Brutus?”

“An tu tibi
 Verba blanda esse aurum rere? dicta docta pro datis?” PLAUTUS. *Asinaria, Act III., Sc. I., 21.*—(Cleaeleta.)
 “Do you think
 A smooth persuasive tongue will pass with us
 For current coin? or that fine subtle speeches
 Will pass for presents?”—(Bonnell Thornton.)

“Anima est amica amanti ; si abest, nullus est ;

Si adest, res nulla 'st, ipsus est nequam et miser.”

PLAUTUS. *Bacchides*, Act II., Sc. II., 16. (Chrysulus.)

“A mistress is a lover's life and soul—

He's a mere nothing when she is away—

And if she's with him his estate will be

As mere a nothing just, and he himself

An inconsiderate wretch.”—(Bonnell Thornton.)

“Animae, quibus altera fato

Corpora debentur, Lethaci ad fluminis undam

Securos latices, et longa oblivia potant.”

VIRGIL. *Aeneid*, VI., 713.

“Those souls who for rebirth

By Fate are destined, drink from Lethe's stream

Draughts of forgetfulness and long oblivion.”

“(Apros,) animal propter convivia natum.”

JUVENAL. *Satires*, I., 141.

“The boar, an animal for banquets born.”

“Animasque in volnere ponunt.”

VIRGIL. *Georgics*, IV., 238.—(Of the bee.)

“They pierce and leave their lives within the wound.”

“Animi cultus ille erat ei quasi quidem humanitatis cibus.”

CICERO. *De Finibus*, V., 19, 54.

“This mental culture was as it were food to his higher nature.”

“Animi est enim omnis actio, et imago animi vultus, indices oculi.”

CICERO. *De Oratore*, III., 59, 221.

“All action is of the mind, and the mirror of the mind is the face, its index the eyes.”

“Animo vidit, ingenio complexus est, eloquentia illuminavit.”

VELLEIUS PATERCULUS. *Historia Romana*, II., 66.

—(Of Cicero.)

“His intelligence seized on a subject, his genius embraced it, his eloquence illuminated it.”

“Animula vagula, blandula,
Hospes comesque corporis,
Quae nunc abibis in loca;
Pallidula, rigidula, nudula,
Nec, ut soles, dabis jocos.”

HADRIAN. (*Aelius Spartianus, Hadriani Vita.*)

“Little, gentle, wandering soul,

Guest and comrade of the body,

Who departest into space,

Naked, stiff and colourless,

All thy wonted jests are done.”

“(Ut facile intelligi possit) Animum et videre et audire, non eas partes
quae quasi fenestrae sint animi.”

CICERO. *Tusculanae Disputationes*, I., 20, 46.

“It is the soul which sees and hears; not those parts of the body which
are, in a sense, the windows of the soul.”

“Animus aequus optimum est aerumnac condimentum.”

PLAUTUS. *Rudens*, Act II., Sc. III., 71.—(Trachalio.)

“A contented mind is the best sauce for trouble.”

“Aequam memento rebus in arduis

Servare mentem.” HORACE. *Odes*, II., 3, 1.

“An equal mind when storms o'ercloud

Maintain.”—(Conington.)

“Animus hominis dives, non arca appellari solet. Quamvis illa sit plena, dum te inanem videbo, divitem non putabo.”

CICERO. *Paradoxa*, VI., 1, 44.

“It is a man's mind and not his money chest which is called rich. Though your coffers be full, while I see you empty, I shall never consider you wealthy.”

“Animus quod perdidit optat,
At quo in praeterita se totus imagine versat.”

PETRONIUS ARBITER. *Satyricon*, cap. 128.

“The mind desires always what is lost,
Dwells ever in the shadow of the past.”

“Ante senectutem curavi ut bene viverem; in senectute ut bene moriar: bene autem mori est libenter mori.”

SENECA. *Epistolae*, LXI., 2.

“Before old age it was my care to live well; in old age it is my care to die well: for to die well is to die willingly.”

“Apertos

Bacchus amat collis.” VIRGIL. *Georgics*, II., 112.

“Bacchus loves the open hills.”

“Apex est autem senectutis auctoritas.”

CICERO. *De Senectute*, XVII., 60.

“The crown of old age is authority.”

“Apparent rari nantes in gurgite vasto.” VIRGIL. *Aeneid*, I., 118.

“There in the vast abyss are seen

‘The swimmers few and far between.”—(Conington.)

“Aptari onus viribus debet, ne plus occupari quam cui sufficere possimus.” SENECA. *Epistolae*, CVIII., 2.

“The burden should be fitted to our strength, nor should more work be undertaken than we can fairly carry through.”

“Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium.”

TACITUS. *History*, V., 5.—(Of the Jews.)

“To each other they show an unswerving fidelity, and an ever-ready charity, but to all who are not of their race the bitterest hostility.”

“Apud fustitudinas fornicrepinas insulas,

Ubi vivos homines mortui incurvant boves.”

PLAUTUS. *Asinaria*, Act I., Sc. I., 21.—(Libanus.)

“Why in Club-island, and in Rattlechain,

Where your dead oxen gore your living men.”—(Bonnell Thornton.)

“Apud mensam plenam homini rostrum deliges.”

PLAUTUS. *Menacchmi, Act I., Sc. I., 13.*—(*Peniculus.*)

“Tie the man by the beak to a well-filled table.”

“Aqua haeret, ut aiunt.” CICERO. *De Officiis, III., 33, 117.*

“The water sticks, they say.”

“Aquam a pumice nunc postulas.”

PLAUTUS. *Persa, Act I., Sc. I., 43.* (Sagaristio.)

“You are trying to get water from a stone.”

“Aquam hercle plorat, quom lavat, profundere.”

PLAUTUS. *Aulularia, Act II., Sc. IV., 29.* (Strobilus.)

“He will even weep

To throw away the water he has washed with.”—(*Bonnell Thornton.*)

“Aquila non captat muscas.”

PROVERB. (*Erasmus, Adagiorum Chiliades, Contemptus et Vilitatis.*)

“Aquila non capit muscas.”

BACON. *The Jurisdiction of the Marshes.*

“An eagle does not catch flies.”

“(Quod dici solet,)

Aquilae senectus.”

TERENCE. *Heautontimorumenos, Act III., Sc. II., 9.*
—(*Syrus.*)

“As the proverb goes,
The old age of an eagle.”—(*George Colman.*)

“Arcades ambo

Et cantare pares et respondere parati.”

VIRGIL. *Eclogues, VII., 4.*

“Arcadians both, who'll sing and sing in turn.”

“Arcanum neque tu scrutaberis ullius unquam,
Commissumque teges, et vino tortus et ira.”

HORACE. *Epistolae, I., 18, 87.*

“Avoid all prying; what you're told keep back,
Though wine or anger put you on the rack.”—(*Conington.*)

“Arcus . . .

Si nunquam cesses tendere, mollis erit.”

OVID. *Heroides, IV., 91.*

“The bow . . .

If it be ne'er unbent, will lose its power.”

“Corrumpes arcum, semper tensum si habueris,
At si laxaris, quum voles erit utilis.”

PHAEDRUS. *Fables, III., 14, 10.*

“The bow soon breaks if it be always strung;
Unbend it, and 'twill serve you at your need.”

“Ardua enim res famam praecipitantem retrovertere.”

BACON. *De Augmentis Scientiarum, VIII., 2.*

“Tis a hard thing to prop up a falling reputation.”

“ Ardua per praeceps gloria vadit iter.
Hectora quis nosset, si felix Troia fuisset?
Publica virtuti per mala facta via est.”

OVID. *Tristia, IV.*, 3, 74.

“ Steep is the road aspiring glory treads;
Had Troy been happy, none had Hector known;
But valour's path is hewn through public woes.”

“ Ardua res hacc est opibus non tradere mores.”

MARTIAL. *Epigrams, XI.*, 5, 3.

“ ‘Tis a hard task not to surrender morality for riches.”

“ Argentum accepi; dote impiorum vendidi.”

PLAUTUS. *Asinaria, Act I.*, Sc. I., 74.—(Demacnetus.)

“ I have taken the money: I have sold my authority for a dowry.”

“ Argentum oīχεται.”

PLAUTUS. *Trinummus, Act II.*, Sc. IV., 17.—(Stasimus.)

“ The money goes.”

“ Argilla quidvis imitaberis uda.”

HORACE. *Epistolae, II.*, 2, 8.

“ Soft clay, you know, takes any form you please.”—(Conington.)

“ Arma impia sumpsi.”

VIRGIL. *Aeneid, XII.*, 81.

“ I have ta'en arms in an unholy cause.”

“ Arma non servant modum,
Nec temperari facile nec reprimi potest
Stricti ensis via.”

SENECA. *Hercules Furens*, 407.—(Lycurus.)

“ Armed hands observe no limits. None can soothe
Or check the drawn sword's fury.”

“ Arma tenenti
Omnia dat qui justa negat.”

LUCAN. *Pharsalia, I.*, 348.

“ To him who comes in arms
He all things gives who justice would refuse.”

“ Arma virumque cano.”

VIRGIL. *Aeneid, I.*, 1.

“ Arms sing I, and the man.”

“ Armat spina rosas, mella tegunt apes,
Crescunt difficili gaudia jurgio,
Acceditque magis, quae refugit, Venus,
Quod flenti tuleris, plus sapit, osculum.”

CLAUDIANUS. *In Nuptias Honorii, IV.*, 10.

“ Thorns arm the rose, the bees their honey hide,
And lovers' quarrels lead to keener joys;
The love that's half refused inflames the more,
Sweetest the kiss that's stol'n from weeping maid.”

“ Ars adeo latet arte sua.”

OVID. *Metamorphoses, X.*, 252.

“ So art lies hid by its own artifice.”

“ Ubicunque ars ostentatur, veritas abesse videatur.”

QUINTILIAN. *De Institutione Oratoria, IX.*, 3, 102.

“ Wherever art displays itself, there would seem to be an absence
of truth.”

“Ars aemula naturae.” APULEIUS. *Metamorphoses*, II., 4.

“Art is nature's rival.”

“Artes serviunt vitae; sapientia imperat.” SENECA. *Epistolae*, LXXXV., 32.

“The arts are the servants of life; wisdom its master.”

“Artibus ingenuis, quarum tibi maxima cura est,
Pectora mollescunt, asperitasque fugit.” OVID. *Epistolae ex Ponto*, I., 6, 7.

“The nobler arts, which are thy chiefest care,
Soften our natures and dispel all rudeness.”

“Artifex est etiam cui ad exercendam artem instrumenta non suppetunt.” SENECA. *De Beneficiis*, IV., 21, 3.

“A man may well be an artist though the tools of his craft be not in his possession.”

“Arva, beata

Petamus arva, divites et insulas,
Reddit ubi Cererem tellus inarata quotannis,
Et imputata floret usque vinea.” HORACE. *Epodes*, 16, 41.

“Seek we those blessed fields, those islands rich,
Where earth, though all untilled, each year doth yield
Great store of grain, and where the vine, unpruned
Yet ceases not to bloom.”

“Arva nova Neptunia caede rubescunt.”

VIRGIL. *Aeneid*, VIII., 696.

“Neptune's plains run red with new-shed blood.”

“Asperius nihil est humili, quum surgit in altum.”

CLAUDIANUS. *In Eutropium*, I., 181.

“None is more severe
Than the low-born, when raised to high estate.”

“Aspice, ut insignis spoliis Marcellus opimis
Ingreditur, victorque viros supereminet omnes !”

VIRGIL. *Aeneid*, VI., 855.

“Lo, great Marcellus ! see him tower,
With kingly spoils in conquering power,
The warrior host above !”—(Conington.)

“Assiduus in oculis hominum fuerat; quae res minus verendos magnos
homines ipsa satietate facit.” LIVY. *Histories*, XXXV., 10.

“He was always before men's eyes; a course of action which, by increasing our familiarity with great men, diminishes our respect for them.”

“At mihi quod vivo detraxerit invida turba,
Post obitum duplici fenore reddet honos,
Omnia post obitum fingit majora vetustas;
Majus ab exsequiis nomen in ora venit.”

PROPERTUS. *Elegies*, IV., 1, 21 (III., 1 and 2).

“All that the envious herd has ta'en from me in life
Fame will restore with interest after death;
For after death age all things magnifies,
And greater sounds the buried poet's name
Upon men's lips.”

“At non ingenio quae situm nomen ab aeo
Excidet; ingenio stat sine morte ducus.”

PROPERTIUS. *Elegies*, IV., 1, 63 (III., 1 and 2).

“The name by genius earned dies not with time;
The lustre shed by genius knows no death.”

“At nos hinc alii sitientes ibimus Afros,
Pars Scythiam et rapidum Crotac veniemus Oaxem,
Et penitus toto divisos orbe Britannos.” VIRGIL. *Eclogues*, I., 65.

“Hence some will seek out Afric's thirsty shores,
Some Scythia, or Oaxes' rapid stream,
Or Britain, that's from all the world shut off.”

“At nunc desertis cessant sacraria lucis;
Aurum omnes victa jam pietate colunt.
Auro pulsa fides, auro venalia jura:
Aurum lex sequitur, mox sine lege pudor.”

PROPERTIUS. *Elegies*, IV., 12 (III., 18), 47.

“The groves, deserted, mourn their wonted rites.
All piety is dead: our God is Gold;
By Gold is faith destroyed and justice bought;
The Law is Gold's obsequious follower,
While modesty is of all law bereft.”

“At, pater ut gnati, sic nos debemus amici,
Si quod sit vitium non fastidire.” HORACE. *Satires*, I., 3, 43.

“Come let us learn how friends at friends should look,
By a leaf taken from a father's book.”—(Conington.)

“At qui legitimum cupiet fecisse poema,
Cum tabulis animum censoris sumet honesti.”

HORACE. *Epistolae*, II., 2, 109.

“He who meditates a work of art,
Oft as he writes, will act the censor's part.”—(Conington.)

“At regina dolos (quis fallere possit amantem?)
Praesensit, motusque exceptit prima futuros,
Omnia tuta timens.” VIRGIL. *Aeneid*, IV., 296.

“But Dido soon—can aught beguile
Love's watchful eye?—perceived his wile;
She feels each stirring of the air,
And e'en in safety dreads a snare.”—(Conington.)

“At simul atras
Ventum est Esquiliis, aliena negotia centum
Per caput et circa saliunt latus.” HORACE. *Satires*, II., 6, 82.

“But when I get
To black Esquiliæ, trouble waits me yet:
For other people's matters in a swarm
Buzz round my head, and take my ears by storm.”—(Conington.)

“Auctoritas in pondere est.”

PLINY THE ELDER. *Natural History*, XXXVII., 10.

“Authority is in weight.”

“Audacter calumniare, semper aliquid haeret.”

BACON. *De Augmentis Scientiarum*, VIII., 2.

“Hurl your calumnies boldly; something is sure to stick.”

“Audax omnia perpeti

Gens humana ruit per vetitum nefas.”

HORACE. *Odes*, I., 8, 25.

“Daring all their goal to win,
Men tread forbidden ground, and rush on sin.”—(Conington.)

“Aude aliquid brevibus Gyaris, et carcere dignum

Si vis esse aliquis; probitas laudatur et alget.”

JUVENAL. *Satires*, I., 73.

“If you would be successful, something dare
That shall deserve a little term in gaol;
For honesty is praised, and left to pine.”

“Aude, hospes, contemnere opos, et te quoque dignum

Finge deo, rebusque veni non asper egenis.”

VIRGIL. *Aeneid*, VIII., 364.

“Thou too take courage, wealth despise,
And fit thee to ascend the skies,
Nor be a poor man's courtesies
Rejected or disdained.”—(Conington.)

Audendo magnus tegitur timor.” LUCAN. *Pharsalia*, IV., 702.

“A show of daring oft conceals great fear.”

“Auditis? an me ludit amabilis

Insania?”

HORACE. *Odes*, III., 4, 5.

“You hear me? or is this the play
Of fond illusion?”—(Conington.)

“Auferre, trucidare, rapere falsis nominibus imperium, atque ubi
solitudinem faciunt pacem appellant.”

TACITUS. *Agricola*, XXX.

“Robbery, murder, outrage are often dignified by the false name of gov-
ernment. They make a solitude and call it peace.”

“Auream quisquis mediocritatem

Diligit, tutus caret obsoleti

Sordibus tecti, caret invidenda

Sobrius aula.”

HORACE. *Odes*, II., 10, 5.

“Who makes the golden mean his guide,
Shuns miser's cabin, foul and dark,
Shuns gilded roofs, where pomp and pride
Are envy's mark.”—(Conington.)

“Aures nostras audita velocius quam lecta practereunt.”

AUSONIUS. *Idyllia*, III., *Hesperio filio*.

“Things that we hear pass quicker from our minds
Than what we read.”

“Aureus hanc vitam in terris Saturnus agebat.”

VIRGIL. *Georgica*, II., 538.

“Thus golden Saturn lived his life on earth.”

“(Immo, id quod aiunt,) Auribus tenebo lupum.”

TERENCE. *Phormio, Act III., Sc. II., 21.*—(Antipho.)

“I have, indeed,

As the old saying goes, a wolf by the ears.”—(George Colman.)

“Aurum et inutile,

Summi materiem mali.”

HORACE. *Odes, III., 24, 48.*

“Useless gold, the cause of direst ill.”

“Aurum huic olet.”

PLAUTUS. *Aulularia, Act II., Sc. II., 39.*—(Euclio.)

“He smells the money.”

“Aurum irrepertum, et sic melius situm

Quuin terra celat, spernere fortior

Quam cogere humanos in usus

Omne sacrum rapiente dextra.” HORACE. *Odes, III., 3, 49.*

“Of strength more potent to disdain

Hid gold, best buried in the mine,

Than gather it with hand profane,

That for man's greed would rob a shrine.”—(Conington.)

“Aurum per medios ire satellites

Et perrumpere amat saxa, potentius

Ictu fulmineo.”

HORACE. *Odes, III., 16, 9.*

“Gold, gold can pass the tyrant's sentinel,

Can shiver rocks, with more resistless blow

Than is the thunder's.”—(Conington.)

“Auscultare disce, si nescis loqui.”

POMPONIUS BONONIENSIS. *Asina, Fragment I.*

“If you do not know how to talk, then learn to listen.”

“Aut amat aut odit mulier; nil est tertium.” PUBLILIUS SYRUS, 42.

“A woman either loves or hates; there is no third course.”

“Aut Caesar, aut nihil.”

Motto of Caesar Borgia.

“Either Caesar or nothing.”

“Aut nihil aut Caesar vult dici Borgia. Quidni?

Cum simul et Caesar possit et esse nihil.”

JACOPO SANNAZARO. *De Cesare Borgia (Carmina Poetarum Italorum, Vol. VIII., p. 444).*

“Cæsar or nothing? We are nothing loath

Thus to acclaim him; Caesar Borgia's both.”

“Aut ego profecto ingenio egregie ad miseras

Natus sum, aut illud falsum est, quod volgo audio

Dici, diem adimere aegritudinem hominibus.”

TERENCE. *Heautontimorumenos, Act III., Sc. I., 11.*

—(Menedemus.)

“Sure I'm by nature formed for misery

Beyond the rest of human kind, or else

“Tis a false saying, though a common one,

That 'time assuages grief'.”—(George Colman.)

“Aut insanit homo, aut versus facit.” HORACE. *Satires, II., 7, 117.*

“The man is mad, or else he's making verses.”

“Aut non tentaris, aut perfice.” OVID. *De Arte Amanti*, I., 389.
“Set not thy hand to the task, or else complete it.”

“Aut prodesse volunt, aut delectare poetae;
Aut simul et jucunda et idonea dicere vitae.”

HORACE. *De Arte Poetica*, 331.
“A bard will wish to profit or to please,
Or, as a *tertium quid*, do both of these.”—(Conington.)

“Aut virtus nomen inane est
Aut decus et pretium recte petit experiens vir.”

HORACE. *Epistolae*, I., 17, 41.

“Virtue's a mere name,

Or 'tis high venture that achieves high aim.”—(Conington.)

“Auxilia humilia firma consensus facit.” PUBLILIUS SYRUS, 43.
“Unity of aim gives strength to the feeblest aid.”

“Avaritia vero senilis quid sibi velit non intelligo. Potest enim quid-
quam esse absurdius quam quo minus viae restat, eo plus viatici
quacrerere?” CICERO. *De Senectute*, XVIII., 66.

“I can never understand avarice in an old man. For what can be more
absurd than to add more and more to the provision for your journey
as you draw nearer to its end?”

“Avaritiam si tollere vultis, mater ejus est tollenda, luxuries.”
CICERO. *De Oratore*, II., 40, 171.

“If you would banish avarice, you must first banish luxury, the mother
of avarice.”

“Avarus animus nullo satiatur lucro.”

SENECA. *Epistolae*, XCIV., 43.

“No wealth can satisfy the avaricious mind.”

“Crescit amor nummi quantum ipsa pecunia crevit.”

JUVENAL. *Satires*, XIV., 139.

“The love of money grows with growing wealth.”

“Ave, Imperator, morituri te salutant.” Suetonius, V., 21.

“Hail, Cæsar! those about to die salute you.”

“Avia tunc resonant avibus virgulta canoris.”

VIRGIL. *Georgics*, II., 328.

“Through every pathless copse resounds the song-bird's lay.”

“Avidis, avidis Natura parum est.”

SENECA. *Hercules Oetaeus*, 685 (Chorus).

“The world itself is too small for the covetous.”

“Avidos vicinum funus ut aegros
Exanimat, mortisque metu sibi parcere cogit;
Sic teneros animos aliena opprobria saepe
Deterrent vitiis.”

HORACE. *Satires*, I., 4, 126.

“Sick gluttons of a next-door funeral hear,
And learn self-mastery in the school of fear:
And so a neighbour's scandal many a time
Has kept young minds from running into crime.”

—(Conington.)

“Balatro, suspendens omnia naso,
Haec est conditio vivendi, aiebat.” HORACE. *Satires, II.*, 8, 64.

“Balatro, with his perpetual sneer,
Cries: ‘Such is life.’”—(Conington.)

“Beatus autem esse sine virtute nemo potest.”

CICERO. *De Natura Deorum, I.*, 18, 48.

“No one can be happy without virtue.”

“In virtute posita est vera felicitas.”

SENECA. *De Vita Beata, XVI.*, 1.

“True happiness is centred in virtue.”

“Beatus enim nemo dici potest extra veritatem projectus.”

SENECA. *De Vita Beata, V.*, 2.

“No one can be called happy who is living a life of falsehood.”

“Beatus est nemo qui ea lege vivit, ut non modo impune, sed etiam
cum summa interfectoris gloria interfici potest.”

CICERO. *Philippica, I.*, 14, 35.

“No one is happy who lives such a life that his murderer would be no crime,
but would rather redound to the credit of his murderer.”

“Beatus ille qui, procul negotiis,
Ut prisca gens mortalium,
Paterna rura bobus exercet suis,
Solutus omni foenoore.”

HORACE. *Epodes, II.*, 1.

“Happy is he who, far from business cares,
Living the life of our first ancestors,
Ploughs with his oxen the paternal farm,
Without a thought of mortgage or of debt.”

“Bella gerant alii; Protesilaus amet.” OVID. *Heroides, XIII.*, 84.

“Leave war to others; ‘tis Protesilaus’ part to love.”

“Bella gerant alii, tu, felix Austria, nube!

Nam quao Mars aliis, dat tibi regna Venus.”

MATTHIAS CORVINUS OF HUNGARY. (Quoted in a
footnote to Ch. I. of Sir W. Stirling Maxwell’s
“Cloister Life of Charles the Fifth”.)

“Blest Austria, though others war, for thee the marriage vow.
Through Mars let others hold their realm, by Venus’ favour
thou.”

“Bella, horrida bella,
Et Tybrim multo spumantem sanguine corno.”

VIRGIL. *Aeneid, VI.*, 86.

“War, dreadful war, and Tiber’s flood
I see incarnadined with blood.”—(Conington.)

“Bellaque matribus
Detestata.”

HORACE. *Odes, I.*, 1, 24.

“Battle, by the mother’s soul abhorred.”—(Conington.)

“Bellum autem ita suscipiatur, ut nihil aliud nisi pax quae sit videtur.”

CICERO. *De Officiis*, I., 23, 80-8.

“We should so enter upon war as to show that our only desire is peace.”

“Paritur pax bello.” CORNELIUS NEPOS. *Epaminondas*, V.

“Peace is begotten of war.”

“Bellum cum captivis et feminis gorere non soleo; armatus sit oportet, quem oderim.”

QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni*, IV., 11, 17.

“I war not with captives and women; he whom my hate pursues, must carry arms.”

“Bellum est enim sua vitia nosse.” CICERO. *Ad Atticum*, II., 17, 2.

“It is a great thing to know our own vices.”

“Bellus homo et magnus vis idem, Cotta, videri;

Sed qui bellus homo est, Cotta, pusillus homo est.”

MARTIAL. *Epigrams*, I., 9, 1 (I., 10, 1).

“Poor Cotta tries to seem at once a great man, and a pretty, But Cotta, sure, a pretty man is nothing else than petty.”

“Belua multorum es capitum.” HORACE. *Epistolas*, I., 1, 76.

“Thou art a many-headed beast.”

“Bene consultum inconsultum est, si inimicis sit usui,

Neque potest, quin, si id inimicis usui 'st, obsit mihi.”

PLAUTUS. *Miles Gloriosus*, Act III., Sc. I., 6.—(Palaestrio.)

“What is well advised is ill advised,
The foe if it advantage; it can't be
But me it hurteth, if it profit him.”

—(Bonnell Thornton.)

“(Et) ‘Bene’ discedens dicet ‘placidoque quiescas,’

Terraque securae sit super ossa levis.”

TIBULLUS. *Elegies*, II., 4, 49.

“Well may you rest, in peace and free'd from care,

And may the earth lie light upon your bones.”

“Ossa quieta, precor, tuta requiescite in urna,
Et sit humus cineri non onerosa tuo.”

OVID. *Amores*, III., 9, 67.

“Calm be your rest, and undisturbed your tomb;

Upon your ashes may the earth lie light.”

“Sit tibi terra levis, mollique tegaris arena.”

MARTIAL. *Epigrams*, IX., 30, 11.

“Light lie the soil upon you, soft be the earth that covers you.”

“Bene si amico feceris

Ne pigeat fecisse; ut potius pudeat si non feceris.”

PLAUTUS. *Trinummus*, Act II., Sc. II., 66.—(Iysitelen.)

“To show

A kindness to a friend is not to blamie;

‘Twere a shame rather not to do it.”—(Bonnell Thornton.)

“Benefacta male locata malefacta arbitror.”

ENNUS. *Fragment. incert.*, *XLV. (XVI.)*.

“Benefits ill bestowed are rather injuries.”

“Beneficia eo usque laeta sunt, dum videntur exsolvi posse: ubi multum antevenere pro gratia odium redditur.”

TACITUS. *Annals, IV.*, 18.

“Benefits received are a delight to us, as long as we think we can requite them; when that possibility is far exceeded, they are repaid with hatred instead of gratitude.”—(*Church and Brodrribb.*)

“Beneficia in vulgus cum largiri instituoris,
Perdenda sunt multa, ut semel ponas bene.”

Quoted by SENECA. De Beneficiis, I., 2, 1.

“When you begin to distribute largess broadcast, you will make many bad investments for one good one.”

“Beneficium accipere, libertatem vendere est.” PUBLILIUS SYRUS, 49.

“To accept a favour is to sell your liberty.”

“Beneficium dando accepit, qui digno dedit.” PUBLILIUS SYRUS, 50.

“He accepts a favour who confers one on a worthy object.”

“Beneficium non est, cuius sine rubore meminisse non possum.”

SENECA. *De Beneficiis, II., 8, 2.*

“A favour which I cannot recall without a blush is no favour.”

“(Inopi beneficium) Bis dat qui dat celeriter.”

PUBLILIUS SYRUS, 225.

“To the poor a timely gift is doubly blest.”

“Bis dat qui cito dat.”

BACON. *Speech on taking his place in Chancery, 7th May, 1617.*

“He gives twice who gives quickly.”

“Bis vincit qui se vincit in victoria.” PUBLILIUS SYRUS, 64.

“He conquers twice who upon victory overcomes himself.”—(*Bacon.*)

“Bocotum in crasso jurares aere natum.”

HORACE. *Epistolae, II., 1, 244.*

“You'd swear

“Twas born and nurtured in Bocotian air.”—(*Corington.*)

“Bona malis paria non sunt, etiam pari numero.”

PLINY THE ELDER. *Natural History, VII., 41.*

“The good things of this life never counterbalance the evils, though they may equal them in number.”

“Bonarum rerum consuetudo possima est.” PUBLILIUS SYRUS, 70.

“It is a very bad thing to become accustomed to good fortune.”

“Boni pastoris esse tondere pecus, non deglubere (scripsit).”

TIBERIUS. (*Suetonius, III., 82.*)

“The good shepherd should shear, but not flay his sheep.”

“Bonis nocet quisquis pepercit malis.” PUBLILIUS SYRUS, 564.

“Bonis nocet qui malis parcat.” SENECA. *De Moribus, 114.*

“He who spares the wicked injures the good.”

“Bonis quod bene fit, haud perit.”

PLAUTUS. *Rudens, Act VI., Sc. III., 2.*—(Trachalio.)

“Kindness on good men is not thrown away.”—(Bonnell Thornton.)

“Bono imperatori haud magni fortunam momenti esse; in mentem rationeque dominari.”

LIVY. *Histories, XXII., 25.*

“Luck is of little moment to the great general, for it is under the control of his intellect and his judgment.”

“Bono ingenio me esse ornatam, quam auro, multo mavolo:

Aurum fortuna invenitur, natura ingonum bonum;

Bonam ego, quam beatam, me esse nimio dici mavolo.”

PLAUTUS. *Poenulus, Act I., Sc. II., 88.*—(Adelphasium.)

“I a good disposition far prefer
To gold; for gold's the gift of fortune; goodness
Of disposition is the gift of nature.

Rather than wealth, may I be blessed with virtue.”

—(Bonnell Thornton.)

“Bono vinci satius est, quam malo more injuriam vincere.”

SALLUST. *Jugurtha, XLII.*

“It is better to use fair means and fail, than foul and conquer.”

“Bonum est fugienda aspicere in alieno malo.”

PUBLILIUS SYRUS, 76.

“It is good to learn what to avoid by studying the misfortunes of others.”

“Bonum est pauxillum amare sane; insane non bonum est.”

PLAUTUS. *Curculio, Act I., Sc. III., 20.*—(Palinurus.)

“Tis good to love a little, and discreetly:
Tis bad to love to a degree of madness.”

—(Bonnell Thornton.)

“Bonus animus in mala re, dimidium est mali.”

PLAUTUS. *Pseudolus, Act I., Sc. V., 37.*—(Callipho.)

“If against evil fortune you are bold,
Then half the evil's gone.”

“Bonus judex damnat improbanda, non odit.”

SENECA. *De Ira, I., 16, 7.*

“The upright judge condemns the crime, but does not hate the criminal.”

“Breve enim tempus aetatis, satis longum est ad bene honesteque vivendum.”

CICERO. *De Senectute, XIX., 70.*

“Our span of life is brief, but it is long enough for us to live well and honestly.”

“Brevis a natura nobis vita data est: at memoria bene redditae vitae sempiterna.”

CICERO. *Philippica, XIV., 12, 32.*

“Short is the life which nature has given us: but the memory of a life nobly laid down is eternal.”

“Brevis esse labore,
Obscurus fio.”

HORACE. *De Arte Poetica, 25.*

“I prove obscure in trying to be terse.”—(Conington.)

“Brevissima ad divitias per contemptum divitiarum via est.”
 SENECA. *Epistolae, LXII.*, 3.
 “The shortest road to wealth lies through the contempt of wealth.”

“Cadit ira metu.” OVID. *Amores, II.*, 18, 4.
 “Fear wipes out wrath.”

“Caedimus, inque vicem praobomus crura sagittis:
 Vivitur hoc pacto.” PERSIUS. *Satires, IV.*, 42.
 “Misled by rage our bodies we expose,
 And while we give, forget to ward, the blows;
 This, this is life.”—(Gifford.)

“Caesarem se, non regem esse (respondit).”
 JULIUS CÆSAR. (*Suetonius, I.*, 79.)
 “I am no king, but Caesar.”

“Calamitas virtutis occasio est.” SENECA. *De Providentia, IV.*, 6.
 “Misfortune is virtue’s opportunity.”

“Candida de nigris, et de carentibus atra.”
 OVID. *Metamorphoses, XI.*, 315.
 “He makes black white, and white he turns to black.”

“Candida pax hominos, trux decet ira feras.”
 OVID. *De Arte Amandi, III.*, 502.
 “Let white-robed peace be man’s divinity;
 Rage and ferocity are of the beast.”

“(Adjicit deinde, quod apud Bactrianos vulgo usurpabant :) Canem
 timidum vehementius latrare quam mordere: altissima quaeque
 flumina minimo sono labi.”
 QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, VII.*, 4, 13.
 “The cur’s bark is worse than his bite; the deepest rivers flow most
 silently.”

“Cantet, amat quod quisque; levant et carmina curas.”
 CALPURNIUS. *Eclogues, I.*, 19.
 “Let each one sing his love, for song will banish care.”

“Captum te nidore suae putat ille culinae.”
 JUVENAL. *Satires, V.*, 162.
 “He thinks you a vile slave, drawn by the smell
 Of his warm kitchen.”—(Gifford.)

“Carmina Paullus emit; recitat sua carmina Paullus.
 Nam quod emas, possis dicere juro tuum.”
 MARTIAL. *Epigrams, II.*, 20, 1.
 “Paullus buys poems; his own poems he’ll recite,
 For what he buys is surely his by right.”

“Carpe viam et susceptum perfice munus!”
 VIRGIL. *Aeneid, VI.*, 629.
 “Now to the task for which we came:
 Come, make we speed.”—(Conington.)

“Casta ad virum matrona parendo imperat.” PUBLILIUS SYRUS, 83.

“A virtuous wife rules her husband by obeying him.”

“Causa finita est.”

ST. AUGUSTINE. *Sermo CXXXI*, 10.—(*Of the Pelagian Controversy.*)

“The argument is at an end.”

“(Quae tantum accenderit ignem)

Causa latet ; duri magno sed amore dolores
Polluto, notumque, furens quid foemina possit,
Triste per augurium Teucrorum pectora ducunt.”

VIRGIL. *Aeneid*, V., 5.

“What cause has lit so fierce a flame
They know not; but the pangs of shame
From great love wronged, and what despair
Can make a baffled woman dare,
All this they know, and knowing tread
The paths of presage, vague and dread.”—(*Corinhton.*)

“Causa latet ; vis est notissima (fontis).”

OVID. *Metamorphoses*, IV., 287.

“The cause is hidden ; the effect is visible to all.”

“Cavendum est etiam, ne major poena, quam culpa sit ; et ne iisdem
de caussis alii plectantur, alii ne appellantur quidem.”

CICERO. *De Officiis*, I., 25, 89.

“We must take care that the punishment is not in excess of the crime, and
that it is not inflicted on some only, while others equally guilty are not
even brought to trial.”

“Cavete, per deos immortales ! patres conscripti, ne spe praesentis
pacis perpetuam pacem amittatis.”

CICERO. *Philippica*, VII., 8, 25.

“For heaven’s sake beware, lest in the hope of maintaining peace now, we
lose the chance of a lasting peace hereafter.”

“Cedant arma togae, concedat laurea laudi.”

CICERO. *De Officiis*, I., 22, 77.

“Let the sword yield to the gown, let the laurel give place to honest
worth.”

“Cedat, opinor, Sulpici, forum castris, otium militiae, stilus gladio,
umbra soli : sit denique in civitate ea prima res, propter quam
ipsa est civites omnium princeps.”

CICERO. *Pro Murena*, XIV., 80.

“Let the market yield to the camp, peace to war, the pen to the sword, the
shade to the sunshine ; let us give the first place in the state to that
which has made the state what it is,—the ruler of the world.”

“Cede repugnanti ; cedendo victor abibis.”

OVID. *De Arte Amandi*, II., 197.

“Give way to your opponent ; thus will you gain the crown of victory.”

“Cedimus, an subitum luctando accendimus ignem ?
 Cedamus. Levo fit, quod bono fertur, onus.
 Vidi ego jactatas mota face crescere flammas,
 Et vidi nullo concutiente mori.”

OVID. *Amores*, I., 2, 9.

“By fighting 'gainst desire we but allume
 The sudden spark of love. Best yield; for thus
 The burden of our passion lighter grows.
 The brandished torch burns with a fiercer flame;
 But cease to brandish it, the fire dies.”

“Cedunt Grammatici, vineuntur Rethores, omnis
 Turba tacet, nec causidicus, nec praeco loquatur,
 Altera nec mulier: verborum tanta cadit vis.”

JUVENAL. *Satires*, VI., 438.

“Grammarians yield,
 Loud rhetoricians, baffled, quit the field;
 Even auctioneers and lawyers stand aghast,
 And not a woman speaks!—So thick and fast
 The wordy shower descends.”—(Gifford.)

“Censem' te posse reperire ullam mulierem,
 Quae careat culpa? an quia non delinquent viri?”

TERENCE. *Hecyra*, Act IV., Sc. IV., 40.—(Laches.)

“Do you think
 To find a woman without any fault?
 Or is't because the *men* are ne'er to blame?”—(George Colman.)

“Centum doctum hominum consilia sola haec devincit Dea
 Fortuna. Atque hoc verum est: prouinde ut quisque fortuna utitur,
 Ita praeccelit, atque exinde sapere eum omnes dicimus.”

PLAUTUS. *Pseudolus*, Act II., Sc. III., 12.—(Pseudolus.)
 “The goddess Fortune

Frustrates the counsels of a hundred wise heads.
 And 'tis but truth—the man who knows to use
 His fortune, he surpasses all: by all
 Is therefore called a man of understanding.”—(Bonnell Thornton.)

“Cereus in vitium flecti, monitoribus asper.”

HORACE. *De Arte Poetica*, 168.

“Pliant as wax to those who lead him wrong,
 But all impatience with a faithful tongue.”—(Conington.)

“Certa amittimus, dum incerta petimus.”

PLAUTUS. *Pseudolus*, Act II., Sc. III., 19.—(Pseudolus.)

“We lose a certainty and grasp a shadow.”—(Bonnell Thornton.)
 “Corta res 'st

Me usque quaerere illam, quoquo hinc abducta est gentium;
 Neque mihi ulla obsistet amnis, neque mons, neque adeo mare;
 Nec calor, nec frigus metuo, neque ventum neque grandinem;
 Imbrem perpetiar; laborem subferam, solem, sitim.

Non concedam, neque quiescam usquam noctu neque interdus
 Prius profecto quam aut amicam aut mortem investigavero.”

PLAUTUS. *Mercator*, Act V., Sc. II., 16.—(Eutychus.)

“I'm resolved

To seek her over all the world. No river,
 Mountain, or sea shall bar my way. I fear
 Nor heat, nor cold, nor wind, nor hail. Let rain
 Descend in torrents and the scorching sun
 Parch me with thirst, I will endure it all.
 No rest, no respite night or day I'll take,
 Till I have lost my life, or found my love.”—(Bonnell Thornton.)

“Certaminis gaudia.”

(*Attila at the battle of Chalons.*) JORDANUS OF RAVENNA. *De Getarum origine, Cap. XXXIX.* (*Migne's Patrologias Cursus, Vol. LXIX.*, 415).

“The joys of battle.”

“Certum est quia impossibile est.”

TERTULLIAN. *De Carne Christi*, V.

“It is certain, because it is impossible.”

(*Probably the origin of the phrase “Credo quia impossibile”.*)

“(At) Chartis nec furta nocent, nec saccula prosunt;

Solaque non norunt haec monumenta mori.”

MARTIAL. *Epigrams*, X., 2, 11.

“No thefts can mar our poems, nor centuries aid;

Yet we can build no other monument

That shall be deathless.”

“Chimaera bombinans in vacuo.” RABELAIS. *Pantagruel*, II., 7.

“A chimæra buzzing in a vacuum.”

“Cibi condimentum esse famem (dicit).”

CICERO. *De Finibus*, II., 28, 90.

“Hunger is the best sauce.”

“Cicerone secundo

Non opus est, ubi fantur opes.”

JOSEPHUS ISCANUS. *De Bello Trojano*, III., 251.

“We need no Cicero to plead our cause,

When riches speak for us.”

“Citharoedus

Ridetur, chorda qui semper oberrat eadem.”

HORACE. *De Arte Poetica*, 355.

“The harp-player, who for ever wounds the ear

With the same discord, makes the audience jeer.”—(Conington.)

“Citius venit periculum cum contemnitur.” PUBLILIUS SYRUS, 88.

“The danger we despise is the quickest upon us.”

“Cito enim exarescit lacrima, praesertim in alienis malis.”

CICERO. *De Partitione Oratoria*, XVII., 57.

“Our tears are quickly dried, especially when they are shed over others' griefs.”

“Civis Romanus sum.”

CICERO. *In Verrem*, II., V., 57, 147.

“I am a Roman citizen.”

‘Clarior est solito post maxima nubila phebus;

Post inimicitias clarior est et amor.”

LANGLAND. *Piers the Plowman* (Skeat's ed.), *Pass.*, XXI., 154.

“The sun shines brightest after heaviest clouds,

And after quarrels love but brighter glows.”

“ Clienteis sibi omnes volunt esse multos ;
 Bonine an mali sint, id haud quaerant ;
 Res magis quaeritur, quam clientium
 Fides quojusmodi clucat.”

PLAUTUS. *Menaechmi, Act IV., Sc. II.*, 4.—(*Menaechmus Surreptius.*)

“ All wish to have a number of dependents,
 But little care whether they're good or bad.
 Their riches, not their qualities, they mind.”

—(*Bonnell Thornton.*)

“(Denique) Coelesti sumus omnes semine oriundi.”

LUCRETIUS. *De Rerum Natura, II.*, 990.

“ All are descended from a heavenly stock.”

“ Coelestis ira quos premit, miseros facit ;

Humana nullos.” SENECA. *Hercules Oetaeus*, 442.

“ Unhappy is their lot whom heavenly ire
 Pursues ; but none need fear the wrath of man.”

“ Coelo fulgebat Luna sereno
 Inter minora sidera.” HORACE. *Epodes, XV.*, 1.

“ The moon was shining in a cloudless sky
 Among the lesser lights.”

“ Cogi qui potest nescit mori.”

SENECA. *Hercules Furens*, 481.—(*Megara.*)

“ The man who will yield to compulsion knows not how to die.”

“ Comes atra premit sequiturque fugacem.”

HORACE. *Satires, II.*, 7, 115.

“ The black dog follows you, and hangs
 Close on your flying skirts with hungry fangs.”—(*Conington.*)

“ Comes facundus in via pro vehiculo est.” PUBLILIUS SYRUS, 91.

“ A talkative companion on a journey is as good as a coach.”

“ Commodius esse opinor duplice spe utier.”

TERENCE. *Phormio, Act IV., Sc. II.*, 18.—(*Geta.*)

“ I think it more convenient to have two strings to my bow.”

“ Communi enim fit vitio naturae, ut invisis, latitantibus, atque incognitis rebus magis confidamus, vehementiusque exterreamur.”

CÆSAR. *De Bello Civili, II.*, 14.

“ It is a common, but natural failing of mankind, in regard to the unseen, the hidden, and the unknown, to err on the side either of over-confidence, or of undue apprehension.”

“ Communia esse amicorum inter se omnia.”

TERENCE. *Adelphi, Act V., Sc. III.*, 17.—(*Micio.*)

“ All things are common among friends.”

“ Compedes, quas ipse fecit, ipsus ut gestet faber.”

AUSONIUS. *Idyllia, VI., Paulo*, 6.

“ Let the smith wear the fetters which he himself has made.”

“Compesce clamorem ac sepulchri
Mitte supervacuos honores.” HORACE. *Odes*, II., 20, 23.

“All clamorous grief were waste of breath,
And vain the tribute of a grave.”—(Conington.)

“Componitur orbis
Regis ad exemplum: nec sic inflectere sensus
Humanos edicta valent, ut vita regentis.
Mobile mutatur semper cum principe vulgus.”

CLAUDIANUS. *De Quarto Consulatu Honorii*, 299.

“The world
Is fashioned on the pattern of the king.
Men's minds are moulded rather by his life
Than by his laws, and as his fancies change
So change the fickle crowd.”

“Comprime motus,
Nec tibi quid licet, sed quid fecisse decebit,
Occurrat, mentemque domet respectus honesti.”

CLAUDIANUS. *De Quarto Consulatu Honorii*, 266.

“Restrain your impulses, and let your guide
Be what is fitting, not what laws allow,
Your mind controlled by reverence for the right.”

“Concordia parvae res crescunt, discordia maximae dilabuntur.”
SALLUST. *Jugurtha*, X.

“Small communities grow great through harmony, great ones fall to pieces
through discord.”

“Confiteor, si quid prodest delicta fateri.” OVID. *Amores*, II., 4, 8.

“I will confess; if it advantages
In aught to own one's faults.”

“Conjugium vocat, hoc praetexit nomine culpam.”
VIRGIL. *Aeneid*, IV., 172

“She calls it marriage now; such name
She chooses to conceal her shame.”—(Conington.)

“Consanguineus Leti Sopor.”
VIRGIL. *Aeneid*, VI., 278.

“Sleep, the brother of Death.”

“Stulte, quid est somnus gelidae nisi mortis imago?”
OVID. *Amores*, II., 9, 41.

“O fool, what else is sleep but chill death's likeness?”

“Conscia mens recti famae mendacia risit.” OVID. *Fasti*, IV., 811.

“The mind that's conscious of its rectitude,
Laughs at the lies of rumour.”

“Consilia calida et audacia prima specie laeta, tractatu dura, eventu
tristia esse (dixit).” LIVY. *Histories*, XXXV., 82.

“Such rash and impetuous schemes are at first sight alluring, but are
difficult of execution, and in the result disastrous.”

“Consilia qui dant prava cautis hominibus,
Et perdunt operam, et deridentur turpiter.”

PHAEDRUS. *Fables*, I., 25, 1.

“Those who to prudent men give bad advice
But lose their pains, for laughter is their price.”

“Consiliis nox apta ducum, lux aptior armis.”

CAIUS RABIRIUS. *Fragment*.

“Night is the time for counsel, day for arms.”

“Constat autem jus nostrum aut ex scripto aut ex non scripto.”

JUSTINIAN. *Institutes*, I., 2, 3.

“Our law consists of the written and the unwritten.”

“Consuetudinis magna vis est.”

CICERO. *Tusculanae Disputationes*, II., 17, 40.

“Great is the force of habit.”

“Consuetudine quasi alteram quandam naturam effici.”
CICERO. *De Finibus*, V., 25, 74.

“Habit produces a kind of second nature.”

“Consuetudo enim, si prudenter et perite inducatur, fit revera
(ut vulgo dicitur) altera natura.”

BACON. *De Augmentis Scientiarum*, VIII., 3.

“For habit, if it be guided with care and skill, becomes in truth,
as the well-known saying is, a second nature.”

“(Quod superest) Consuetudo concinnat amorem;
Nam, leviter quamvis, quod crebro tunditur ictu,
Vincitur in longo spatio tamen, atque labascit.
Nonne vides etiam guttas, in saxa cadenteis,
Humoris longo in spatio pertundere saxa ?”

LUcretius. *De Rerum Natura*, IV., 1278.

“Close comradeship to warm affection leads;
Aught that is struck with e'er so light a blow,
Yet oft repeated, must at last give way;
And falling, drop by drop, in many days
Water at last will pierce the hardest stone.”

“Fac tibi consuescat. Nil adsuetudine majus.”

OVID. *De Arte Amandi*, II., 845.

“Accustom her to your companionship. There's nought more
powerful than custom.”

“Consules fiunt quotannis et novi proconsules:

Solus aut rex aut poeta non quotannis nascitur.”

FLORUS. *De Qualitate Vitae*, *Fragment VIII*.

“Each year new consuls and proconsuls are made; but not every year is
a king or a poet born.”

(Perhaps the origin of “*Poeta nascitur, non fit*”.)

“Consulque non unius anni
Sed quotiens bonus atque fidus
Judex honestum practulit utili et
Rejecit alto dona nocentium
Vultu.”

HORAC. *Odes, IV., 9, 89.*

“A consul not of one brief year,
But oft as on the judgment seat
You bend the expedient to the right,
Turn haughty eyes from bribes away.”—(Conington.)

“Contemnuntur ii, qui nec sibi nec alteri, ut dicitur; in quibus nullus labor, nulla industria, nulla cura est.”

CICERO. *De Officiis, II., 10, 36.*

“We despise those who, as the saying goes, are no good either to themselves or to any one else; who are neither laborious, nor industrious, nor careful.”

“Contemptu famae contemni virtutes.” TACITUS. *Annals, IV., 88.*

“To despise fame is to despise merit.”—(Church and Brodrribb.)

“Conticuere omnes, intentique ora tenebant.
Inde toro pater Aeneas sic orsus ab alto:
Infandum, Regina, jubes renovare dolorem,
Trojanas ut opes et lamentabile regnum
Eruerint Danai; quaeque ipse miserrima vidi,
Et quorum pars magna fui. Quis talia fando
Myrmidonum Dolopumve aut duri miles Ulix
Temperet a lacrimis?”

VIRGIL. *Aeneid, II., 1.*

“Each eye was fixed, each lip compressed,
When thus began the heroic guest:
‘Too cruel, lady, is the pain
You bid me thus revive again;
How lofty Ilium’s throne august
Was laid by Greece in piteous dust,
The woes I saw with these sad eyne,
The deeds whereof large part was mine
What Argive, when the tale were told,
What Myrmidon of sternest mould,
What foe from Ithaca could hear,
And grudge the tribute of a tear?’”—(Conington.)

“Contra potentes nemo est munitus satis;
Si vero accessit consiliator maleficus,
Vis et nequitia quidquid oppugnant, ruit.”

PHAEDRUS. *Fables, II., 6, 1.*

“Against the mighty none are fully armed;
Join but with them an evil counsellor,
Opposed to might and malice nought can stand.”

“Contra verbosos noli contendere verbis:
Sermo datur cunctis, animi sapientia paucis.”

DIONYSIUS CATO. *Disticha de Moribus, I., 10.*

“Against a chatterer wage no wordy war;
To all is given speech, wisdom to few.”

“Coram rege suo de paupertate tacentes
Plus poscente ferent.” HORACE. *Epistolae*, I., 17, 43.

“Those who have tact their poverty to mask
Before their chief, get more than those who ask.”

—(Conington.)

“Corpus pations inediae, algoris, vigiliae, supra quam cuiquam credibile
est: animus audax, subdolus, varius; cuiuslibet roi simulator ac
dissimulator; alieni appetens, sui profusus; ardens in cupiditatibus:
satis eloquentiae, sapientiae parum: vastus animus im-
moderata, incredibilia, nimis alta semper cupiebat.”

SALLUST. *Catilina*, 5.

“Physically, he was capable, in an incredible degree, of doing without
food, warmth, and sleep; mentally, he was daring, crafty, versatile;
ready at all times to feign a virtue or dissemble a vice; hungering
after the wealth of others, while prodigal of his own; a man of fiery
passions; of some eloquence, but little judgment; an insatiable mind,
for ever striving after the immeasurable, the inconceivable, the inac-
cessible.”

“Corruptissima republica plurimae leges.” TACITUS. *Annals*, III., 27.

“The more corrupt the state, the more numerous the laws.”

“(Hic dies anno redeunte festus)
Corticem astrictum pice demovebit
Amphorae fumum bibere institutae

Consule Tullo.” HORACE. *Odes*, III., 8, 10.

“So when the holiday comes round,
It sees me still the rosin clear
From this my wine jar, first embrowned
In Tullus' year.”—(Conington.)

“Corvo quoque rario albo.” JUVENAL. *Satires*, VII., 202.
“Rarer than a white crow.”

“Crambe repetita.” JUVENAL. *Satires*, VII., 154.
“Twice cooked cabbage.”

“Cras amet qui nunquam amavit, quique amavit cras amet.”
Pervigilium Veneris, 1 (Authorship uncertain).

“To-morrow let him love who ne'er has loved,
And him who once has loved to-morrow love.”

“Cras vives: hodie jam vivere, Posthume, serum est.
Ille sapit, quisquis, Posthume, vixit heri.”

MARTIAL. *Epigrams*, V., 58, 7.

“You'll live to-morrow? 'E'en to-day's too late;
He is the wise man who lived yesterday.”

“Credat Judaeus Apella,
Non ego.” HORACE. *Satires*, I., 5, 100.

“Tell the crazed Jews such miracles as these.”—(Conington.)

“Crede mihi, bene qui latuit, bene vixit; et intra
Fortunam debet quisque manere suam.”

OID. *Tristia*, III., 4, 25.

“Well doth he live who lives retired, and keeps
His wants within the limit of his means.”

“Crede mihi, miseris coelestia numina parcunt,
Nec semper laeos et sine fine premunt.”

OVID. *Pistolae ex Pontio*, III., 6, 21.

“Those who are suffering e'en the gods will spare,
And grant them at the last surcease from pain.”

“Crede mihi, quamvis ingentia, Posthume, dona
Auctoris pereunt garrulitate sui.”

MARTIAL. *Epigrams*, V., 52, 7.

“Believe me, Postumus, though rich the gifts,
The giver's chatter makes them nothing worth.”

“Crede ratem ventis, animam ne crede puellis,
Namque est feminea tutior unda fide.”

PETRONIUS ARBITER, or QUINTUS CICERO. *De Mulierum levitate*.—(Ed. Michael Hadrianides, Amsterdam, 1669.)

“Trust thy bark to the winds, trust not thy soul to woman,
More safely canst thou trust the sea than woman's word.”

“Crede vigori

Femineo: castum haud superat labor ullus amorem.”

SILIUS ITALICUS. *Punica*, III., 112.

“Doubt not a woman's power to aid; no toil
Can daunt a pure affection.”

“Credebant hoc grande nefas, et morte piandum

Si juvenis vetulo non assurrexerat.” JUVENAL. *Satires*, XIII., 54.

“Twas a crime

Worthy of death, such awe did years engage,
If manhood rose not up to reverend age.”—(Gifford.)

“Credite posteri.”

HORACE. *Odes*, II., 19, 2.

“Believe it, after years!”—(Conington.)

“Credula res amor est. Utinam temoraria dicar

Criminibus falsis insimulasse virum!” OVID. *Heroines*, VI., 21.

“Love is too prone to trust. Would I could think
My charges false and all too rashly made.”

“Crescentem sequitur cura pecuniam

Majorumque fames.” HORACE. *Odes*, III., 16, 17.

“As riches grow, care follows: men repine

And thirst for more.”—(Conington.)

“Crescit cum amplitudine rerum vis ingenii, nec quisquam claram et
illustrem orationem efficere potest, nisi qui causam parem in-
venit.” TACITUS. *De Oratoribus*, XXXVII.

“The power of genius increases with the wealth of material at its com-
mand. No one can hope to deliver a great and epoch-making speech,
unless he has found a subject worthy of his eloquence.”

“Crescit indulgens sibi dirus hydrops.” HORACE. *Odes*, II., 2, 13.

“Indulgence bids the dropsy grow.”—(Conington.)

“Crocodili lacrimae.”

Proverbial Expression.—(ERASMUS, *Chiliades Adagiorum*,
“Simulatio”.)

“Crocodile's tears.”

“Cruda deo viridisque senectus.” VIRGIL. *Aeneid*, VI., 804.

“The god a hale and green old age displayed.”

“Crudelis ubique
Luctus, ubique pavor, et plurima mortis imago.” VIRGIL. *Aeneid*, II., 368.

“Dire agonies, wild terrors swarm,
And Death glares grim in many a form.”—(Conington.)

“Cui bono fuerit?”

CASSIUS. (Quoted by Cicero, *Philippica*, II., 14, 35, and *Pro Milone*, XII., 32.)

“Whom did it benefit?”

“Cui prodest scelus
Is fecit.” SENECA. *Medea*, 503.—(*Medea*.)

“Who benefits by the crime, he is the guilty man.”

“Cui malus est nemo, quis bonus esse potest?”

MARTIAL. *Epigrams*, XII., 81, 2.

“If ne'er a man is evil in your sight,
Who then is good?”

“Cui non conveniet sua res, ut calceus olim,
Si pede major erit, subvertet; si minor, uret.”

HORACE. *Epistolae*, I., 10, 42.

“Means should, like shoes, be neither large nor small;
Too wide they trip us up, too strait they gall.”—(Conington.)

“Cui peccare licet, peccat minus. Ipsa potestas
Semina nequitiae languidiora facit.” OVID. *Amores*, III., 4, 9.

“He who sins easily, sins less. The very power
Renders less vigorous the roots of evil.”

“Quod licet ingratum est. Quod non licet acrius urit.” OVID. *Amores*, II., 19, 3.

“We take no pleasure in permitted joys,
But what's forbidden is more keenly sought.”

“Nitimus in vetitum semper, cupimusque negata.” OVID. *Amores*, III., 4, 17.

“What is forbidden is our chiefest aim,
And things denied we most desire.”

“Sic mihi peccandi studium permissa potestas
Abstulit, atque ipsum talia volle fugit.” MAXIMIANUS. *Elegies*, III., 91.

“The power to sin destroys the joy of sinning;
Nay even the will is gone.”

“Cui Pudor et Justitiae soror
Incorrumpa Fides nudaque Veritas
Quando ullum inveniet parem?” HORACE. *Odes*, I., 24, 6.

“Piety, twin sister dear
Of Justice! naked Truth, unsullied Faith!
When will ye find his peer?”—(Conington.)

“Cui semper dederis, ubi negas, rapere imporas.”

PUBLILIUS SYRUS, 105.

“If you refuse where you have always granted, you invite to theft.”

“Cujus autem aures veritati clausae sunt, ut ab amico verum audire nequeat, hujus salus desperanda est.”

CICERO. *De Amicitia, XXIV.*, 90.

“When a man's ears are so closed to the truth that he will not listen to it even from a friend, his condition is desperate.”

“Cujus tu fidem in pecunia perspexoris,
Verere verba ei credere?”

TERENCE. *Phormio, Act I., Sc. II.*, 10.—(Davis.)

“The man whose faith in money you have tried,
D'y'e fear to trust with words?”—(George Colman.)

“Cujusvis hominis est errare: nullius, nisi insipientis, in errore perseverare.”

CICERO. *Philippica, XII.*, 2, 5.

“Every man may err, but no man who is not a fool may persist in error.”

“Errare humanum est.”

MELCHIOR DE POLIGNAC. *Anti-Lucretius, V.*, 58.

“To err is human.”

“Culpa quam poena tempore prior, emendari quam peccare posterius est.”

TACITUS. *Annals, XV.*, 20.

“In point of time, guilt comes before punishment, and correction follows after delinquency.”—(Church and Brodrribb.)

“Cum autem sublatuſ fucrit ab oculis, ctiam cito transit e mente.”

THOMAS A KEMPIS. *De Imitatione Christi, I.*, 23, 1.

“Once he was taken from our sight, his memory quickly passed out of our minds.”

“Cum calceatis dentibus veniam tamen.”

PLAUTUS. *Captivi, Act I., Sc. II.*, 84.—(Hrgasilus.)

“I'll come with teeth well shod.”—(Bonnell Thornton.)

“Cum coepit quassata domus subsidere, partes

In proclinas omne recumbit onus,

Cunctaque fortuna rimam faciente dehiscunt,

Ipsa suo quodam pondere teota ruunt.”

OVID. *Tristia, II.*, 83.

“When that a house is tottering to its fall,
The strain lies heaviest on the weakest part,
One tiny crack throughout the structure spreads,
And its own weight soon brings it toppling down.”

“Cum dignitate otium.”

CICERO. *Ad Familiares, I.*, 9, 21.—(Cf. *De Oratore, I.*, 1, 1.)

“Ease with dignity.”

“Id quod est praestantissimum, maximeque optabile omnibus sanis et bonis et beatis, cum dignitate otium.”

CICERO. *Pro Sestio, XLV.*, 98.

“That which stands first, and is most to be desired by all happy, honest, and healthy-minded men, is ease with dignity.”

“Cum his viris equisque, ut dicitur, . . . decortandum est.”
CICERO. *De Officiis*, III., 33, 116.

“We must fight them, as the saying is, with foot and horse.”

“Cum insanientibus furere.” PETRONIUS ARBITER. *Satyricon*, Cap. III.
“To rave with the insane.”

“Cum jam plus in mora periculi quam in ordinibus conservandis
praesidii, omnes passim in fugam effusi sunt.”
LIVY. *Histories*, XXXVIII., 25.

“As the danger of delay began to outweigh the security afforded by
ordered ranks, the flight became general.”

“Cum lux altera venit
Jam cras hesternum consumpsimus; ecce aliud cras
Egerit hos annos, et semper paulum erit ultra.”
PERSIUS. *Satires*, V., 67.

“(When dawns another day)
Reflect that yesterday's to-morrow's o'er.
Thus 'one to-morrow! one to-morrow! more,
Have seen long years before them fade away;
And still appear no nearer than to-day.”—(Gifford.)

“Cum ratione licet dicas te vivere summa;
Quod vivis, nulla cum ratione facis.”
MARTIAL. *Epigranis*, III., 30, 5.

“How can you say you live by reason's light,
When there's no reason why you live at all?”

“Cum sitis similes, paresque vita,
Uxor pessima, pessimus maritus,
Miror non bene convenire vobis.” MARTIAL. *Epigrams*, VIII., 35, 1.

“You are so like, so equal, in your life,
A husband of the worst, a worthless wife,
I really wonder why you don't agree.”

“Cumque sit exilium, magis est mihi culpa dolori:
Estque pati poenam, quam moruisse, minus.”
OVID. *Epistolae ex Ponto*, I., 1, 61.

“An exile I; yet 'tis the fault that pains;
The punishment is nought; that 'tis deserved
Is all the pang.”

“Cunctas nationes et urbes populus aut primores aut singuli regunt;
delecta ex iis, et consociata rei publicae forma laudari facilius
quam evenire, vel si evenit haud diuturna esse potest.”

TACITUS. *Annals*, IV., 88.

“All nations and cities are ruled by the people, the nobility, or by one
man. A constitution, formed by selection out of these elements, it is
easy to commend but not to produce, or if it be produced, it cannot
be lasting.”—(Church and Brodribb.)

“Cupiditati nihil est satis, naturae satis est etiam parum.”

SENECA. *Ad Helviam Matrem*, X., 11.

“Nothing will satisfy covetousness; nature is satisfied even with too little.”

“Cupido dominandi cunctis affectibus flagrantior est.”

TACITUS. *Annals*, XV., 53.

“The lust of dominion inflames the heart more than any other passion.”

—(Church and Brodribb.)

“Cupidum, pater optime, vires
Deficiunt.” HORACE. *Satires*, II., 1, 12.

“Would that I could, my worthy sire, but skill
And vigour lack, how great soe'er the will.”—(Conington.)

“Cur ante tubam tremor occupat artus?” VIRGIL. *Aeneid*, XI., 424.

“Ere sounds the trumpet, why quake and fly?”—(Conington.)

“Cur denique fortunam periclitaretur? praeosertim quum non minus
esset imperatoris, consilio superare, quam gladio.”

CÆSAR. *De Bello Civili*, I., 72.

“Why stake your fortune on the risk of battle? especially as a victory by
strategy is as much a part of good generalship as a victory by the
sword.”

“Cur non mitto meos tibi, Pontiliane, libellos?
Ne mihi tu mittas, Pontiliane, tuos.”

MARTIAL. *Epigrams*, VII., 3.

“You ask me why I send you not my books?
Lest you should send me yours, my friend, in turn.”

“Cur
Quae laedunt oculum, festinas demere; si quid
Est animum, differs curandi tempus in annum?
Dimidium facti, qui coepit, habet: sapero aude;
Incipe! Qui recte vivendi prorogat horam,
Rusticus exspectat dum defluat amnis; at ille
Labitur et labetur in omne volubilis aevum.”

HORACE. *Epistolas*, I., 2, 37.

“You lose no time in taking out a fly
Or straw, it may be, that torments your eye;
Why, when a thing devours your mind, adjourn
Till this day year all thought of the concern?
Come now, have courage to be wise: begin:
You're half-way over when you once plunge in:
He who puts off the time for mending, stands
A clodpoll by the stream with folded hands,
Waiting till all the water be gone past;
But it runs on, and will, while time shall last.”—(Conington.)

“Cura pii dis sunt, et qui coluere, coluntur.”

OID. *Metamorphoses*, VIII., 725

“Heaven rewards the pious; those who cherish God
Themselves are cherished.”

“Cura quid expediat prius est quam quid sit honestum,
Et cum fortuna statque caditque fides.
Nec facile invenias multis e millibus unum,
Virtutem premium qui putat esse sui.
Ipse decor, recte facti si praemia desint,
Non movet, et gratis poenitet esse probum.”

OVID. *Epistolae ex Ponto, II.*, 8, 9.

“What profits, is our care, not what is right ;
Faith stands or falls with fortune. It were hard
To find but one in thousands who shall seek,
As virtue's guerdon, nought but virtue's self.
Even honour, if reward for our good deeds
Be wanting, moves us not, and we regret
That no one pays us for our honesty.”

“Curae leves loquuntur, ingentes stupent.”

SENECA. *Phaedra*, 615.—(*Phaedra*.)

“Small troubles voice themselves, great woes are dumb.”

“Curando fieri quaedam majora videmus

Vulnera, quae melius non tetigisse fuit.”

OVID. *Epistolae ex Ponto, III.*, 7, 25.

“Some wounds grow worse beneath the surgeon's hand ;
'Twere better that they were not touched at all.”

“Curiosi sunt hinc quamplures mali,

Alienas res qui curant studio maximo,

Quibus ipsis nulla res est, quam procurrent, sua.”

PLAUTUS. *Stichus, Act I., Sc. III.*, 44.—(*Gelasimus*.)

“But here are
A world of curious mischief-making folks,
Still busied much in other men's affairs,
Having no business of their own to mind.”

—(*Bonnell Thornton*.)

“Curiosus nemo est, quin sit malevolus.”

PLAUTUS. *Stichus, Act I., Sc. III.*, 54.—(*Gelasimus*.)

“There's no one pries into the affairs of others
But with the will to do them an ill turn.”

“Cursu volucri, pendens in novacula,

Calvus, comosa fronte, nudo corporo,

Quem si occuparis, teneas : elapsum semel

Non ipse possit Jupiter reprehendere ;

Occasionem rerum significat brevem.” PHAEDRUS. *Fables, V.*, 8, 1.

“Most swift of flight, hanging on razor edge,
Nude, bald, but with a lock of hair upon
The forehead ; if you seize it hold it tight ;
If it escape, not Jupiter himself
Can catch it ; such is opportunity.”

“(Commemorat ut) Cygni . . . providentes quid in morte boni sit,
cum cantu et voluptate moriantur.”

CICERO. *Tusculanae Disputationes, I.*, 30, 78.

“The swan, foreseeing how much good there is in death, dies with song
and rejoicing.”

“Da spatiū tenuemque moram; male cuncta ministrat
Impetus.” STATIUS. *Thebais*, X., 704.

“Grant us a brief delay; impulse in everything
Is but a worthless servant.”

“Da spatiū vitae, multos da, Jupiter, annos!” JUVENAL. *Satires*, X., 188.

“God grant us life, God grant us many years.”

“Damna tamen celores reparant coelestia lunae:
Nos ubi decidimus
Quo pater Aeneas, quo dives Tullus et Ancus,
Pulvis et umbra sumus.” HORACE. *Odes*, IV., 7, 13.

“Yet the swift moons repair Heaven's detriment:
We when once thrust
Whore good Aeneas, Tullus, Ancus went,
What are we? dust.”—(Conington.)

“Dat poenas laudata fides, quum sustinet, inquit,
Quos Fortuna promit.” LUCAN. *Pharsalia*, VIII., 484.

“All praise fidelity, but the true friend
Must pay the penalty, if those he loves
Lie under Fortune's ban.”

“Dat tibi securos vilis tegeticula somnos;
Pervigil in pluma Caius, ecce, jacet.” MA RTIAL. *Epigrams*, IX., 93, 3.

“The lowliest cot will give thee peaceful sleep,
While Caius tosses on his bed of down.”

“Dat veniam corvis, vexat consura columbas.” JUVENAL. *Satires*, II., 63.

“While with partial aim their censure moves,
Acquit the vultures, and condemn the doves.”—(Difford.)

“Davus sum, non Oedipus.” TERENCE. *Andria*, Act I., Sc. II., 23. (Darus.)

“I'm Davus and not Oedipus.”—(George Colman.)

“De duobus malis, minus est semper eligendum.” THOMAS à KEMPIS. *De Imitatione Christi*, III., 12, 3.

“Of two evils we must always choose the least.”

“De mendico male meretur, qui ei dat quod edit aut quod bibat:
Nam et illud quod dat perdit, et illi producit vitam ad miseriam.” PLAUTUS. *Trinummus*, Act II., Sc. II., 62.—(Philto.)

“The beggar's thanks
He scarce deserves who gives him wherewithal
To buy him meat and drink; for what is given
Is lost, and only serves to lengthen out
A life of misery.”—(Bonnell Thornton.)

“De minimis non curat lex.” BACON. *Letter CCLXXXII.*

“The law pays no attention to little things.”

“De quo libelli in celeberrimis locis proponuntur, huic ne perire quidem tacite obscure quo conceditur.” CICERO. *Pro Quintio, XV.*, 50.

“He who has once become notorious in the busy centres of life, is not permitted even to die in silence and obscurity.”

“De vitiis nostris scalam nobis facimus, si vitia ipsa calcamus.”

ST. AUGUSTINE. *Sermo CLXXVII*, 4.—(*Migne's Patrologiae Cursus, Vols. XXXVIII. and XXXIX.*, p. 2082.)

“If we tread our vices under our feet, we make of them a ladder by which to rise to higher things.”

“Decet indulgere puellae,
Vel quum prima nocet.” CALPURNIUS. *Elegies, III.*, 37.

“Even if the woman makes the first attack,
It well becomes the man to yield to her.”

“Decet verecundum esse adolescentem.”

PLAUTUS. *Asinaria, Act V.*, Sc. I., 6.—(*Demaenetus.*)

“It well becomes a young man to be modest.”—(*Bonnell Thornton.*)

“Decipimur specie recti.” HORACE. *De Arte Poetica*, 25.

“The appearance of right oft leads us wrong.”

“Decipit exemplar vitiis imitabile.” HORACE. *Epistolae, I.*, 19, 17.

“Faults are soon copied.”—(*Conington.*)

“Dedecus ille domus sciet ultimus.” JUVENAL. *Satires, X.*, 342.

“Still sure the last his own disgrace to hear.”—(*Gifford.*)

“Dediscit animus sero quod didicit diu.”

SENECA. *Troades*, 642.—(*Andromache.*)

“The mind is slow to unlearn what it learnt early.”

“Natura tenacissimi sumus eorum quae rudibus annis percepimus.”

QUINTILIAN. *De Institutione Oratoria, I.*, 1, 5.

“Our memory is naturally most tenacious of those things which we learnt in our raw youth.”

“Dedit hanc contagio labem
Et dabit in plures: sicut grec totus in agris
Unius scabie cadit et porrigine porci.”

JUVENAL. *Satires, II.*, 78.

“Anon from you, as from its fountain head,

Wide and more wide the flagrant pest will spread;

As swine take measles from distempered swine.”—(*Gifford.*)

“Deforme sub armis

Vana superstitione est; dea sola in pectore Virtus

Bellantum viget.” SILIUS ITALICUS. *Punica, V.*, 125.

“How odious a thing in armed men

Is superstition; in true warriors' hearts

No goddess rules but Valour.”

“Deformius, Afer,
Omnino nihil est ardelione sene.” MARTIAL. *Epigrams, IV.*, 79, 9.

“Nothing is more odious than an elderly busybody.”

“*De generes animos timor arguit.*” VIRGIL. *Eneid, IV.*, 13.

“*Fear proves a base-born soul.*”—(Conington.)

“*Dei divites sunt ; deos decent opulentiae
Et factiones ; verum nos homunculi
Salillum animae : qui quum extemplo amisimus
Aequo mendicus atque ille opulentissimus
Censemur censu ad Acheruntem mortuus.*”

PLAUTUS. *Trinummus, Act II., Sc. IV.*, 89.—(Philo.)

“*The gods alone are rich ; to them alone
Is wealth and power : but we, poor mortal men,
When that the soul which is the salt of life,
Keeping our bodies from corruption, leaves us,
At Acheron shall be counted all alike,
The beggar and the wealthiest.*”—(Bonnell Thornton.)

“*Delendam esse Carthaginem (pronuntiabat).*”

CATO MAJOR. *(Florus, Epitome Rerum Romanorum, II.*, 15, § 4.)

“*Carthage must be blotted out.*”

“*Delere licet
Quod non edideris ; nescit vox missa reverti.*”

HORACE. *De Arte Poetica*, 389.

“*What's kept at home you cancel by a stroke,
What's sent abroad you never can revoke.*”—(Conington.)

“*Deliberandum est diu quod statuendum semel.*”

PUBLILIUS SYRUS, 116.

“*We must give lengthy deliberation to what has to be decided once and
for all.*”

“*(Qui variare cupit rem prodigalitor unam,)
Delphinum silvis appingit, fluctibus aperum.*”

HORACE. *De Arte Poetica*, 30.

“*Who hopes by strange variety to please,
Puts dolphins among forests, boars in seas.*”—(Conington.)

“*Deme supercilium nubem. Plerumque modestus
Occupat obscuri speciem, taciturnus acerbi.*”

HORACE. *Epistolae, I.*, 18, 94.

“*Unknit your brow ; the silent man is sure
To pass for crabbed, the modest for obscure.*”—(Conington.)

“*Demitto auriculas ut iniquae mentis asellus,
Cum gravius dorso subiit onus.*” HORACE. *Satires, I.*, 9, 20.

“*Down go my ears in donkey fashion straight ;
You've seen them do it when their load's too great.*”

—(Conington.)

“*Demonstratio longe optima est experientia.*”

BACON. *Novum Organum, I.*, 70.

“*By far the best proof is experience.*”

“*Demus, necne, in nostra potestate est ; non reddere, viro bono non
licet, modo id facere possit sine injuria.*”

CICERO. *De Officiis, I.*, 15, 48.

“*Whether we give or not is for us to decide, but no honest man may re-
fuse to pay back, provided he can do so without prejudice to others.*”

“ Deorum injurias dis curae (scripsit).”

TIBERIUS. (*Tacitus, Annals, I.*, 73.)

“ Wrongs done to the gods were the gods' concern.”

—(*Church and Brodribb.*)

“ Deosque precetur et oret
Ut redeat miseris, abeat fortuna superbis.”

HORACE. *De Arte Poetica*, 200.

“ The gods implore
To crush the proud and elevate the poor.”—(*Conington.*)

“ Deprindi miserum est.”

HORACE. *Satires, I.*, 2, 184.

“ 'Tis sad to be found out.”

“ Derelicta fertilius revivescunt.”

PLINY THE ELDER. *Natural History, XXXIV.*, 49 (17).

“ Fields left fallow more than recover their former fertility.”

“ Derisor vero plus laudatore movetur.”

HORACE. *De Arte Poetica*, 483.

“ False flattery displays
More show of sympathy than honest praise.”—(*Conington.*)

“ Desinant
Maledicere, malefacta ne noscant sua.”

TERENCE. *Andria, Prologue*, 22.

“ Let them . . .
. . . cease to rail, lest they be made to know
Their own misdeeds.”—(*George Colman.*)

“ Desine fata deum flecti sperare precando.”

VIRGIL. *Aeneid, VI.*, 876.

“ Hope not by prayers to shake the will of Heaven.”

“ Desine quapropter, novitate exterritus ipsa,
Exspuere ex animo rationem: sed magis acri
Judicio perpende, et, si tibi vera videntur,
Dede manus; aut, si falsum est, accingere contra.”

LUCÆTIUS. *De Rerum Natura, II.*, 1098.

“ Do not, in fear, because the doctrine's new,
Expel it from your mind; but weigh it well,
Bringing your keenest faculties to bear;
If it seem true, accept it, but if false,
Gird on your sword to combat it.”

“ Desuetudo omnibus pigritiam, pigritia veternum parit.”

APULEIUS. *Florida, III.*, 17.

“ Disuse always begets indolence, and indolence lethargy.”

“ Desunt inopiae multa, avaritiae omnia.

In nullum avarus bonus est, in se pessimus.”

PUBLILIUS SYRUS, 121, 124. (*Quoted together by Seneca,*

Epistolas, CVII., 9.)

“ Poverty wants many things, but avarice everything. The miser is no good to any one, least of all to himself.”

“ (Nam) Deteriores omnes sumus licentia.”

TERENCE. *Heautontimorumenos, Act III.*, Sc. I., 74.—(*Chremes.*)

“ Too much liberty corrupts us all.”—(*George Colman.*)

"Detur aliquando otium
Quiesque fessis." SENECA. *Hercules Furens*, 929. --(*Amphitryon*).
"God grant the weary some surcease of toil."

"Deum namque ire per omnis
Terrasque tractusque maris, coelumque profundum." VIRGIL. *Georgics*, IV., 221.

"Through every land God journeys, and across
The ocean wastes, and through the depths of heaven."

"Deum qui non sumnum putet,
Aut stultum aut rerum esse imperitum existem." CAECILIUS STADIUS. *Incert. Fragment.*, XV.
"He who does not believe that God is above all is either a fool or has no
experience of life."

"(Dicendum est,) Deus ille fuit, Deus, inclite Memini,
Qui princeps vitae rationem invenit eam, quae
Nunc appellatur Sapientia." LUCRETRUS. *De Rerum Natura*, V., 8.

"A god indeed was he, most noble Memini,
Who first laid down for us that rule of life
Which men call Wisdom."

"Deus nobis haec otia fecit." VIRGIL. *Elegies*, I., 6.
"From God it is that comes this rest from toil."

"Deus . . . nullo magis hominem separavit a ceteris, quae quidem
mortalia essent, quam dicendi facultate." QUINTILIAN. *De Institutione Oratoria*, II., 16, 12.

"God has in no way more strikingly differentiated man from the rest of
creation than by the gift of speech."

"Devenere locos laetos et amoena vireta
Fortunatorum nemorum, sedesque beatas." VIRGIL. *Aeneid*, VI., 638.

"They reach the realms of tranquil bliss,
Green spaces folded in with trees,
A paradise of pleasures." --(Conington.)

"Devictae gentes nil in amore valent." PROPERTIUS. *Elegies*, II., 7, 6.
"In love a subject race is nothing worth."

"Dextrae se parvus Iulus
Implicuit sequiturque patrem non passibus aequis." VIRGIL. *Aeneid*, II., 722.

"Iulus fastens to my side,
His steps scarce matching with my stride." --(Conington.)

"Di immortalis virtutem approbare, non adhibere debent." METELLUS (NUMIDICUS). *(Aulus Gellius, Noctes Atticae*, I., 6, 5.)

"The immortal gods are bound to approve virtue, but not to provide us
with it."

“Di nos quasi pilas homines habent.”

PLAUTUS. *Captivi, Prologue*, 22.

“Men are the footballs of the gods.”

“Di pia facta vident.”

OVID. *Fasti, II.*, 117.

“The gods behold all righteous actions.”

“Di, talem terris avertite pestem!”

VIRGIL. *Aeneid, III.*, 620.

“Ye Gods! from such a plague protect our land.”

“Di tibi, si qua pios respectant numina, si quid

Usquam justitia est et mens sibi conscientia recti,

Praemia digna ferant.”

VIRGIL. *Aeneid, I.*, 608.

“May Heaven, if virtue claim its thought,

If justice yet avail for aught;

Heaven, and the sense of conscious right,

With worthier meed your acts requite.”—(Conington.)

“Dic mihi, an boni quid usquam est, quod quisquam uti possiet

Sine malo omni; aut, ne laborem capias, quum illo uti voles?”

PLAUTUS. *Mercator, Act I., Sc. I.*, 84.—(Charinus.)

“Was ever good without some little ill?

And would you lose the first to gain the last?”

—(Bonnell Thornton.)

“Dicenda tacendaque calles.”

PERSIUS. *Satires, IV.*, 5.

“Thou knowest what may well be said, and what

Were best in silence hidden.”

“Dicere enim bene nemo potest, nisi qui prudenter intelligit.”

CICERO. *Brutus, VI.*, 23.

“No one can speak well, unless he thoroughly understands his subject.”

“Dicimus autem

Hos quoque felices, qui ferro incommoda vitae,

Nec jactare jugum vita didicere magistra.”

JUVENAL. *Satires, XIII.*, 20.

“Nor those unblest who, tutored in life's school,

Have learnt of old experience to submit,

And lightly bear the yoke they cannot quit.”—(Gifford.)

“Dicis formosam, dicis te, Bassa, puellam.

Istud quod non est, dicere Bassa solet.”

MARTIAL. *Epigrams, V.*, 45.

“Thou sayest, Bassa, thou'rt a lovely girl;

‘The thing that is not’ Bassa's wont to say.”

“Dicta dabant ventis, nec debita fata movebant.”

VALERIUS FLACCUS. *Argonaristica, V.*, 21.

“Their words flew wide upon the winds, nor moved the Fates one jot.”

“Dictum sapienti sat est.”

PLAUTUS. *Persa, Act IV., Sc. VII.*, 19.—(Saturio.)

TERENCE. *Phormio, Act III., Sc. III.*, 8.—(Antipho.)

“A word to the wise is enough.”

(Hence the expression “Verbum sap.”.)

“ Diem, aquam, solem, lunam, noctem, haec argento non emo;
Cetera, quaeque volumus uti, Graeca mercamur fide.”

PLAUTUS. *Asinaria, Act I., Sc. III.*, 46.—(*Argyrippus.*)

“ True, I purchase not with money
Daylight nor water, sun nor moon, nor night:
Whatever else we want, we buy for ready money.”

—(*Bonnell Thornton.*)

“ Difficile est longum subito deponere amorem.”

CATULLUS. *Carmina, LXXIV.* (*LXXVI.*), 13.

“ ‘Tis hard at once to tear an old love from the heart.”

“ Difficile est proprie communia dicere.”

HORACE. *De Arte Poetica*, 128.

“ ‘Tis hard, I grant, to treat a subject known
And hackneyed, so that it may look one’s own.”

—(*Conington.*)

“ Difficile est saturam non scribere!” JUVENAL. *Satires, I.*, 30.

“ Indeed ‘tis hardest *not* to satirise!”

“ Difficilem oportet aurem habere ad crimina.”

PUBLILIUS SYRUS, 128.

“ We should turn a deaf ear to accusations.”

“ Diffugunt cadis

Cum faece siccatis amici.”

HORACE. *Odes, I.*, 35, 26.

“ When the cask is drained
The guests are scattered here and there.”—(*Conington.*)

“ Donec eris felix multos numerabis amicos:

Tempora si fuerint nubila, solus eris.”

OVID. *Tristia, I.*, 9, 5.

“ While fortune smiles, you’ll count your friends by scores;
The sky clouds over, you will be alone.”

“ En ego non paucis quondam munitus amicis,

Dum flavit velis aura secunda meis,

Ut fera nimboso tumuerunt aquora vento,

In mediis lacera puppe relinquor aquis.”

OVID. *Epistole ex Ponto, II.*, 3, 25.

“ But late surrounded by a host of friends,

The while a favouring Zephyr filled my sails,

Now when the wind-tossed waves in mountains rise,

Lone in my riven bark I face the storm.”

“ Cum fortuna manet, vultum servatis amici.”

PETRONIUS ARBITER. *Satyricon, Cap. 80.*

“ While your fortune lasts you will see your friend’s face.”

“ Dignum laude virum Musa vetat mori;

Coelo Musa beat.”

HORACE. *Odes, IV.*, 8, 27.

“ Nay, trust the Muse; she opes the good man’s grave,
And lifts him to the gods.”—(*Conington.*)

“Dignus est decipi qui de recipiendo cogitavit cum daret.”
SENECA. *De Beneficiis*, I., 1, 9.

“The man who gives with a view to receiving deserves to be deceived.”

“Dimidium donare Lino, quam credere totum
Qui mavult, mavult perdere dimidium.”
MARTIAL. *Epigrams*, I., 75 (76), 1.

“He who will give the half, not lend the whole,
Is he who wishes but the half to lose.”

“Diruit, aedificat, mutat quadrata rotundis.”
HORACE. *Epistles*, I., 1, 100.

“Builds castles up, then pulls them to the ground,
Keeps changing round for square, and square for round.”—(Conington.)

“Dis aliter visum.”
“Not thus the gods decreed.”
VIRGIL. *Aeneid*, II., 428.

“Dis pietas mea
Et Musa cordi est.”
HORACE. *Odes*, I., 17, 18.

“Heaven approves
A blameless life by song made sweet.”—(Conington.)

“Dis proximus ille
Quem ratio, non ira movet; qui, facta rependens,
Consilio punire potest.”
CLAUDIANUS. *De Consulatu Fl. Mallii Theodori*, 227.

“Nearest the gods is he
Whom reason sways, not anger; who weighs well
The crime, and with discretion learns to mete
The penalty.”

“Disce, docendus adhuc quae censem amiculus, ut si
Caecus iter monstrare velit.”
HORACE. *Epistolae*, I., 17, 8.

“Yet hear a fellow-student; 'tis as though
The blind should point you out the way to go.”—(Conington.)

“(Nam) Disciplina est eisdem munerarier
Ancillas primum ad dominas qui adfectant viam.”
TERENCE. *Heautontimorumenos*, Act II., Sc. III., 59.—(Clitipho.)

“For 'tis a rule, with those gallants who wish
To win the mistress, first to bribe the maid.”—(George Colman.)

“Discipulus est prioris posterior dies.”
PUBLILIUS SYRUS, 124.

“To-day is the pupil of yesterday.”

“Discit enim citius meminitque libentius illud
Quod quis deridet, quam quod probat et veneratur.”
HORACE. *Epistolae*, II., 1, 262.

“For easier 'tis to learn and recollect
What moves derision than what claims respect.”—(Conington.)

“Discite justitiam moniti, et non temnere Divos.”
VIRGIL. *Aeneid*, VI., 620.

“Behold, and learn to practise right,
Nor do the blessed gods despite.”—(Conington.)

“Discite, o miseri, et causas cognoscite rerum,
Quid sumus et quidnam victuri gignimur.”

PERSIUS. *Satires, III.*, 66.

“Mount, hapless youths, on Contemplation’s wings,
And mark the Causes and the End of things :
Learn what we are, and for what purpose born.”—(Gifford.)

“Discite quam parvo liceat producere vitam,
Et quantum natura petat.” TUCAN. *Pharsalia, IV.*, 377.

“Learn then how short the hours by which your life
May be prolonged, and learn how great the claim
That nature makes upon you.”

“Discite sanari, per quem didicistis amare :
Una manus vobis vulnus opemque ferat.
Terra salutares herbas eademque nocentes
Nutrit, et urticae proxima saepe rosa est.”

OVID. *Remedia Amoris*, 48.

“Let him
Who was love’s teacher teach you too love’s cure ;
Let the same hand that wounded bring the balm.
Healing and poisonous herbs the same soil bears,
And rose and nettle oft grow side by side.”

“Discordia demens
Vipereum crinem vittis innexa cruentis.”

VIRGIL. *Aeneid, VI.*, 280.

“And Discord maddens and rebels ;
Her snake-locks hiss, her wreaths drip gore.”—(Comington.)

“Discors concordia.”

OVID. *Metamorphoses, I.*, 433.

“Concordia discors.”

LUCAN. *Pharsalia, I.*, 98.

“Discordant concord.”

“(Unde et philosophi quidem et poetæ) Discordi concordia
mundum constare dixerunt.”

LACTANTIUS. *Divinae Institutiones, II.*, 19, 17.

“Certain philosophers and poets have said that the world is a
concord of discords.”

“(Rhaebe) diu, res si qua diu mortalibus ulla est,
Viximus.”

VIRGIL. *Aeneid, X.*, 861.

“Long have we fared through life, old friend,
If aught be long that death must end.”—(Comington.)

“Diversisque duobus vitiis, avaritia et luxuria, civitatem laborare :
quae pestes omnia magna imperia everterunt.”

LIVY. *Histories, XXXIV.*, 4.

“The state is suffering from two opposite vices, avarice and luxury ; two
plagues which, in the past, have been the ruin of every great empire.”

“Diversos diversa juvant ; non omnibus annis
Omnia convenient : res prius apta nocet.”

MAXIMIANUS. *Elegies, I.*, 108.

“Different characters have different interests, and the changing years
bring changes in what is becoming ; things which were salutary in
youth, are often injurious in later years.”

“Dives qui fieri vult
Et cito vult fieri. Sed quae reverentia legum
Quis metus aut pudor est unquam properantis avari ?”

JUVENAL. *Satires, XIV.*, 176.

“He who covets wealth, despairs to wait :
Law threatens, Conscience calls—yet on he hies,
And this he silences, and that defies,
Fear, Shame—he hears down all, and with loose rein,
Sweeps headlong o'er the alluring paths of gain !”—(Gifford.)

“Divina natura dedit agros, ars humana aedificavit urbes.”

VARRO. *De Re Rustica, III.*, 1.

“God's nature gave us our fields, man's art built our cities.”

“Divisum sic breve fiet opus.”

MARTIAL. *Epigrams, IV.*, 83, 8.

“Divide the work and thus you'll shorten it.”

“Divitiae grandes homini sunt vivere parce

Aequo animo ; neque enim est usquam penuria parvi.”

LUCRETIUS. *De Rerum Natura, V.*, 1118.

“Man's greatest wealth lies in a frugal life
And mind content ; no poverty can be
Where wants are small.”

“Divitiarum et formae gloria fluxa atque fragilis ; virtus clara
aeternaque habetur.”

SALLUST. *Catiline, I.*

“The fame which is based on wealth or beauty is a frail and fleeting
thing ; but virtue shines for ages with undiminished lustre.”

“Divitiarum exspectatio inter caussas paupertatis publicae erat.”

TACITUS. *Annals, XVI.*, 3.

“The hope of boundless wealth to come was one of the causes of the
general indigence.”

“Dixeris egregie, notum si callida verbum

Roddideri junctura novum.”

HORACE. *De Arte Poetica*, 47.

“High praise and honour to the bard is due
Whose dexterous setting makes an old word new.”—(Conington.)

“Dixerit insanum qui me, totidem audiet atque

Respicere ignoto discep pendentia tergo.”

HORACE. *Satires, II.*, 3, 298.

“Now he that calls me mad gets paid in kind,
And told to feel the pigtail stuck behind.”—(Conington.)

“Dixi omnia, quum hominem nominavi.”

PLINY THE YOUNGER. *Epistolae, IV.*, 22.

“I have said everything, when I have named the man.”

“(Me) Doctarum hederac praemia frontium

Dis miscent superis.”

HORACE. *Odes, I.*, 1, 29.

“To me the artist's meed, the ivy wreath,
Is very heaven.”—(Conington.)

“Docte sermones utriusque linguae.”

HORACE. *Odes, III.*, 8, 5.

“Learned in both tongues.”

“Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant;
Utecumque defecere mores,
Dedecorant bene nata culpae.” HORACE. *Odes*, IV., 4, 38.

“But care draws forth the power within,
And cultured minds are strong for good;
Let manners fail, the plague of sin
Taints e'en the course of gentle blood.”—(Conington.)

“Doloris medicinam a philosophia peto.” CICERO. *Academica*, I., 8, 11.

“I look to philosophy to provide an antidote to sorrow.”

“Est profecto animi medicina, philosophia.” CICERO. *Tusculanae Disputationes*, III., 8, 6.

“The true medicine of the mind is philosophy.”

“Doloris omnis privatio recte nominata est voluptas.” CICERO. *De Finibus*, I., 11, 87.

“What we call pleasure, and rightly so, is the absence of all pain.”

“Dolus an virtus, quis in hoste requirat?” VIRGIL. *Aeneid*, II., 390.

“Who questions, when with foes we deal,
If craft or courage guides the steel?”—(Conington.)

“(Haec significat fabula) Dominum videro plurimum in rebus suis.” PHAEDRUS. *Fabulae*, II., 8, 29.

“The story shows that it is the master's eye which most effectually watches over the master's interests.”

“Oculos et vestigia domini res agro saluberrimas.” COLUMELLA. *De Re Rustica*, IV., 18, 1.

“It is the eye and the presence of the master which give fertility to the field.”

“Majores fertilissimum in agro oculum domini esse dixerunt.” PLINY THE ELDER. *Natural History*, XVIII., 8.

“Our forefathers used to say that nothing made the field so fertile as the eye of the master.”

“Duas tamen res, magnas praesertim, non modo agere uno tempore,
sed ne cogitando quidem explicare quisquam potest.” CICERO. *Philippica*, XI., 9, 23.

“It is impossible, either in action or in thought, to attend to two things at once, especially if they are of any importance.”

“Duas tantum res anxius optat,
Panem et Circenses.” JUVENAL. *Satires*, X., 80.

“Two things alone they earnestly desire,
Bread and the games.”

“Dubiam salutem qui dat afflictis, negat.” SENECA. *Oedipus*, 217.—(Oedipus.)

“He who holds out but doubtful hopes of succour
To the afflicted, every hope denies.”

“Duc, O parens, celsique dominator poli,
 Quocumque placuit: nulla parendi mora est.
 Adsum impiger. Fac nolle, comitabor gemens
 Malusque patiar, quod pati licuit bono.
 Ductum volentem fata, nolentem trahunt.”

SENECA. *Epistolae, CVII.*, 11.

“Lead me, O Father, lord of heaven's height,
 Where'er it pleases thee; swift I obey
 And diligently follow. If the path
 Be irksome, yet with groans I follow still,
 And, good or evil, the same lot endure.
 The Fates the willing lead, the unwilling drag.”

“Dulce bellum inexpertis.”

ERASMUS. *Adagiorum Chiliades*.—“*Imperitia*. ”

“War is delightful to those who have had no experience of it.”

“Dulce et decorum est pro patria mori:
 Mors et fugacem persecuitur virum,
 Nec parcit imbellis juveniae
 Poplitibus timidoque tergo.”

HORACE. *Odes, III.*, 2, 13.

“What joy for fatherland to die!
 Death catches e'en the man who flees,
 Nor spares a recreant chivalry,
 Their coward backs, their trembling knees.”—(Conington.)

“(Sternitur infelix alieno vulnere, coelumque
 Adspicit et) dulces moriens reminiscitur Argos.”

VIRGIL. *Aeneid, X.*, 781.

“Now, prostrate by an unmeant wound,
 In death he writhes on the ground,
 And gazing on Italian skies,
 Of his loved Argos dreams, and dies.”—(Conington.)

“Dulcis et alta quies, placidaeque simillima morti.”

VIRGIL. *Aeneid, VI.*, 522.

“A lethargy of sleep,
 Most like to death, so calm, so deep.”—(Conington.)

“Dulcis inexpertis cultura potentis amici;
 Expertus metuit.”

HORACE. *Epistolae, I.*, 18, 86.

“A patron's service is a strange career;
 The tiros love it, but the experts fear.”—(Conington.)

“Dum bibimus, dum sorta, unguenta, pueras
 Poscimus, obropit non intellecta senectus.”

JUVENAL. *Satires, IX.*, 128.

“While now for rosy wreaths our brows to twine,
 And now for nymphs we call, and now for wine,
 The noiseless foot of time steals swiftly by,
 And ere we dream of manhood, age is nigh.”—(Gifford.)

“Dum dubius fluit hac aut illac, dum timet anceps,
 Ne male quid faciat, nil bene Quintus agit.”

ETIENNE PASQUIER (PASCHASIUS). *Epigrammata, II.*, 63.

“Now this, now that way torn, Quintus, in doubt
 And fear of doing ill, does nothing well.”

“Dum licet, in rebus jucundis vivo beatus,
Vive memor quam sis aevi brevis.” HORACE. *Satires*, II., 6, 96.

“Then take, good sir, your pleasure while you may;
With life so short 'twere wrong to lose a day.” (Cannington.)

“Dum loquimur fugerit invida
Aetas: carpe diem, quam minimum credula postero.”
HORACE. *Odes*, I., 11, 7.

“In the moment of our talking, envious time has ebbed away.
Seize the present; trust to-morrow e'en as little as you may.”
—(Cannington.)

“Dum novus errat amor, vires sibi colligat usus:
Si bene nutrieris, tempore firmus erit.
Quem taurum metuis, vitulum mulcere solebas;
Sub qua nunc recubas arbore, virga fuit.
Nascitur exiguis, sed opes acquirit eundo,
Quaque venit, multas accipit amnis aquas.”
OVID. *De Arte Amandi*, II., 339.

“Young Love at first unfolds but feeble wings,
But in his wanderings use will make them strong.
The bull you fear, you petted as a calf,
The tree that shades you was a sapling once.
Small at its source, the river, as it flows,
Gains strength and volume from each tiny rill.”

“Dum novus est, potius coepto pugnemus amori;
Flamma recens parva sparsa resedit aqua.”
OVID. *Illeroides*, XVII., 189.

“If ye would conquer Love, he must be fought
At his first onslaught; sprinkle but a drop
Of water, the new-kindled flame expires.”

“Dum pejora timentur
Est in vota locus; sors autem ubi possima rerum,
Sub pedibus timor est, securaque summa malorum.”
OVID. *Metamorphoses*, XIV., 488.

“While worse may yet befall, there's room for prayer,
But when our fortune's at its lowest ebb,
We trample fear beneath our feet, and live
Without a care for evil yet to come.”

“Dum vitant stulti vitia in contraria currunt.”
HORACE. *Satires*, I., 2, 24.

“When fools would avoid a vice, they run into the opposite extreme.”

“Duintaxat rerum magnarum parva potest res
Exemplare dare, et vestigia notitiae.”
LUCRETIUS. *De Rerum Natura*, II., 121.

“In little things we may find great ones mirrored,
And learn from them the path that leads to knowledge.”

“Duo quum idem faciunt, saepe ut possis dicere,
Hoc licet impune facere huic, illi non licet.”

TERENCE. *Adelphi, Act V., Sc. III.*, 37.—(Micio.)

“When two persons do the self-same thing,
It oftentimes falls out that in the one

‘Tis criminal, in t’other ‘tis not so.”—(George Colman.)

“Duplex libelli dos est: quod risum movet
Et quod prudenti vitam consilio monet.”

PHAEDRUS. *Fables, I., Prologue*, 3.

“Two gifts my booklet brings; to laughter moves,
And eke instils a prudent rule of life.”

“Durate et vosmet rebus servate secundis.” VIRGIL. *Aeneid, I.*, 207.

“Bear up, and live for happier days.”—(Conington.)

“Dux femina facti.”

VIRGIL. *Aeneid, I.*, 364.

“A woman’s daring wrought the deed.”—(Conington.)

“Dux vitae, Dia Voluptas.”

LUCRETIUS. *De Rerum Natura, II.*, 171.

“Divine Pleasure, ruler of our life.”

“E coelo descendit γνῶθι σεαυτὸν.” JUVENAL. *Satires, XI.*, 27.

“The precept ‘know thyself’ is heaven-born.”

“Ea est enim profecto jucunda laus, quae ab iis proficiuntur, qui ipsi
in laude vixerunt.” CICERO. *Ad Familiares, XV.*, 6, 1.

“Praise is especially sweet when it comes from those whose own lives have
been the subject of eulogy.”

“Ea tempestate flos poetarum fuit

Qui nunc abierunt hinc in communem locum.”

PLAUTUS. *Casina, Prologue*, 18.

“Yet, at that time, lived many famous poets,

Who now are gone from hence into that place

Common to all.”—(Bonnell Thornton.)

“Ecce homo!”

THE VULGATE. *St. John, XIX.*, 5.

“Behold the man.”

“Ecce iterum Crispinus; et est mihi saepe vocandus
Ad partes, monstrum nulla virtute redemptum

A vitiis.” JUVENAL. *Satires, IV.*, 1.

“Again Crispinus comes! and yet again,
And oft shall he be summoned to sustain

His dreadful part:—the monster of the times

Without one virtue to redeem his crimes.”—(Gifford.)

“Ecce parens verus patriae!”

LUCAN. *Pharsalia, IX.*, 600.

“Lo! the true father of his country.”

“Ecce spectaculum dignum ad quod respiciat intentus operi suo deus, ecce par deo dignum, vir fortis cum fortuna mala compositus, utique si et provocavit.” SENECA. *De Providentia*, II., 9.

“God, as he gazes upon his handiwork, will find no nobler, no more god-like spectacle, than the brave man who has thrown down the gage to Fortune, and stands steadfast amidst her buffettings.”

“Ecum tibi lupum in sermone! Praesens esurions adest.”

PLAUTUS. *Stichus*, Act IV., Sc. I., 71.—(*Hippomorus*.)

“Speak of the wolf, and you may see his tail. The prowling beast Is just upon you.”—(*Bonnell Thornton*.)

“Edoceantur hic, qui hic nascuntur, statimque ab infantia natale solum amare, frequentare consuescant.”

PLINY THE YOUNGER. *Epistolae*, IV., 13.

“Children should be brought up where they are born, and should accustom themselves, from earliest infancy, to love their native soil, and make it their home.”

“Effodiuntur opes, irritamenta malorum.

Jamque nocens ferrum, ferroque nocentius aurum

Prodierat.” OVID. *Metamorphoses*, I., 140.

“The earth yields up her stores, of every ill

The instigators; iron, foe to man,
And gold, than iron deadlier.”

“Effugere non potes necessitates, potes vincere.”

SENECA. *Epistolae*, XXXVII., 8.

“You cannot escape necessity, but you may overcome it.”

“Effugit mortem quisquis contempserit; timidissimum quemque consequitur.”

QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni*, IV., 14, 25.

“The only way to escape death is to despise it; the coward it pursues relentlessly.”

“Ego cogito, ergo sum.”

DESCARTES. *Principia Philosophiae*, Pt. I., § 7.

“I think, therefore I am.”

“Ego enim sic existimo, in summo imperatoro quattuor has res inesse oportere, scientiam rei militaris, virtutem, auctoritatem, felicitatem.” CICERO. *De Imperio Cn. Pompeii*, X., 28.

“In my opinion there are four qualifications necessary for a very great general: skill in his profession, courage, authority and luck.”

“Ego meorum solus sum meus.”

TERENCE. *Phormio*, Act IV., Sc. I., 21. —(*Chremes*.)

“I've no friend at home except myself.”—(*George Colman*.)

“Ego spem pretio non emo.”

TERENCE. *Adelphi*, Act II., Sc. II., 11.—(*Sannio*.)

“I never purchase hope with ready money.”—(*George Colman*.)

“Ego tibi de aliis loquor, tu respondes de caepis.”

ERASMUS. *Adagiorum Chiliades*, “Aliena a re”.

“I speak to you of garlic, and you reply to me about onions.”

“Ego vero nihil impossibile arbitror, sed uteunque fata decreverint, ita cuncta mortalibus provenire.”

APULEIUS. *Metamorphoses*, I., 20.

“I believe that nothing is impossible, but that anything may happen to mortal men, if the fates have so decreed.”

“Ego virtute deum et majorum nostrum dives sum satis;
Non ego omnino lucrum omne esse utile homini existumo.”

PLAUTUS. *Captivi*, *Act II.*, *Sc. II.*, 74.—(Hegio.)

“Thanks to the gods,
And to my ancestors, I'm rich enough.
Nor do I hold that every kind of gain
Is always serviceable.”—(Bonnell Thornton.)

“Egomet mi ignosco.”

HORACE. *Satires*, I., 3, 23.

“I find excuses for myself.”

“Eheu fugaces, Postume, Postume,
Labuntur anni, nec pietas moram

Rugis et instanti senectae

Afferet indomitaeque morti.”

HORACE. *Odes*, II., 14, 1.

“Ah, Postumus! they fleet away,
Our years, nor piety one hour
Can win from wrinkles and decay,
And death's indomitable power.”—(Conington.)

“Eheu,

Quam temere in nosmot legem sancimus iniquam!

Nam vitiis nemo sine nascitur; optimus ille est,

Qui minimis urgetur.”

HORACE. *Satires*, I., 3, 66.

“What hasty laws against ourselves we pass!

For none is born without his faults: the best

But bears a lighter wallet than the rest.”—(Conington.)

“Ei mihi, quod nullis amor est medicabilis herbis,
Nec prosumt domino, quae prosumt omnibus, artes!”

OVID. *Metamorphoses*, I., 523.

“Alas! that wounds of love no herb can cure,

And that the healing art which all men aids,

Its master nought availeth.”

“Elati spe coloris victoriae et hostium fuga, superiorumque temporum secundis proeliis, nihil adeo arduum sibi existimabant, quod non virtute consequi possent.”

CÆSAR. *De Bello Gallico*, VII., 47.

“Elated with the hope of a speedy victory and the flight of their foes, and with the recollection of their past successes, they considered no task too difficult to be accomplished by their valour.”

“Elegantiae arbiter.”

TACITUS. *Annals*, XVI., 18.

“The arbiter of fashion.”

“Emas non quod opus est, sed quod necesse est.

Quod non opus est, asse carum est.”

CATO. (*Seneca, Epistolae*, XCIV., 28.)

“Buy not what you want, but what you need. What you do not want is dear at a farthing.”

“Emendatio pars studiorum longo utilissima.”

QUINTILIAN. *De Institutione Oratoria*, X., 4, 1.

“Correction and revision of what we write is by far the most useful part of our studies.”

“Emitur sola virtute potestas.”

CLAUDIANUS. *De Tertio Consulatu Honorii*, 188.

“Virtue alone can purchase power.”

“(Nec ad instar imperiti medici) Eodem collyrio omnium oculos vult curare.”

ST. JEROME. *Commentary on Ephesians*, Prologue. (Migne's *Patrologiae Cursus*, Vol. XXVI, 539.)

“And does not, like an unskilful physician, attempt to cure every one's eyes with the same ointment.”

“Ecque

Difficilis aditus primos habet.”

HORACE. *Satires*, I., 9, 55.

“In this world of ours

The path to what we want ne'er runs on flowers.”—(Conington.)

“Epicuri de grege porcum.”

HORACE. *Epistolae*, I., 4, 16.

“A hog from Epicurus' sty.”

“Equidem ego cuncta imperia crudelia, magis acerba quam diurna arbitror, neque quemquam multis metuendum esse, quin ad eum ex multis formido recidat.”

SALLUST. *Ad Caesarem*, I.

“A sovereignty based on cruelty is in my opinion a grievous affliction rather than a lasting one, and no one man can make himself a terror to many, without that terror recoilings upon himself.”

“Equidem hercle nullum pordidi, idoo quia nunquam ullum habui.”

PLAUTUS. *Asinaria*, Act III., Sc. III., 32. (Tribanus.)

“Troth I've lost none, for I ne'er had one yet.”—(Bonnell Thornton.)

“Ergo sollicitae tu causa, pecunia, vitæ es :

Per te immaturum mortis adimus itor.

Tu vitiis hominum crudelia pabula præbes :

Semina curarum de capite orta tua.”

PROPERTIUS. *Elegies*, IV., 6 (III., 7), 1.

“Money, thou causest many an anxious hour,

Through thee we untimely tread the path of death.

On thee, oh cruel one, men's vices feed ;

From thy head spring the seeds of all our cares.”

“Eripuit caelo fulmen, mox sceptræ tyrannis.”

TURGOT. (*Inscription on a bust of Benjamin Franklin*.)
(Condorcet, *Vie de Monsieur Turgot*, p. 200. London, 1786.)

“He robbed the heavens of their thunder, the tyrant of his sceptre.”

“Errare mehercule malo cum Platone . . . quam cum istis vera sentire.”

CRONIO. *Tusculanae Disputationes*, I., 17, 39.

“In very truth I would rather be wrong with Plato than right with such men as these.”

“(Et) Errat longe, mea quidem sententia,
Qui imperium credit gravius esse, aut stabilius,
Vi quod fit, quam illud quod amicitia jungitur.”

TERENCE. *Adelphi, Act I., Sc. I.*, 40.—(*Micio*.)

“He, I think, deceives himself indeed,
Who fancies that authority more firm
Founded on force, than what is built on friendship.”

—(*George Colman*.)

“Errat si quis existimat facilem rem esse donare.”

SENECA. *De Vita Beata, XXIV.*, 1.

“It is a mistake to imagine that it is an easy thing to give.”

“Esse, quam videri, bonus malebat.”

SALLUST. *Catilina, LIV.*—(*Of Cato*.)

“It was his aim to be, rather than to appear, good.”

“Est aliquid meriti spatium, quod nulla furentis
Invidiae mensura capit.”

CLAUDIANUS. *De Laudibus Stilichonis, III.*, 43.

“Merit may attain so high a place,
That envy's ravings cannot reach to it.”

“Est ardelionum quaedam Romae natio,
Trepide concursans, occupata in otio,
Gratis anhelans, multa agenda nil agens,
Sibi molesta et aliis odiosissima.”

PHAEDRUS. *Fables, II.*, 5, 1.

“There is in Rome a race of busybodies,
Whose chiefest occupation's idleness;
Who ask for no reward, but puff and pant
And tear excitedly about the town
Making a great parade of business,
A nuisance to themselves, a curse to others.”

“Est atque non est, mihi in manu, Megaronides.

Quin dicant, non est; merito ut ne dicant, id est.”

PLAUTUS. *Trinummus, Act I., Sc. II.*, 67.—(*Callicles*.)

“As to this matter, Megaronides,
I have it in my power, and have it not.
Report is none of mine; but, that report
May be unmerited, is in my power.”—(*Bonnell Thornton*.)

“Est autem gloria laus recte factorum magnorumque in rem publicam fama meritorum, quae quum optimi cujusque, tum etiam multitudinis testimonio comprobatur.”

CICERO. *Philippica, I.*, 12, 29.

“True glory lies in noble deeds, and in the recognition, alike by leading men and by the nation at large, of valuable services rendered to the State.”

“Est brevitate opus, ut currat sententia, neu se
Impediat verbis lassas onerantibus aures.”

HORACE. *Satires, I.*, 10, 9.

“Ternesness there wants to make the thought ring clear,
Nor with a crowd of words confuse the ear.”—(*Conington*.)

“Est deus in nobis.”

OVID. *Fasti, VI.*, 5.

“There is a god within us.”

“Est deus in nobis, et sunt commercia coeli:
Sedibus aetheriis spiritus ille venit.”

OVID. *De Arte Amandi*, III., 549.

“There is a god within us, and the heavens
Have intercourse with earth; from realms above
That spirit cometh.”

“Est enim amicitia nihil aliud nisi omnium divinarum humanarumque rerum cum benevolentia et caritate consensio; qua quidem haud scio an, excepta sapientia, quidquam melius sit homini a diis immortalibus datum.” CICERO. *De Amicitia*, VI., 20.

“What is friendship other than the harmony of all things divine and human with goodwill and affection? indeed, with the exception of wisdom, I doubt if the gods have given to mankind any choicer gift.”

“Est enim animus coelestis ex altissimo domicilio depresso, et quasi demersus in terram, locum divinae naturae aeternitatis contrarium.” CICERO. *De Senectute*, XXI., 77.

“The divine soul is drawn down from its lofty home, and, so to say, plunged into the earth, an abode which is by its nature the antithesis of divinity and eternity.”

“Est enim hoc commune vitium in magnis liberisque civitatibus, ut invidia gloriae comes sit.” CORNELIUS NEROS. *Chabrias*, 3.

“In all great and free communities there is this common failing, that envy follows closely upon the heels of distinction.”

“Est enim lex nihil aliud nisi recta et a numine deorum tracta ratio, imperans honesta, prohibens contraria.”

CICERO. *Philippica*, XI., 12, 28.

“What is law but a divinely inspired ethical system, inculcating morality, and forbidding all that is opposed thereto?”

“Est enim mentibus hominum veri boni naturaliter inserta cupiditas; sed ad falsa devius error abducit.”

BOETHIUS. *De Consolacione Philosophiae*, III.; *Prosa II.*

“Nature has implanted in the minds of men a genuine desire for the good and the true, but misled by various delusions they often reach the wrong goal.”

“Est enim quaedam etiam dolendi voluptas: praesertim si in amici sinu deficas, apud quem lacrimis tuis vel laus sit parata, vel venia.” PLINY THE YOUNGER. *Epistolae*, VIII., 16.

“Even sorrow has its charm, if it be our good fortune to weep on the bosom of a friend from whom our tears will draw either commendation or pardon.”

“Est et fidei tuta silentio
Meres: vtabo, qui Cereris sacrum
Vulgarit arcandum, sub isdem
Sit trabibus fragilemve mecum
Solvat phaselon.”

HORACE. *Odes*, III., 2, 25.

“Sealed lips have blessings sure to come;
Who drags Eleusis' rite to day,
That man shall never share my home
Or join my voyage: roofs give way,
And boats are wrecked.”—(Conington.)

“Est etiam quiete et pure et eleganter actae aetatis placida ac lenis senectus.”

CICERO. *De Senectute*, V., 18.

“A life of peace, purity and refinement leads to a calm and untroubled old age.”

“Est genus hominum qui esse primos se omnium rerum volunt, Nec sunt: hos consecutor. Hisce ego non parco me ut rideant; Sed his ultro arrideo, et eorum ingenia admiror simul. Quicquid dicunt, laudo; id rursum si negant, laudo id quoque. Negat quis? nego: ait? aio. Postremo imperavi egomet mihi Omnia adsentari. Is quae stus nunc est multo uberrimus.”

TERENCE. *Eunuchus*, Act II., Sc. II., 17.—(Gnatho.)

“There is

A kind of men who wish to be the head
Of everything, but are not. These I follow;
Not for their sport and laughter, but for gain
To laugh with them, and wonder at their parts:
Whate'er they say, I praise it; if again
They contradict, I praise that too: does any
Deny? I too deny: affirm? I too
Affirm, and in a word I've brought myself
To say, unsay, swear and forswear at pleasure:
And that is now the best of all professions.”

—(George Colman.)

“Est ipsa cupiditati tarda celeritas.”

PUBLILIUS SYRUS, 134.

“To passion even haste is slow.”

“Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.”

HORACE. *Satires*, I., 1, 106.

“Yes, there's a mean in morals: life has lines,
To north and south of which all virtue pines.”—(Conington.)

“Est omnino iniquum, sed usu receptum, quod honesta consilia vel
turpia, prout male aut prospero cedunt, ita probantur vel repre-
henduntur.”

PLINY THE YOUNGER. *Epistolae*, V., 21.

“It is a usual thing, though entirely indefensible, in awarding praise or
blame to a policy, to consider not whether it was right or wrong, but
whether it was a success or a failure.”

“Est procax natura multorum in alienis miseriis.”

PLINY THE ELDER. *Natural History*, XXVI., 2.

“There are many who are only too ready to take advantage of the mis-
fortunes of others.”

“Est profecto deus, qui quae nos gerimus auditque et videt;
Is uti tu me hic habueris, proinde illum illic curaverit:
Bene merenti bene profuerit, male merenti par erit.”

PLAUTUS. *Captivi*, Act II., Sc. II., 63.—(Tyndarus.)

“There is indeed

A God that sees and hears whate'er we do:—
As you respect me, so will he respect
Your lost son. To the well-deserving good
Will happen, to the ill-deserving ill.”—(Bonnell Thornton.)

“Est quadam prodire tenus, si non datur ultra.”

HORACE. *Epistolae*, I., 1, 32.

“Some point of moral progress each may gain,
Though to aspire beyond it should prove vain.”—(Conington.)

“Est quaedam flere voluptas.
Expletur lacrimis, egeriturque dolor.” OVID. *Tristia*, IV., 3, 37.

“There is some joy in weeping. for our tears
Fill up the cup, then wash our pain away.”

“Est quoque cunctarum novitas carissima rerum.”

OVID. *Epistolae ex Ponto*, III., 4, 51.

“In all things novelty is what we prize.”

“Natura hominum novitatis avida.”

PLINY THE ELDER. *Natural History*, XII., 5.

“Human nature is greedy of novelty.”

“Est vetus atque probus, centum qui perficit annos.”

HORACE. *Epistolae*, II., 1, 39.

“The bard who makes his century up has stood

“The test: we call him sterling, old and good.”—(Conington.)

“Estne dei sedes, nisi terra, et pontus, et aer,

Et coelum et virtus? superos quid quaerimus ultra?

Jupiter est quodcumque vides, quodcumque moveris.”

LUCAN. *Pharsalia*, IX., 577.

“God has no throne but earth and sea and air
And sky and virtue. Why in distant realms
Seek we the gods? Whate'er we feel or see
Is Jove himself.”

“Esto, ut nunc multi, dives tibi, pauper amicis.”

JUVENAL. *Satires*, V., 113.

“Be, like numbers more,
Rich to yourself, to your dependents poor.”—(Gifford.)

“Esuriens pauper telis incendor amoris:

Inter utrumque malum diligo pauperiem.”

CLAUDIANUS. *Epigrams*, XXXV. (XL.).

“I suffer from the pangs of hunger and of love;
Of the two evils, I would rather starve.”

“Esuriunt medii, summi saturantur et imi.

Errant qui dicunt: medium tenuere beati.”

TAUBMANN (Of Wittenberg). *Impromptu, on being placed
half-way down the table at a banquet.* (Taubmanniana,
p. 157. Frankfurt, 1710.)

“At the top and the bottom they're gorging, while we are left starving
between;

How mistaken those lines of the poet in praise of the golden mean.”

“Et genus et virtus nisi cum re vilior alga est.”

HORACE. *Satires*, II., 5, 8.

“Family and worth, without the staff
Of wealth to lean on, are the veriest draff.”—(Conington.)

“Et idem
Indignor quandoque bonus dormitat Homerus.
Verum operi longo fas est obrepere somnum.”

HORACE. *De Arte Poetica*, 358.

“While e'en good Homer may deserve a tap,
If as he does, he drop his head and nap,
Yet when a work is long, 'twere somewhat hard
To blame a drowsy moment in a bard.”—(Conington.)

“Et nomen pacis dulce est et ipsa res salutaris, sed inter pacem et servitutem plurimum interest. Pax est tranquilla libertas, servitus postremum malorum omnium, non modo bello, sed morte etiam repellendum.” CICERO. *Philippica*, II., 44, 113.

“The name of peace is sweet, and the thing itself is salutary, but between peace and slavery there is a wide difference. Peace is undisturbed liberty, slavery is the worst of all evils, to be resisted at the cost of war, nay even of death.”

“Et praeteritorum recordatio est acerba et acerbior exspectatio reliquorum. Itaque omittamus lugere.”

CICERO. *Brutus*, 76, 260.

“Sad are our memories of the past, and sadder still our anticipations of the future. Therefore let us banish mourning.”

“Et qui nolunt occidere quemquam
Posse volunt.”

JUVENAL. *Satires*, X., 96.

“Even those who want the will

Pant for the dreadful privilege to kill.”—(Gifford.)

“Et spes et ratio studiorum in Caesare tantum.”

JUVENAL. *Satires*, VII., 1.

“Yes, all the hopes of learning, 'tis confess,
And all the patronage, on Cæsar rest.”—(Gifford.)

“Etenim, Quirites, exiguum nobis vitae curriculum natura circumscriptis, immensum gloriae.”

CICERO. *Pro C. Rabirio perduellionis reo*, X., 30.

“Nature has circumscribed the field of life within small dimensions, but has left the field of glory unmeasured.”

“Etiam capillus unus habet umbram suam.” PUBLILIUS SYRUS, 138.

“The smallest hair casts a shadow.”—(Bacon.)

“Etiam celeritas in desiderio mora est.” PUBLILIUS SYRUS, 139.

“In desire swiftness itself is delay.”—(Bacon.)

“Etiam innocentes cogit mentiri dolor.” PUBLILIUS SYRUS, 141.

“Pain makes even the innocent man a liar.”—(Bacon.)

“Etiam oblivisci qui sis interdum expedit.” PUBLILIUS SYRUS, 142.

“It is sometimes useful to forget who you are.”

“Etiamsi futurum est, quid juvat dolori suo occurrere? Satis cito dolebis, cum venerit: interim tibi meliora promitte.”

SENECA. *Epistolae*, XIII., 10.

“Though sorrow must come, where is the advantage of rushing to meet it?
It will be time enough to grieve when it comes; meanwhile hope for better things.”

“Ex falsis, ut ab ipsis didicimus, verum effici non potest.”

CICERO. *De Divinatione*, II., 51, 106.

“From the false, as they have themselves taught us, we can obtain nothing true.”

“Ex magno certamine magnas excitari forme iras.”

LIVY. *Histories*, III., 40.

“It is when great issues are at stake that men's passions are generally roused most easily.”

“Ex omnibus praemiis virtutis, si esset habenda ratio praemiorum, amplissimum esse praemium gloriam; esse hanc unam, quae brevitatem vitae posteritatis memoria consolaretur, quae efficeret, ut absentes adessemus, mortui viveremus; hanc denique esse, cuius gradibus etiam homines in coelum viderentur ascendere.”

CICERO. *Pro Milone*, XXXV., 97.

“Of all the rewards of virtue, if we are to take any account of rewards, the most splendid is fame; for it is fame alone that can offer us the memory of posterity as a consolation for the shortness of life, so that, though absent, we are present, though dead, we live; it is by the ladder of fame only that mere men appear to rise to the heavens.”

“Ex quo intelligitur, quoniam juris natura fons sit, hoc secundum naturam esse, neminom id agere ut ex alterius praedetur inscritia.”

CICERO. *De Officiis*, III., 17, 72.

“We must understand, therefore, that since nature is the fountain of justice, it is according to natural law that no one should take advantage of another's ignorance to his own profit.”

“Excogitare nemo quicquam poterit quod magis decorum regenti sit quam clementia.”

SENECA. *De Clementia*, I., 19, 1.

“It is impossible to imagine anything which better becomes a ruler than mercy.”

“Excutienda vitae cupido est: disconducumque nihil interesse quando patiaris quod quandoque patiendum est. Quam bone vivas refert, non quamdiu.”

SENECA. *Epistolae*, CI., 15.

“We must root out the desire of life, and learn that it matters nothing when we undergo what must be undergone in the natural course of events. What is important is that we should live as well as possible, not as long as possible.”

“Exeat aula

Qui vult esse pius: virtus et summa potestas

Non coeunt; semper metuet, quem saeva pudebunt.”

LUCAN. *Pharsalia*, VIII., 492.

“Let him desert the court,

Who would be pure: virtue and sovereignty

Are rare companions; he whom cruel deeds

Would shame, aye goes in terror for himself.”

“Exedere animum dolor iraque demens,
Et qua non gravior mortalibus addita cura,

Spes, ubi longa venit.”

STATIUS. *Thebais*, II., 819.

“His heart

With anger's madness and with grief was torn,

And with the deadliest of all human woes,

Hope long deferred.”

“Exegi monumentum aere perennius,
Regalique situ pyramidum altius.” HORACE. *Odes, III.*, 80, 1.

“And now 'tis done: more durable than brass
My monument shall be, and raise its head
O'er royal pyramids.”—(Conington.)

“Exemplo quodcumque malo committitur, ipsi
Dispicet auctori. Prima est haec ultio.” JUVENAL. *Satires, XIII.*, 1.

“Man, wretched man, whene'er he stoops to sin,
Feels with the act a strong remorse within:
'Tis the first vengeance.”—(Gifford.)

“Exemplumque dei quisque est in imagine parva.” MANILIUS. *Astronomicon, IV.*, 888.

“Every man is a copy of God in miniature.”

“Exigite ut mores teneros ceu pollice ducat,
Ut si quis cera vultum facit.” JUVENAL. *Satires, VII.*, 287.

“Make it a point too, that, like ductile clay,
They mould the tender mind.”—(Gifford.)

“Exigua est virtus praestare silentia rebus;
At contra gravis est culpa tacenda loqui.” OVID. *De Arte Amandi, II.*, 603.

“To preserve silence is a trifling virtue,
To betray secrets is a grievous fault.”

“Exigui numero, sed bello vivida virtus.” VIRGIL. *Aeneid, V.*, 754.

“A gallant band in number few,
In spirit resolute to dare.”—(Conington.)

“(Quo fit ut) Existimatio bona prima omnium deserat infelices.” BOETHIUS. *De Consolazione Philosophiae, I., Prosa 4.*

“When men are unfortunate the first thing to desert them is their good
repute.”

“Exoriare aliquis nostris ex ossibus ultior!” VIRGIL. *Aeneid, IV.*, 625.

“May some avenger from our ashes rise!”

“Expende Hannibalem: quot libras in duce summo
Invenies?” JUVENAL. *Satires, X.*, 147.

“Produce the urn that Hannibal contains,
And weigh the mighty dust which yet remains;
And is this all!”—(Gifford.)

“Experientia docuit.” TACITUS. *History, V.*, 6.

“We learn by experience.”

“Experito credite.” VIRGIL. *Aeneid, XI.*, 283.

OVID. *De Arte Amandi, III.*, 511.

“Put faith in one who's had experience.”

“Exsiliū ibi esse putat, ubi virtuti non sit locus: mortem naturae finem esse, non poenam.”

CICERO. *Pro Milone*, XXXVII., 101.

“Exile, he thinks, is banishment to a place where virtue is not: death is not punishment, but nature's end.”

“Extemplo Libyac magnas it Fama per urbes,
Fama, malum qua non aliud velocius ullum;
Mobilitate viget, viresque acquirit eundo;
Parva metu primo: mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit.”

VIRGIL. *Aeneid*, IV., 178.

“Now through the towns of Libya's sons
Her progress Fame begins,
Fame than who never plague that runs
Its way more swiftly wins:
Her very motion lends her power:
She flies and waxes every hour.
At first she shrinks and cowers for dread,
Ere long she soars on high:
Upon the ground she plants her tread,
Her forehead in the sky.”—(Conington.)

“Extrema per illos
Justitia excedens terris vestigia fecit.” VIRGIL. *Georgics*, II. 473.

“Astraea, when she fled to Heaven, or ere
She quitted Earth, left her last footmark here.”—(J. B. Rose.)

“Faciamus experimentum in corpore vili.”

ANTOINE TEISSIER. *Eloges des Hommes Scavans*, Année 1585,
“Antoine Muret,” Addition.*

“Let us make the experiment on a worthless body.”

“Facies non omnibus una,
Nec diversa tamen, qualem decet esse sororum.”

OVID. *Metamorphoses*, II., 13.

“Unlike and yet alike in form and face,
As it befits in sisters.”

“Facies tua computat annos.” JUVENAL. *Satires*, VI., 199.

“Thy years are counted on thy face.”

“Facile esse momento, quo quis velit, eodere possessione magnae
fortunae: facere et pararo eam difficile atque arduum esse.”

LIVY. *Histories*, XXIV., 22.

“It is easy at any moment to surrender a large fortune; to build one up
is a difficult and an arduous task.”

* The anecdote in which this phrase occurs is quoted by Teissier from the Prosopographie of Du Verdier (Lyons, 1589), but I have been unable to verify the quotation, as the copy of the Prosopographie in the British Museum is imperfect.

“Facile est enim teneros adhuc animos componere; difficulter reciduntur vitia quae nobiscum creverunt.” SENECA. *De Ira*, II., 18, 2.

“While the mind is still tender it is easy to mould it; vices which have grown up with us are with difficulty eradicated.”

“Facile est imperium in bonis.”

PLAUTUS. *Miles Gloriosus*, *Act III.*, *Sc. I.*, 17.—(Palaestrio.)

“The sway is easy o'er the just and good.”—(Bonnell Thornton.)

“Facile invenies et pejorem et pejus moratam, pater,
Quam illa fuit; meliorem neque tu roperies neque Sol videt.”

PLAUTUS. *Stichus*, *Act I.*, *Sc. II.*, 52.—(Panegyris.)

“You easily may find
A worse wife, sir, and one too of worse morals.
A better, sure, you'll never find, nor could
The sun e'er shine on.”—(Bonnell Thornton.)

“(Sic vita erat.) Facile omnes perferre ac pati:
Cum quibus erat cunque una, iis sese dedere;
Eorum obsequi studiis; aduersus nemini;
Nunquam praeponens se illis. Ita facillime
Sine invidia laudem invenias, et amicos pares.”

TERENCE. *Andria*, *Act I.*, *Sc. I.*, 35.—(Simo.)

“So did he shape his life to bear himself
With ease and frank good-humour unto all;
Mixt in what company soe'er, to them
He wholly did resign himself; and joined
In their pursuits, opposing nobody,
Nor e'er assuming to himself: and thus
With ease, and free from envy, may you gain
Praise, and conciliate friends.”—(George Colman.)

“Facile omnes, quum valemus, recta consilia aegrotis damus.”

TERENCE. *Andria*, *Act II.*, *Sc. I.*, 9.—(Charinus.)

“How readily do men at ease prescribe
To those who're sick at heart.”—(George Colman.)

“Facile princeps.”

CICERO. *Pro Cn. H. Cn. Q.*, *V.*, 11.

„ *De Divinatione*, *II.*, 42, 87.

“Easily first.”

“Facilis desconsensu Averno;
Noctes atque dies patet atri janua Ditis;
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est.” VIRGIL. *Aeneid*, *VI.*, 126.

“The journey down to the abyss
Is prosperous and light:
The palace gates of gloomy Dis
Stand open day and night:
But upward to retrace the way
And pass into the light of day
There comes the stress of labour.”—(Conington.)

“Facilis sprevisse medentes
Optatum bene credit emi quocumque periclo
Bellandi tempus.” SILIUS ITALICUS. *Punica*, IV., 753.

“No healer's care he claims; no price he deems
Too high to pay for choice of battle's hour.”

“Facilius enim ad ea quae visa, quam ad illa quae audita sunt, inimenti
oculi feruntur.” CICERO. *De Oratore*, III., 41, 163.

“The mind's eye is more easily impressed by what is seen than by what
is heard.”

“Homines amplius oculis quam auribus credunt.”
SENECA. *Epistulae*, VI., 5.

“Men are readier to believe their eyes than their ears.”

“Facilius est se a certamine abstinere quam abducere.”
SENECA. *De Ira*, III., 8, 8.

“It is easier to keep out of a quarrel than to get out of one.”

“Facilius in amore finem impetres quam modum.”
MARCUS SENECA. *Controversiae*, II., 2, 10.

“Love is more easily quenched than moderated.”

“Facinorosos majore quadam vi quam ridiculi vulnerari volunt.”
CICERO. *De Oratore*, II., 58, 237.

“We demand that the criminal should be attacked with a more powerful
weapon than ridicule.”

“Facinus quos inquinat aequat.” LUCAN. *Pharsalia*, V., 290.

“Crime levels all whom it defiles.”

“Facis de necessitate virtutem.”
ST. JEROME. *In Libros Rufini*, III., 2.

“You make a virtue of necessity.”

“Facito aliquid operis, ut semper te diabolus inveniat occupatum.”
ST. JEROME. *Letter CXXV.*, § 11. (*Migne's Patrologiae Cursus*, Vol. XXII., 939.)

“Find some work for your hands to do, so that the devil may never find
you idle.”

“Faciunt, nae, intelligendo ut nihil intelligent.”
TERENCE. *Andria*, Prologue, 17.

“Troth, all their knowledge is they nothing know.”—(George Colman.)

“Facta fugis, facienda petis.” OVID. *Heroides*, VII., 18.

“You put aside the work that's done, and seek some work to do.”

“Factum est illud. Fieri infectum non potest.”
PLAUTUS. *Aulularia*, Act IV., Sc. X., 11.—(*Lyconides*.)

“'Tis past—what's done cannot be undone.”—(Bonnell Thornton.)

“Factus natura et consuetudine exercitus velare odium fallacibus
blanditiis.” TACITUS. *Annals*, XIV., 56.—(*Of Nero*.)

“He was formed by nature and trained by habit to veil his hatred under
delusive flattery.”—(*Church and Brodrribb.*)

“Fallaces sunt permulti et leves, et diurna servitute ad nimiam assentationem erudit.”

CICERO. *Ad Quintum Fratrem*, I., 1, 5, 16.—(Of the Greeks.)

“They are for the most part deceitful and unstable, and from their long experience of subjection skilled in the art of flattery.”

“Fallacia

Alia aliam trudit.”

TERENCE. *Andria*, Act IV., Sc. IV., 89.—(Davus.)

“One piece of knavery begets another.”—(George Colman.)

“Fallentis semita vitae.”

HORACE. *Epistolae*, I., 18, 103.

“The path of my unnoticed life.”

“Fallit enim vitium specie virtutis et umbra,

Quum sit triste habitu vultuque et veste severum.”

JUVENAL. *Satires*, XIV., 109.

“Thus avarice the guise of virtue takes,
With solemn mien and face and garb severe.”

“Fallitur egregio quisquis sub principe credit

Servitium: nunquam libertas gratior exstat,

Quam sub rege pio.”

CLAUDIANUS. *De Laudibus Stilichonis*, III., 113.

“He errs who thinks himself a slave beneath
A great king's sway, for nowhere liberty
More proudly lifts her head, than in the realms
Of virtuous princes.”

“Falsum est nimirum, quod creditur vulgo, testamenta hominum
speculum esse morum.” PLINY THE YOUNGER. *Epistolae*, VIII., 18.

“It is certainly false, though generally believed, that a man's will is a
reflection of his character.”

“Falsus honor juvat, et mendax infamia terret
Quem nisi mendacem et medicandum?”

HORACE. *Epistolae*, I., 16, 99.

“Trust me, false praise has charms, false blame has pains
But for vain hearts, long ears, and addled brains.”—(Conington.)

“Famae quidem ac fidei damna majora esse quam quae aestimari
possent.” LIVY. *Histories*, III., 72.

“It is impossible to estimate the injury which may be done to us by an
attack on our credit and our reputation.”

“Familiare est hominibus omnibus sibi ignoscere, nihil aliis remittere,
et invidiam rerum non ad causam sed ad voluntatem personasque
dirigere.” VELLEIUS PATERCULUS. *Historia Romana*, II., 30.

“Men are prone to find excuses for themselves, while admitting none for
others, and to throw the onus of ill-success always on the person, and
never on the attendant circumstances.”

“Fas est et ab hoste doceri.” OVID. *Metamorphoses*, IV., 428.

“Tis right to learn e'en from our enemy.”

“Fas est practeritos semper amare viros.”

PROPERTIUS. *Elegies, III., 4, 36 (II., 13, 52).*

“Our reverence is due to those who have passed on.”

“Fata obstant.”

VIRGIL. *Aeneid, IV., 440.*

“The Fates say us nay.”

“Fateor enim duxiorem esse conditionem spectatae virtutis, quam incognitae.”

BRUTUS. (*Cicero, ad Brutum, I., 16, 10.*)

“It is, I confess, far harder to maintain a good reputation before the world than in private life.”

“Fecere tale ante alii spectati viri.

Humanum amare est, humanum autem ignoscere est.”

PLAUTUS. *Mercator, Act II., Sc. II., 47.—(Lysimachus.)*

“Many great men have done the same before.

‘Tis natural to all mankind to love:

‘Tis natural to all mankind to pardon.”—(*Bonnell Thornton.*)

“Fecunda virorum

Paupertas fugitur, totoque arcessitur orbe,

Quo gens quaeque perit.”

LUCAN. *Pharsalia, I., 165.*

“Poverty, fruitful mother of great men,

Is ostracised and shunned on every side,

And thus has fallen many a mighty race.”

“Fecundi calices quem non fecere disertum ?”

HORACE. *Pistolar, I., 5, 19.*

“What tongue hangs fire when quickened by the bowl ?”—(*Conington.*)

“Felices ter et amplius,
Quos irrupta tenet copula, nec malis
Divulsus querimonis
Suprema citius solvet amor die.”

HORACE. *Odes, I., 13, 17.*

“Happy, happy, happy they
Whose living love, untroubled by all strife,
Binds them till the last sad day,
Nor parts asunder, but with parting life !”—(*Conington.*)

“Felicia dicas
Saecula, quae quondam sub regibus atque tribunis
Viderunt uno contentam carcere Romanum.”

JUVENAL. *Satires, III., 812.*

“Happy, happy were the good old times,
Which saw, beneath their kings', their tribunes' reign,
One cell the nation's criminals contain.”—(*Gifford.*)

“Felicitas est fortuna, adjutrix consiliorum bonorum; quibus qui non
utitur, felix esse nullo pacto potest.”

CICERO. *Epistola ad Cornelium Nepotem (Fragment IV.).*

“Success consists in good fortune, allied to good design; if the latter be
wanting, success is altogether impossible.”

“Felix est non qui aliis videtur sed qui sibi: vides autem, quam rara domi sit ista felicitas.”

SENECA. *De Remediis Fortuitorum*, XVI., 10.

“Not he whom others think happy, but he who thinks himself so is truly the happy man; and how rarely indeed is such happiness seen.”

“Felix, heu nimium felix! si litora tantum Nunquam Dardaniae tetigissent nostra carinae.”

VIRGIL. *Aeneid*, IV., 657.

“Blest lot! yet lacked one blessing more,
That Troy had never touched my shore.”—(Conington.)

“Felix, qui potuit rerum cognoscere causas,
Atque metus omnis et inexorabile fatum
Subjecit pedibus strepitumque Acherontis avari!
Fortunatus et ille, deos qui novit agrestis,
Panaque Silvanumque senem Nymphasque sorores!
Illum non populi fasces, non purpura regum
Flexit et infidos agitans discordia fratres,
Aut conjurato descendens Dacus ab Histro,
Non res Romanae, perituraque regna; neque ille
Aut doluit miserans inopem, aut invidit habentis.”

VIRGIL. *Georgics*, II., 490.

“O happy is the man who may discern
The cause of all that irks the heart to yearn;
He fears not, he, inexorable fate,
Nor Acherontine waves insatiate;
And fortunate is he who may behold
The rustic gods,—Pan and Sylvanus old,
And sisterhood of Nymphs;—alike to him
The fasces and barbaric diadem:
No more fraternal rage at home alarms
Than the far Dacian, federate in arms;
He knows not poverty, nor envies pelf
Of bankrupt nations or of Roman wealth.”—(J. B. Rose.)

“Feminis lugere honestum est, viris meminisse.”

TACITUS. *Germania*, XXVII.

“Women may mourn the lost, men remember them.”

“Fere fit malum malo aptissimum.”

LIVY. *Histories*, I., 46.

“One misfortune is generally followed closely by another.”

“Fere libenter homines id quod volunt credunt.”

CÆSAR. *De Bello Gallico*, III., 18.

“Men are generally ready to believe what they wish to be true.”

“Quod nimis miseri volunt,
Hoc facile credunt.”

SENECA. *Hercules Furens*, 817.—(Megara.)

“What the unhappy have most at heart they readily believe.”

“Fere maxima pars morem hunc homines habent: quod sibi volunt,
Dum id impetrant, boni sunt; sed id ubi jam penes sese habent,
Ex bonis pessimi et fraudulentissimi
Sunt.”

PLAUTUS. *Captivi, Act II., Sc. I.*, 36.—(*Philocrates.*)

“It is oft the way
With most men—when they're suing for a favour,
While their obtaining it is yet in doubt,
They are most courteous; but when once they've got it,
They change their manners, and from just become
Dishonest and deceitful.”—(*Bonnell Thornton.*)

“(Constat inter nos quod) Fere totus mundus exerceat histrioniam.”

PETRONIUS ARBITER. *Satyricon, Fragment.*

“Almost the whole world practises the dramatic art.”

“Natio comoeda est.”

JUVENAL. *Satires, III.*, 100.

“Greece is a theatre, where all are players.”—(*Gifford.*)

“Fertilior seges est alienis semper in agris.”

OVID. *De Arte Amandi, I.*, 849.

“The heavier crop is aye in others' fields.”

“Fervet opus, redolentque thymo fragrantia mella.”

VIRGIL. *Georgics, IV.*, 169.

“Swiftly the work goes on, and redolent of thyme
The fragrant honey's stored.”

“Fiat justitia et pereat mundus.”

Motto of Ferdinand I. (Emperor of Germany). (Johannes Manilius, “*Loci Communes,*” II., *Ocluvum praeceptum.*)

“Let justice be done though the world perish.”

“Fiat justitia, ruat coelum.”

NATHANIEL WARD. *The Simple Cobbler of Agawam in America.*
Printed in London A.D. 1647. (P. 14 of *Boston Ed.*, 1843.)

LORD MANSFIELD. In “*Iles v. Wilkes,*” *Burrows' Reports IV.*, 2562.

“Let justice be done though the heavens fall.”

“Fieus fieus, ligonem ligonem vocat.”

Proverbial expression. (BRASMIUS, *Adagiorum Chiliades,*
“*Veritas*”.)

“A fig's a fig, a spade a spade he calls.”

“Fidem qui perdit, quo se servet reliquo?”

PUBLILIUS SYRUS, 161.
“He who has lost his credit, what has he left to live upon?”

“Fidus Achates.”

VIRGIL. *Aeneid, passim.*

“The faithful Achates.”

“Fies nobilium tu quoque fontium,
Me dicente cavis impositam ilicem
Saxis, unde loquaces

Lymphae desiliunt tuae.”

HORACE. *Odes, III.*, 13, 18.

“Thou too one day shalt win proud eminence

‘Mid honoured founts, while I the ilex sing

Crowning the cavern, whence

Thy babbling wavelets spring.”—(*Conington.*)

“Fine tamen laudandus erit, qui morte decora
Hoc solum fecit nobile, quod perit.”

AUSONIUS. *Tetrasticha, VIII.*—(Of *Otho*.)

“Yet must we praise him in his end; for this
Alone he nobly did: he nobly died.”

“Finis Poloniae.”

KOSCIUSKO, in the “*Südpreussische Zeitung*,” 25th Oct., 1794.

“The end of Poland.”

“Fit magna mutatio loci, non ingenii.”

CICERO. *Pro Quintio, III.*, 12.

“There is indeed a change of scene, but not of nature.”

“Coelum, non animum mutant, qui trans mare currunt.”

HORACE. *Epistole, I.*, 11, 27.

“Tis but our climate, not our mind we change.”—(Conington.)

“Fit via vi.”

VIRGIL. *Aeneid, II.*, 494.

“Force wins her footing.”—(Conington.)

“Fixus hic apud nos est animus tuus clavo Cupidinis.”

PLAUTUS. *Asinaria, Act I., Sc. III.*, 4.—(Cleereta.)

“Your heart’s locked up with us, and Cupid keeps
The key.”—(Bonnell Thornton.)

“(Ponamus nimios gemitus): Flagrantior aequo
Non debet dolor esse viri, nec vulnere major.”

JUVENAL. *Satires, XIII.*, 11.

“Then moderate thy grief; ‘tis mean to show
An anguish disproportioned to the blow.”—(Gifford.)

“Flectere si nequoo Superos, Acheronta movebo.”

VIRGIL. *Aeneid, VII.*, 312.

“If I cannot bend the gods, I’ll move the powers of hell.”

“Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem depascimur aurea dicta.”

LUCRETIUS. *De Rerum Natura, III.*, 11.

“Just as the bee in flowery meads from every blossom sips,
E’en so we feed on every word that falls from golden lips.”

“Flos ipse civitatis.”

APULMIUS. *Metamorphoses, II.*, 19.

“The very flower of the state.”

“Flumina pauca vides magnis de fontibus orta;
Plurima collectis multiplicantur aquis.”

OVID. *Remedia Amoris*, 97.

“Few streams you’ll find from mighty fountains flow;
Most gather many waters as they go.”

“Foenum habet in cornu, longe fuge: dummodo risum
Executiat sibi, non lic cuiquam parcat amico.”

HORACE. *Satires, I.*, 4, 34.

“Beware, he’s vicious; so he gains his end,
A selfish laugh, he will not spare a friend.”—(Conington.)

“Forma bonum fragile est.” OVID. *De Arte Amandi*, II., 113.
 “Beauty is a fragile gift.”

“Res est forma fugax: quis sapiens bono
 Confidat fragili.” SENNECA. *Phaedra*, 781.—(Chorus.)
 “Beauty's a fleeting thing; the sage will ne'er
 Confide in aught so fragile.”

“Format enim natura prius nos intus ad omnem
 Fortunarum habitum; juvat aut impellit ad iram,
 Aut ad humum maerore gravi deducit et angit.” HORACE. *De Arte Poetica*, 108.

“For Nature forms our spirits to receive
 Each bent that outward circumstance can give:
 She kindles pleasure, bids resentment glow,
 Or bows the soul to earth in hopeless woe.”—(Conington.)

“Formosa facies muta commendatio est.” PUBLILIUS SYRUS, 163.
 “A beautiful face is a silent recommendation.”

“Fors dicta refutet.” VIRGIL. *Aeneid*, XII., 41.
 “Ward the omen, heaven, I pray.”—(Conington.)

“Forsan et haec olim meminisse juvabit.” VIRGIL. *Aeneid*, I., 203.
 “This suffering will yield us yet
 A pleasant tale to tell.”—(Conington.)

“Forsan miseris meliora sequentur.” VIRGIL. *Aeneid*, XII., 153.
 “A better fate perchance awaits the unhappy.”

“Fortem animum praestant rebus, quas turpitor audent.” JUVENAL. *Satires*, VI., 97.
 “But set illicit pleasure in their eye,
 Onward they rush, and every toil defy.”—(Gifford.)

“Fortes creantur fortibus et bonis.” HORACE. *Odes*, IV., 4, 25.
 “Good sons and brave good sires approve.”—(Conington.)

“Fortes fortuna adjuvat.” TERENCE. *Phormio*, Act I., Sc. IV., 27.—(Geta.)
 “Fortune favours the brave.”

“Audentes fortuna juvat.” VIRGIL. *Aeneid*, X., 284.
 “Audentes deus ipse juvat.” OVID. *Metamorphoses*, X., 586.
 “Eventus docuit fortis fortunam juvare.” LIVY. *Histories*, VIII., 29.

“Fortuna, ut saepe alias virtutem est secuta.” LIVY. *Histories*, IV., 37.
 “Fortune, as often happens, followed valour.”

“Deos fortioribus adesse (dixit).” TACITUS. *History*, IV., 42.
 “The gods fight on the side of the stronger.”

“Fors juvat audentes, Cei sententia vatis.” CLAUDIANUS. *Epistolae*, IV., 9.
 “Chance aids the bold, as sings the Cean bard.”

“Fortior quam felicior, cui fama bellandi inclito per gentes, nunquam tamen vires consilio superfuerant.”

DICTYS CRETENSIS. *De Bello Trojano*, III., 16.

“A man more brave than fortunate, whose fame as a warrior was world-wide, yet whose force never outran his discretion.”

“Fortuna amorem pejor inflammat magis.”

SENECA. *Hercules Oetaeus*, 361.—(*Deianira*.)

“When fortune frowns, love's flame burns fiercer.”

“Fortuna belli semper ancipiti in loco est.”

SENECA. *Phoenissae*, 629 (267).—(*Jocasta*.)

“The fortune of war stands ever on the verge.”

“Fortuna multis dat nimis, satis nulli.”

MARTIAL. *Epigrams*, XII., 10, 2

“Fortune to many gives too much, enough to none.”

“Fortuna nimium quem fovet stultum facit.”

PUBLILIUS SYRUS, 167.

“Fortune makes him a fool, whom she makes her darling.”—(*Bacon*.)

“Fortuna opes auferre, non animum potest.”

SENECA. *Medea*, 176.—(*Medea*.)

“Fortune may rob us of our wealth, but never of our courage.”

“Fortuna, quae plurimum potest, quum in reliquis rebus, tum praecipue in bello, parvis momentis magnas rororum commutationes efficit.”

CÆSAR. *De Bello Civili*, III., 68.

“All-powerful fortune, in war above all things, produces momentous changes from very small beginnings.”

“Fortuna saevo laeta negotio et
Ludum insolentem ludere pertinax,
Transmutat incertos honores,
Nunc mihi, nunc alii benigna.
Laudo manentem; si celeres quatit
Pennas, resigno quae dedit, et mea
Virtute me involvo, probamque
Pauperiem sine dote quaero.”

HORACE. *Odes*, III., 29, 49.

“Fortune who loves her cruel game,
Still bent upon some heartless whim
Shifts her caresses, fickle dame,
Now kind to me and now to him.
She stays; 'tis well, but let her shake
Those wings, her presents I resign,
Cloak me in native worth, and take
Chaste Poverty undower'd for mine.”—(*Conington*.)

“Fortuna vitrea est; tum cum splendet, frangitur.”

PUBLILIUS SYRUS, 171.

“Fortune is made of glass; when brightest it is most easily broken.”

“Fortunae naufragium.”

APULEIUS. *Metamorphoses*, VI., 5.

“A shipwreck of our fortunes.”

“Fortunati ambo! si quid mea carmina possunt,
Nulla dies unquam memori vos eximet aeo.”

VIRGIL. *Aeneid*, IX., 446.

“Blest pair! if aught my verse avail,
No day shall make your memory fail
From off the heart of time.”—(Onington.)

“(Invidia—) Fragili quaerens illidore dentem
Offendet solidum.”

HORACE. *Satires*, II., 1, 77.

“(Envy) When she fain on living flesh and bone
Would try her teeth, shall close them on a stone.”—(Onington.)

“Frangas enim citius quam corrigas, quae in pravum induruerunt.”

QUINTILIAN. *De Institutione Oratoria*, I., 3, 12.

“What has hardened into some distorted form you may break but you
cannot straighten.”

“Frangitur ipsa suis Roma superba bonis.”

PROPERTIUS. *Elegies*, IV., 12, 60 (III., 13, 60).

“By her own wealth is haughty Rome brought low.”

“Frons occipitio prior est.”

MARCUS CATO. *De Re Rustica*, Cap. IV.

“The forehead is worth more than the back of the head.”

(*I.e.*, *It is better to look after things than to turn your back upon them.*)

“Fronti nulla fides.”

JUVENAL. *Satires*, II., 8.

“Trust not to outward show.”—(Gifford.)

“Fructus laudentis in dolore laesi est. Ergo cum fructum ejus ever-
teris non dolendo, ipse doleat necesse est amissione fructus sui.”

TERTULLIAN. *De Patientia*, VIII.

“He who works you a mischief takes a pleasure in your pain; if therefore
you spoil his pleasure by betraying no pain, the pain is his who has
lost his pleasure.”

“Frugi hominem dici, non multum habet laudis in rege: fortem, jus-
tum, severum, gravem, magnanimum, largum, beneficium,
liberalem; haco sunt regiae laudes, illa privata est.”

CICERO. *Pro Rege Deiotaro*, IX., 26.

“Frugality is no great merit in a king: courage, rectitude, austerity,
dignity, magnanimity, generosity, beneficence, liberality; these are
kingly qualities, frugality befits rather a private station.”

“Fugacissimi ideoque tam diu superstites.”

TACITUS. *Agricola*, XXXIV.

“Prone to flight, and therefore more likely to survive.”

“Fuge magna; licet sub paupere tecto
Reges et regum vita praecurrere amicos.”

HORACE. *Epistles*, I., 10, 32.

“Keep clear of courts: a homely life transcends
The vaunted bliss of monarchs and their friends.”—(Onington.)

“Fugit irreparabile tempus.” VIRGIL. *Georgics, III.*, 284.

“Time flies, never to be recalled.”

“Utendum est aetate. Cito pede labitur aetas.”

OVID. *De Arte Amandi, III.*, 65.

“Use the occasion, for it passes swiftly.”

“Fuimus Troes, fuit Ilium et ingens
Gloria Teucrorum.” VIRGIL. *Aeneid, II.*, 325.

“We have been Trojans : Troy has been :
She sat, but sits no more, a queen.”—(Conington.)

“Troja fuit.” VIRGIL. *Aeneid, III.*, 11.

“Troy has been.”

“Fuit haec sapientia quondam
Publica privatis secernere, sacra profanis.”

HORACE. *De Arte Poetica*, 396.

“‘Twas wisdom’s province then
To judge ‘twixt states and subjects, gods and men.”—(Conington.)

“Fuit in illo ingenium, ratio, memoria, litterae, cura, cogitatio, diligentia: res bello gesserat, quamvis reipublicae calamitosas, attamen magnas; multos annos regnare meditatus, magno labore, magnis periculis quod cogitarat effecerat: muneribus, monumentis, congariis, epulis multitudinem imperitam, delenierat: suos praemii, adversarios clementiae specie devinxerat. Quid multa? attulerat jam liberae civitati partim metu, partim patientia consuetudinem serviendi.”

CICERO. *Philippica, II.*, 45, 116.—(Julius Cæsar.)

“He had great natural capacity, judgment, memory and culture; was painstaking, thoughtful and earnest; his military exploits, though disastrous to his country, were of the first magnitude; he aimed for many years at the supreme power, and eventually, after great hardships and no little peril, reached the summit of his ambition; he had won the affections of the ignorant populace by means of entertainments, banquets, largesses, and other public benefactions, while he had bound his immediate followers to him by his liberality, his opponents by an appearance of clemency. In a word, he had so revolutionised public feeling, that partly from fear, and partly from acquiescence, a state which prided itself upon its freedom had become accustomed to subjection.”

“(Sed) fulgente trahit constrictos Gloria curru

Non minus ignotos generosis.” HORACE. *Satires, I.*, 6, 23.

“But glory, like a conqueror, drags behind
Her glittering car the souls of all mankind.”—(Conington.)

“Fundamentum autem est justitiae fides, id est dictorum conventorum
unque constantia et veritas.” CICERO. *De Officiis, I.*, 7, 23.

“The foundation of justice is good faith; that is to say, a true and unswerving adherence to promises and covenants.”

“Fundum alienum arat, inculatum familiarem deserit.”

PLAUTUS. *Asinaria, Act V., Sc. II.*, 24.—(Ariemona.)

“He ploughs
Another’s land, and leaves his own untill’d.”

—(Bonnell Thornton.)

“Fungar vice cotis, acutum
Reddere quae ferrum valet exsors ipsa secandi.”

HORACE. *De Arte Poetica*, 304.

“Mine be the whetstone's lot,
Which makes steel sharp, though cut itself 'twill not.”—(*Conington*.)

“Furor fit laesa saepius patientia.”

PUBLILIUS SYRUS, 175.

“Patience too sorely tried develops into madness.”

“Furor, iraque mentem
Praecipitant, pulchrumque mori succurrit in armis.”

VIRGIL. *Aeneid*, II., 316.

“Fury and wrath within me rave,
And tempt me to a warrior's grave.”—(*Conington*.)

“Gallum in suo sterquilino plurimum posse (intellexit).”

SENECA. *Ludus de Morte Claudi*, VII., 3

“Every cock fights best on his own dung-hill.”

“Gaudium est miseris socios habere poenarum.”

DOMINICUS DE GRAVINA (circ. 1350 A.D.). *Chronicon de rebus in Apulia gestis*. (*l'elliccia, Raccolta di varie Croniche appartenente alla storia del Regno di Napoli*—*Naples*, 1781, Vol. III., p. 220.)

“It is a joy to the unhappy to have companions in misfortune.”

“Solamen miseris socios habuisse doloris.”

SPINOZA. *Ethics*, IV., § 57. (*Quoted as an old proverb*.)

“(At) genus immortale manet, multosque per annos
Stat fortuna domus.”

VIRGIL. *Georgics*, IV., 208.

“Deathless their race, and year by year endures
The fortune of their house.”

“(Multa fero ut placem) genus irritabile vatum.”

HORACE. *Epistolae*, II., 2, 102.

“I will do much to keep in pleasant mood
That touchy race, the poets.”

“Gigni

De nihilo nihil, in nihilum nil posse reverti.”

PERSIUS. *Satires*, III., 83.

“Nothing can come from nothing. Apt and plain!
Nothing return to nothing. Good again!”—(*Hiford*.)

“(Praeterea) Gigni pariter cum corpore, et una

Crescere sentimus, pariterque senescere mentem.”

LUCRETIUS. *De Rerum Natura*, III., 446.

“The mind, we feel, doth with the body grow,
And with the body age.”

“Gloria vincendi juncta est cum milito, Caesar.

Caesar, parcendi gloria sola tua est.”

ANTONIO TIBALDEO. *Caesari*. (*Poetarum Italorum Carmina*,

Vol. IX., p. 242.)

“Thy soldiers, Caesar, share in victory's bays,
Of clemency thine only is the praise.”

“Gloriam qui spreverit, veram habebit.”

LIVY. *Histories*, XXII., 39.

“True glory is the appanage of him who despises glory.”

“Gradiensque deas supereminet omnes.” VIRGIL. *Aeneid*, I., 501.

“Though all be gods, she towers o'er all.”—(Conington.)

“Graii ingenium, Graii dedit ore rotundo

Musa loqui.”

HORACE. *De Arte Poetica*, 323.

“To Greece, fair Greece, ambitious but of praise,

The muse gave ready wit, and rounded phrase.”—(Conington.)

“Grammaticus, Rhetor, Geometres, Pictor, Aliptes,
Augur, Schoenobates, Medicus, Magus; omnia novit
Graeculus esuriens; in coelum jussor, ibit.”

JUVENAL. *Satires*, III., 76.

“Grammian, painter, augur, rhetorician,
Rope-dancer, conjurer, fiddler, physician,
All trades his own your hungry Greekling counts;
And bid him mount the sky,—the sky he mounts.”—(Gifford.)

“Gratia atque honos opportuniora interdum non cupientibus.”

LIVY. *Histories*, IV., 57.

“Fame and honour sometimes fall more fitly on those who do not desire
them.”

“Gratior et pulchro veniens in corpore virtus.”

VIRGIL. *Aeneid*, V., 344.

“Worth appears with brighter shine,
When lodged within a lovely shrine.”—(Conington.)

“Gratum est, quod patriae civem populoque dedisti,
Si facis ut patriae sit idoneus, utilis agris
Utilis et bellorum, et pacis rebus agendis.”

JUVENAL. *Satires*, XIV., 70.

“True, you have given a citizen to Rome;
And she shall thank you, if the youth become,
By your o'erruing care, or soon or late,
A useful member of the parent state.”—(Gifford.)

“Gravior multo poena videtur, quae a miti viro constituitur.”

SENECA. *De Clementia*, I., 22, 3.

“A punishment always appears far more severe, when it is inflicted by a
merciful man.”

“Graviora quae patientur videri jam hominibus quam quae metuant.”

LIVY. *Histories*, III., 39.

“The troubles which have come upon us always seem more serious than
those which are only threatening.”

“Gravis ira regum est semper.” SENECA. *Medea*, 497.—(Jason.)

“Dangerous ever is the wrath of kings.”

“*Gutta cavat lapidem, consumit annulus usu;
Et teritur pressa vomer aduncus humo.*”

OVID. *Epistolae ex Ponto, IV., 10, 5.*

“*By constant dripping water hollows stone,
A signet-ring from use alone grows thin,
And the curved ploughshare by soft earth is worn.*”

“*Habent hunc morem plerique argentarii,
Ut alius alium poscant, reddant nemini,
Pugnis rem solvant, si quis poseat durius.*”

PLAUTUS. *Curculio, Act III., Sc. I., 7.*—(Tyco.)

“*Tis what most bankers do ; borrow of one,
Or of another, but to none repay ;
But if one ask it in a higher tone,
They then discharge the debt in cuffs.*”—(Bonnell Thornton.)

“*Habent insidias hominis blanditiae mali.*”

PHAMDRUS. *Fables, I., 19, 1.*

“*There lurks a snare beneath a bad man's blandishments.*”

“(Pro captu lectoris) *habent sua fata libelli.*”

TERENTIANUS MAURUS. *De Literis, Syllabis et Metris, l. 1286.*

“*A book's fate hangs upon the reader's whim.*”

“*Habeo opus magnum in manibus.*” CICERO. *Academica, I., 1, 2.*

“*I have a great work in hand.*”

“*Habeoque senectuti magnam gratiam, quae mihi sermonis aviditatem
auxit, potionis et cibi sustulit.*”

CICERO. *De Senectute, XIV., 46.*

“*I feel deeply grateful to old age, which has increased my desire for con-
versation, and taken away my appetite for drink and food.*”

“*Habes igitur, Tubero, quod est accusatori maxime optandum, con-
tentem reum.*” CICERO. *Pro Trigario, I., 2.*

“*You have therefore, Tubero, what a prosecutor most desires, a defendant
who pleads guilty.*”

“*Habet aliquid ex iniquo omne magnum exemplum, quod contra
singulos utilitate publica reponditur.*”

TACITUS. *Annals, XIV., 44.*

“*There is some injustice in every great precedent, which, though injurious
to individuals, has its compensation in the public advantage.*”

—(Church and Brodrribb.)

“*Habet enim multitudo vim quamdam tam, ut, quemadmodum tibicen
sine tibiis canere, sic orator sine multitudine audiente eloquens
esse non possit.*” CICERO. *De Oratore, II., 88, 338.*

“*So great is the influence of numbers, that an orator can no more be
eloquent without a crowded audience, than a flute-player can play
without a flute.*”

“*Habet has vices conditio mortalium, ut adversa ex secundis, ex
adversis secunda nascantur.*” PLINY THE YOUNGER. *Panegyric, V.*

“*The vicissitudes of human existence are such that misfortune often has
its origin in prosperity, and good fortune in adversity.*”

“Habet natura, ut aliarum omnium rerum, sic vivendi modum.”
CICERO. *De Senectute, XXIII.*, 85.

“Nature has a standard of living, as of everything else.”

“Habet omnis hoc voluptas,
Stimulis agit fruentes;
Apiumque par volantum,
Ubi grata mella fudit,
Fugit, et nimis tenaci
Ferit icta corda morsu.”

BOËTHIUS. *De Consolazione Philosophiac, III., Metrum 7.*

“This bane has every pleasure, that it spurs
Its votaries on; then like the wingèd bee,
When it has poured its honey, takes to flight,
And leaves its sting to rankle in the heart.”

“Hae nugae seria ducent
In mala derisum semel exceptumque sinistre.”

HORACE. *De Arte Poetica, 451.*

“Such trifles bring to serious grief ere long
A hapless bard, once flattered and led wrong.”—(Conington.)

“Haec animos aerugo et cura peculi
Cum semel imbuerit, speramus carmina fangi
Posse linenda cedro et levi servanda cuprosso?”

HORACE. *De Arte Poetica, 330.*

“O, when this cankering rust, this greed of gain,
Has touched the soul and wrought into its grain,
What hope that poets will produce such lines
As cedar oil embalms, and cypress shrines?”—(Conington.)

“Haec differentia naturarum tantam habet vim, ut nonnunquam
mortem sibi ipse conosciere alias debeat, alias in eadem
caussa non debeat.” CICERO. *De Officiis, I.*, 31, 112.

“This difference in men's nature is so powerful in its operation, that it may
even on occasion be one man's duty to compass his own death, while
the same circumstances would not justify another man in so doing.”

“Haec est, in gromium victos quae sola recepit
Humanumque genus communi nomine fovit,
Matris, non dominae, ritu; civesque vocavit,
Quos domuit, nexuque pio longinqua revinxit.”

CLAUDIANUS. *De Consulatu Stilichonis, III.*, 150.

“She alone among nations has received into her bosom those whom she has
conquered, and has cherished all humanity as her sons, and not as her
slaves; those whom she has subdued she has called her citizens, and
has bound to herself the ends of the earth in the ties of affection.”

“Haec habeo, quae edi, quaeque exsaturata libido
Hausit: at illa jacent multa et praeclara relicta.”

CICERO. *Tusculanae Disputationes, V.*, 35, 101.—(Epitaph on
Sardanapalus.)

“What I have eaten is mine, and all my satisfied desires; but I leave
behind me all those splendid joys which I have not tasted.”

“Haec iracundos admonebit fabula,
Impune potius laedi quam dodi alteri.”

PHÆDRUS. *Fables*, IV., 4, 13.

“Tis wiser patiently to suffer wrong,
Than, for the sake of vengeance, to become
Another's slave.”

“Haec natura multitudinis est; aut servit humiliter, aut superbe
dominatur: libertatem, quae media est, nec spernere modice,
nec habere sciunt.” LIVY. *Histories*, XXIV., 25.

“The masses are so constituted as to be capable either of slavish subjection,
or of arrogant dominion, but the liberty which lies between these two
extremes they can neither tolerate in others nor enjoy themselves.”

“Haec placuit semel, haec decies repetita placebit.”

HORACE. *De Arte Poetica*, 365.

“One pleases straightway, one when it has passed
Ten times before the mind will please at last.”—(Covington.)

“Haec studia adolescentiam alunt, senectutem oblectant, secundas
ros ornant, adversis porfugium ac solarium praebent; delectant
domi, non impudunt foris, pernoctant nobiscum, perigrinantur,
rusticantur.” CICERO. *Pro Archia*, VII., 16.

“Such studies nourish us in youth, and entertain us in old age; they
embellish our prosperity, and provide for us a refuge and a solace in
adversity; they are a delight at home, yet no embarrassment abroad;
they are with us throughout sleepless nights, on tedious journeys, in
our country retreats.”

“Haerent infixi pectore voltus
Verbaque, nec placidam membris dat cura quietem.”

VIRGIL. *Aeneid*, IV., 4.

“Each look is pictured in her breast,
Each word: nor passion lets her rest.”—(Covington.)

“Hannibal, credo, erat ad portas.” CICERO. *Philippica*, I., 5, 11.

“Hannibal was at the gates.”

“Ihas omissis, ubi mille rotam volvere per annos,
Lethaeum ad flumum deus evocat agmine magno,
Scilicet immomores supera et convexa revisant
Rursus et incipient in corpora volle reverti.”

VIRGIL. *Aeneid*, VI., 748.

“All these, when centuries ten times told
The wheel of destiny have rolled,
The voice divine from far and wide
Calls up to Lethe's river-side,
That earthward they may pass once more
Remembering not the things before,
And with a blind propension yearn
To fleshly bodies to return.”—(Covington.)

“Haud igitur leti paeclusa est janua coelo,
Nec soli terraeque, nec altis acquoris undis;
Sed patet immani et vasto respectat hiatu.”

LUCRETIUS. *De Rerum Natura, V.*, 373.

“The gates of death are closed not to the sky,
Nor to the Sun, or Earth, or watery deeps;
With vast wide-gaping jaws they open lie
For all created things.”

“Haud igitur redit ad nihilum res ulla.”

LUCRETIUS. *De Rerum Natura, I.*, 242.

“Nothing therefore returns to nothingness.”

“Haud ignarus eram, quantum nova gloria in armis
Et praedulce decus primo certamine posset.”

VIRGIL. *Aeneid, XI.*, 154.

“I knew the young blood's maddening play,
The charm of battle's first essay.”—(Conington.)

“Haud ignarus summa scelera incipi cum periculo, peragi cum
praemio.”

TACITUS. *Annals, XII.*, 67.

“He knew that the greatest crimes are perilous in their inception, but well
rewarded after their consummation.”—(Church and Brodrribb.)

“Haud incerta cano.”

VIRGIL. *Aeneid, VIII.*, 49.

“No legends form the subject of my song.”

“Haud scio an pietate adversus deos sublata, fides etiam et societas
generis humani et una excellentissima virtus, justitia tollatur.”

CICERO. *De Natura Deorum, I.*, 2, 4.

“I am disposed to think that if reverence for the gods were destroyed, we
should also lose honesty and the brotherhood of mankind, and that
most excellent of all virtues, justice.”

“Haud semper errat fama; aliquando et elegit.”

TACITUS. *Agricola, IX.*

“Fame does not always err; sometimes she chooses well.”

“Haud illas portabis opes Acherontis ad undas;
Nudus ad infernas, stulte, vehere rates.”

PROPERTIUS. *Elegies, IV.*, 4 (III., 5), 13.

“No riches may'st thou bear 'cross Acheron's tide;
Fool! naked must thou enter Charon's bark.”

“Haut facilest venire illi ubi sitast sapientia:

Spissum est iter: apisci haut possem nisi cum magna miseria.”

SEXTUS TURPILIUS. *Canephorus, Fragment I.* (III.).

“No easy task it is to climb to wisdom's throne.
Steep is the path: only thou can'st attain
Through pain and weariness.”

“Hei mihi! difficile est imitari gaudia falsa;
 Difficile est tristi singere mente jocum,
 Nec bene mondaci risus componitur ore,
 Nec bene sollicitis ebria verba sonant.”

TRIBULLUS. *Carmina*, III., 6, 93.

“Alas! how hard to feign an unfeigned joy;
 How hard to jest when we are sick at heart;
 Ill do we shape our lying lips to smile;
 Ill, from the careworn, sound the reveller's words.”

“Hem, ista virtus est, quando usus, qui malum fert fortiter.
 Fortiter malum qui patitur, idem post patitur, bonum.”

PLAUTUS. *Asinaria*, Act II., Sc. II., 57.—(Leonida.)

“This is true virtue. He who resolutely
 Evil endures, shall in the end see good.”—(Bonnell Thornton.)

“Hem, ista parentum est vita vallis liberis:
 Ubi malunt metu, quam vereri se ab suis.”

AFRANIUS. *Consobrini*, Fragment I., 4.

“The father's life's not precious to his children
 Who would be feared rather than reverenced.”

“Heredis fletus sub persona risus est.” PUBLILIUS SYRUS, 187.

“The tears of an heir are laughter under a wizard.”—(Bacon.)

“Heu Fortuna! quis est crudelior in nos
 Te deus? ut semper gaudes illudere rebus
 Humanis!” HORACE. *Satires*, II., 8, 61.

“O Fortune, cruellest of heavenly powers,
 Why make such game of this poor life of ours?”—(Conington.)

“Heu, heu! quam brevibus percunt ingentia fatis!”

CLAUDIANUS. *In Rufinum*, II., 49.

“Alas, alas! within how short a space
 A mighty enterprise is brought to nought.”

“Heu miserande puer! si qua fata aspera rumpas,

Tu Marcellus eris.” VIRGIL. *Aeneid*, VI., 882.

“Dear child of pity! shouldst thou burst
 The dungeon bars of Fate accurst,
 Our own Marcellus thou!”—(Conington.)

“Heu pietas, heu prisca fides, invictaque bello

Dexterat!” VIRGIL. *Aeneid*, VI., 878.

“O piety! O ancient faith!
 O hand untamed in battle scathe!”—(Conington.)

“Heu! quam difficile est crimen non prodere vultu!”

OVID. *Metamorphoses*, II., 447.

“Alas! how difficult it is not to betray one's guilt by one's looks.”

“Heu! quam difficilis gloriae custodia est.” PUBLILIUS SYRUS, 188.

“How difficult is the safe custody of glory.”

“Heu! quanto minus est cum reliquis versari, quam tui meminisse.”
SHENSTONE. *On an ornamental urn, inscribed to Miss Dolman.*

“Of how little value is the comradeship of those who are left, while we may still remember thee.”

“Heu, quibus ille
Jactatus fatis! quae bella exhausta canebat!”
VIRGIL. *Aeneid, IV., 13.*

“What perils his from war and sea!”—(Conington.)

“Hi mores, haec duri immota Catonis
Secta fuit, servare modum, finemque tenere,
Naturamque sequi, patriaeque impendere vitam,
Nec sibi, sed toti genitum se credere mundo.”

LUCAN. *Pharsalia, II., 380.*

“This was stern Cato's rule, his changeless course:
To observe the happy mean, and keep in view
His goal; to follow nature, and to spend
His life in service of his fatherland,
Believing he was born, not for himself,
But for the world at large.”

“Hi motus animorum atque haec certamina tanta
Pulveris exigui jactu compressa quiescunt.”

VIRGIL. *Georgics, IV., 86.—(Of bees swarming.)*

“Yet all this life and movement, all the strife
May with a pinch of dust be brought to silence.”

“Hic amor, haec patria est.” VIRGIL. *Aeneid, IV., 347.*

“There is my heart, my home is there.”—(Conington.)

“Hic domus, haec patria est.” VIRGIL. *Aeneid, VII., 122.*

“Here is our country, here our home.”—(Conington.)

“Hic domus Aeneae cunctis dominabitur oris,
Et nati natorum, et qui nascentur ab illis.”

VIRGIL. *Aeneid, III., 97.*

“There shall Aeneas' house, renewed
For ages, rule a world subdued.”—(Conington.)

“Hic ego qui jaceo, tenerorum lusor amorum,
Ingenio perii, Naso poeta, meo.
At tibi qui transis ne sit grave, quisquis amasti,
Dicere, Nasonis molliter ossa cubent.”

OVID. *Tristia, III., 8, 73.*

“Ovid lies here, the poet, skilled in love's gentle sport;
By his own talents worked he his undoing.
Oh, thou who passest by, if ever thou hast loved,
Think it not shame to wish him calm repose.”

“ Hic manus ob patriam pugnando volnera passi,
 Quique sacerdos casti, dum vita manebat,
 Quique pii vates, et Phœbo digna locuti,
 Inventas aut qui vitam excoluere per artis,
 Quique sui memores alios fecere merendo ;
 Omnibus his nivea cinguntur tempora vitta.”

VIRGIL. *Aeneid*, VI., 660.

“ Here sees he the illustrious dead
 Who fighting for their country bled ;
 Priests who while earthly life remained
 Preserved that life unsullied, unstained ;
 Blest bards, transparent souls and clear,
 Whose song was worthy Phœbus' ear ;
 Inventors who by arts refined
 The common lot of human kind,
 With all who grateful memory won
 By services to others done :
 A goodly brotherhood, bedight
 With coronals of virgin white.” (Conington.)

“ Hic murus aeneus esto,
 Nil concire sibi, nulla pallescere culpa.”

HORACE. *Epistolæ*, I., 1, 60.

“ Be this your wall of brass, your coat of mail,
 A guileless heart, a cheek no crime turns pale.”—(Conington.)

“ Hic quantum in bello fortuna possit et quantos adferat casus,
 cognosci potuit.” CÆSAR. *De Bello Gallico*, VI., 35.

“ We have here an excellent example of the value of fortune, and of the
 opportunities it offers in war.”

“ Hic ultra vires habitus nitor.” JUVENAL. *Satires*, III., 180.

“ Here beyond our power arrayed we go.”—(Gifford.)

“ Hic vivimus ambitiosa
 Paupertate omnes.” JUVENAL. *Satires*, III., 182.

“ And so we flaunt
 Proud in distress and prodigal in want.”—(Gifford.)

“ Hinc Augustus agens Italos in proelio Cœsar
 Cum Patribus Populoque, Penatibus et magnis Dis.”

VIRGIL. *Aeneid*, VIII., 678.

“ Here Cœsar, leading from their home
 The fathers, people, gods of Rome.”—(Conington.)

“ Hinc illæ lacrimæ ! haec illa 'st misericordia.”

TERENCI. *Andria*, Act I., Sc. I., 99.—(Simo.)

“ Hence were those tears, and hence all that compassion.”

“ Hinc illæ lacrimæ !” CICERO. *Pro Cælio*, XXI., 61.
 HORACE. *Epistolæ*, I., 19, 41.

“ His ego nec metas rerum nec tempora pono ;

Imperium sine fine dedi.” VIRGIL. *Aeneid*, I., 278.

“ No date, no goal I here ordain ;
 Theirs is an endless, boundless reign.”—(Conington.)

“ Historia vero testis temporum, lux veritatis, vita memoriae, magistra vitae, nuntia vetustatis, qua voce alia nisi oratoris immortalitati commendatur.” CICERO. *De Oratore*, II., 9, 36.

“ History is the witness of the times, the light of truth, the life of memory, the schoolmistress of life, the herald of antiquity; receiving from the voice of the orator alone her credentials to immortality.”

“ Hoc adsimile est, quasi de fluvio qui aquam derivat sibi:
Nisi derivetur, tamen omnis ea aqua abeat in mare.”

PLAUTUS. *Truculentus*, Act II., Sc. VII., 12.—(*Geta*.)

“ ‘Tis as you’d turn a stream upon your field;
Which if you do not, it will all run waste
Into the sea.”—(*Bonnell Thornton*.)

“ Hoc cogitato; ubi probus est architectus
Bene lineatum si semel carinam collocavit,
Facile esse navem facere ubi fundata et constituta est.”

PLAUTUS. *Miles Gloriosus*, Act III., Sc. III., 41.—
(*Acroteleutium*.)

“ When the shipwright,
If he has skill, has once laid down the keel,
Exact to line and measure, it is easy
To build the ship thus laid and tightly founded.”
—(*Bonnell Thornton*.)

“ Hoc erat in votis; modus agri non ita magnus,
Hortus ubi et tecto vicinus jugis aquae fons
Et paullum silvae super his foret.” HORACE. *Satires*, II., 6, 1.

“ This used to be my wish: a bit of land,
A house and garden with a spring at hand,
And just a little wood.”—(*Conington*.)

“ Hoc erit tibi argumentum semper in promtu situm;
Ne quid expectes amicos quod tute agere possies.”

ENNIUS. (*Aulus Gellius, Noctes Atticae*, II., 29, 6.)

“ This rule of life will ever be ready to your hand: never to wait for friends to do for you what you can do for yourself.”

“ Hoc fonte derivata clades

In patriam populumque fluxit.” HORACE. *Odes*, III., 6, 19.

“ Thence rose the flood whose waters waste
The nation and the name of Rome.”—(*Conington*.)

“ Hoc genus omne.”

HORACE. *Satires*, I., 2, 2.

“ All that class of people.”

“ Hoc habeo quodcumque dedi.”

C. RABIRIUS. (*Seneca, de Beneficiis*, VI., 8, 1.)

“ Whatever I have given, I still possess.”

“ Extra fortunam est, quidquid donatur amicis:
Quas dederis, solas semper habebis opes.”

MARTIAL. *Epigrams*, V., 42, 7.

“ A present to a friend’s beyond the reach of fortune:
That wealth alone you always will possess
Which you have given away.”

“Hoc mihi perpetuo jus est, quod solus amator
Nec cito desisto, nec temere incipio.”

PROPERTIUS. *Elegies, III., 12, 35 (II., 20, 35).*

“This justice must be done me, that alone
Of lovers I am constant when I love,
Yet love not hastily or rashly.”

“Hoc nobis vitium maximum est: quum amamus tum perimus;
Si illud, quod volumus dicitur, palam quum mentiuntur,
Verum esse insciti credimus.”

PLAUTUS. *Truculentus, Act I., Sc. II., 88.—(Dinarchus.)*

“This is our greatest fault: when we're too much
In love, we're sure to be undone. For if
They tell us what we wish, fools as we are,
The most notorious falsehood we believe.”—(Bonnell Thornton.)

“Hoc patrium est, potius consuefacore filium
Sua sponte recte facere quam alieno metu.”

TERENCE. *Adelphi, Act I., Sc. I., 49.—(Micio.)*

“ 'Tis this then is the duty of a father,
To make a son embrace a life of virtue,
Rather from choice than terror or restraint.”—(George Colman.)

“Hoc praestat amicitia propinquitati, quod ex propinquitate benevolentia tolli potest, ex amicitia non potest; sublata enim benevolentia, amicitiae nomen tollitur, propinquitatis manet.”

CICERO. *De Amicitia, V., 19.*

“Friendship has this advantage over kinship, that the latter may exist without good feeling, the former cannot; if there be no good feeling the very name of friendship vanishes, while that of kinship continues.”

“Hoc quidem in dolore maxime est providendum, ne quid abjecte, ne quid timide, ne quid ignave, ne quid serviliter muliebriterve faciamus.” CICERO. *Tusculanae Disputationes, II., 28, 55.*

“When in deep sorrow, we must be specially careful to do nothing which savours of dejection or timidity, of cowardice, servility or womanishness.”

“Hoc sustinete majus ne veniat malum.”

PHAEDRUS. *Fables, I., 2, 31.*

“Bear the ills ye have, lest worse befall ye.”

“Hoc tibi pro servitio debeo
Conari manibus podibus, noctesque et dies
Capitis periculum adire, dum prosim tibi.”

TERENCE. *Andria, Act IV., Sc. I., 52.—(Davus.)*

“ 'Tis my duty as your slave,
To strive with might and main, by day and night,
With hazard of my life to do you service.”—(George Colman.)

“Hoc vince.” EUSEBIUS PAMPHILUS. *Vita Constantini, I., 28.*

“By this conquer.”

(These words, or their Greek equivalent, τοῦτον νίκα, were inscribed on the cross which is said to have been seen in the heavens by Constantine, just before he gave battle to Maxentius. They are commonly quoted “In hoc signo vinces.”)

“ Hoccin' est credibile, aut memorabile,
 Tanta recordia innata cuiquam ut sit,
 Ut malis gaudeant, atque ex incommodis
 Alterius sua ut comparent commoda ? ”

TERENCE. *Andria, Act IV., Sc. I.*, 1.—(*Charinus.*)

“ Is this to be believed or to be told ?
 Can then such inbred malice live in man,
 To joy in ill, and from another's woes
 To draw his own delight ? ”—(*George Colman.*)

“ Homine imperito nunquam quidquam injustius,
 Qui, nisi quod ipse facit, nihil rectum putat.”

TERENCE. *Adelphi, Act I., Sc. II.*, 18.—(*Micio.*)

“ How unjust
 Is he who wants experience ! who believes
 Nothing is right but what he does himself ! ”—(*George Colman.*)

“ Hominem improbum non accusari, tutius est quam absvoli.”

LIVY. *Histories, XXXIV.*, 4.

“ It is better that a guilty man should not be brought to trial than that he
 should be tried and acquitted.”

“ Hominem malignum forsan esse tu credas ;
 Ego esse miserum credo, cui placet nemo.”

MARTIAL. *Epigrams, V.*, 28, 8.

“ You think yourself malicious ; I should say
 You're most unhappy, if for none you care.”

“ Hominem pagina nostra sapit.” MARTIAL. *Epigrams, X.*, 4, 10.

“ In humanity my page is deeply skilled.”

“ Hominem servum suos
 Domitos habere oportet oculos et manus
 Orationemque.”

PLAUTUS. *Miles Gloriosus, Act II., Sc. VI.*, 80.—(*Periplectomenes.*)

“ A servant should restrain his eyes and hands
 And speech too.”—(*Bonnell Thornton.*)

“ Homines, dum docent, discunt.” SENECA. *Epistolae, VII.*, 8.

“ While we are teaching, we are learning.”

“ Homines enim ad deos nulla re propius accedunt quam salutem
 hominibus dando.” CICERO. *Pro Ligario, XII.*, 38.

“ At no time does man approach more nearly to the gods than when
 engaged in the rescue of his fellow-man.”

“ Homines enim, quam rem destruere non possunt, jactationem ejus
 incessunt. Ita, si silenda feceris, factum ipsum ; si laudanda,
 quod non silcas ipse, culpatur.”

P'LINY THE YOUNGER. *Epistolae, I.*, 8.

“ When men are unable to pull your conduct to pieces, they are the more
 ready to fall foul of you for boasting of it. Thus if you do anything
 to be ashamed of, they blame the deed ; if anything to be proud of,
 they blame you for talking about it.”

“Homines, quamvis in turbidis rebus sint, tamen, si modo homines sunt, interdum animis relaxantur.”

CICERO. *Philippica*, II., 16, 89.

“In whatever trouble men may be, yet so long as they are men, they must occasionally have their moments of cheerfulness.”

“Homines qui gestant quique auscultant crimina,
Si meo arbitratu liceat, omnes pendeant,
Gestores linguis, auditores auribus.”

PLAUTUS. *Pseudolus*, Act I., Sc. V., 12.—(Callipho.)

“You reporters,
And listeners after faults, by my goodwill
Should both be hanged, the former by the tongue,
The latter by the ears.”—(Bonnell Thornton.)

“(Dii immortales !) Homini homo quid praestat; stulto intelligens
Quid interest !”

TERENCE. *Eunuchus*, Act II., Sc. II., 1.—(Gnatho.)

“Good heavens ! how much one man excels another !
What difference 'twixt a wise man and a fool !”—(George Colman.)

“(At hercules) Homini plurima ex homine sunt mala.”

PLINY THE ELDER. *Natural History*, VII., 1.

“Most of man's misfortunes are due to man.”

“Hominum divomque voluptas,
Alma Venus.” LUCRETIUS. *De Rerum Natura*, I., 1.

“Gentle Venus, delight of gods and men.”

“Homo antiqua virtute ac fide.”

TERENCE. *Adelphi*, Act III., Sc. III., 88.—(Demea.)

“A citizen of ancient faith and virtue.”—(George Colman.)

“Homo doctus in se semper divitias habet.”

PHÆDRUS. *Fables*, IV., 22, 1.

“A learned man has always riches in himself.”

“Homo est animal bipes rationale.”

BOËTHIUS. *De Consolazione Philosophiae*, V., Prosa IV.

“Man is a two-footed reasoning animal.”

“Homo extra corpus est suum qui irascitur.”

PUBLILIUS SYRUS, 193.

“A man who has lost his temper is a man outside himself.”

“Homo homini deus est, si suum officium sciatur.”

CÆSARILIUS STATIUS. *Fragment XVI.*

“Man is a god to his fellow-man, if he know his duty.”

“Homo proponit, sed Deus disponit.”

THOMAS à KEMPIS. *De Imitatione Christi*, I., 19, 2.

“Man proposes, but God disposes.”

“Homo qui erranti comiter monstrat viam,
Quasi lumen de suo lumine accendat, facit,
Nihilominus ipsi lucet, quum illi accenderit.”

ENNIUS. (*Cicero, de Officiis*, I., 16, 51.)

“Who shows the path to one who's gone astray,
But lights the wanderer's lantern from his own,
Yet when 'tis lit, his own lamp's burning still.”

“Homo sum; humani nihil a me alienum puto.”

TERENCE. *Heautontimorumenos*, Act I., Sc. I., 25.—(*Chremes*.)

“I am a man; there's naught which touches man
That is not my concern.”

“Homo totiens moritur quotiens amittit suos.”

PUBLILIUS SYRUS, 195.

“A man dies as often as he loses his friends.”—(*Bacon*.)

“Homunculi quanti sunt!” PLAUTUS. *Captivi*, Prologue, 51.

“How insignificant are men.”

“Honesta quaedam scelera successus facit.”

SENECA. *Phaedra*, 606.—(*Phaedra*.)

“Some crimes are by success made honourable.”

“Honesti

Spadices glaucique, color deterrimus albis
Et galvo.”

VIRGIL. *Georgics*, III., 81.

“The colour—gray or chesnut are the best,
Not white or dun.”—(*J. B. Rose*.)

“Honos alit artes.” CICERO. *Tusculanae Disputationes*, I., 2, 4.

“Fame is the nurse of the arts.”

“Horae quidem cedunt, et dies et menses et anni; nec praeteritum
tempus unquam revertitur, nec quid sequatur sciri potest.”

CICERO. *De Senectute*, XIX., 69.

“The hours pass by, and the days and months and years; the time that is
past never returns, and what is to come none can tell.”

“Horrenda late nomen in ultimas

Extendat oras.”

HORACE. *Odes*, III., 8, 45.

Aye let her scatter far and wide
Her terror.”—(*Conington*.)

“Horresco referens.”

VIRGIL. *Aeneid*, II., 204.

“I quail,

“E'en now, at telling of the tale.”—(*Conington*.)

“Hos ego versiculos feci, tulit alter honores:

Sic vos non vobis nidificatis aves:

Sic vos non vobis vellera fertis oves:

Sic vos non vobis mellificatis apes:

Sic vos non vobis fertis aratra boves.”

VIRGIL. (*Tib. Claudius Donatus, Life of Virgil. Delphin edition*, 1830, p. 17.)

“I wrote these lines; another wears the bays:

Thus you for others build your nests, O birds:

Thus you for others bear your fleece, O sheep:

Thus you for others honey make, O bees:

Thus you for others drag the plough, O kine.”

“Hos omnes amicos habere operosum est; satis est inimicos non habere.” SENECA. *Epistolae*, XIV., 7.

“It is troublesome to have so many friends; it should suffice that we have no enemies.”

“Hospitium est calamitatis. Quid verbis opu’st?
Quamvis malam rem quaerens, illic reporias.”

PLAUTUS. *Trinummus*, Act II., Sc. IV., 152.—(Stasimus.)

“"Tis the abode
Of misery. But without more words,—whate’er
Evil you’d search for, you might find it here.”
—(Bonnell Thornton.)

“Hostem adversum opprimere, strenuo homini haud difficile est;
occulta pericula neque facere, neque vitare, bonis in promptu
est.” SALLUST. *Ad Caesarem*, II.

“A man of vigour has little difficulty in overcoming a declared enemy;
men of honour, however, while slow to prepare an ambush, are only
too prone to fall into one.”

“Hostem cum fugeret, se Fannius ipse peromit.
Hic, rogo, non furor est, ne moriare, mori!”

MARTIAL. *Epigrams*, II., 80, 1.

“To avoid his foe, Fannius himself has slain.
What madness this, from fear of death to die!”

“(Toto principatu suo) Hostem generis humani.”
PLINY THE ELDER. *Natural History*, VII., 6.

“An enemy of the human race.”

“Hostis est, quisquis mihi
Non monstrat hostem.” SENECA. *Hercules Furens*, 1167.

“He is mine enemy who shows me not mine enemy.”

“Huc omnis turba ad ripas effusa ruebat,
Matres atque viri, defunctaque corpora vita
Magnanimum heroum, puori innuptaeque puellae,
Impositaque rogis juvenes anto ora parentum.”

VIRGIL. *Eneid*, VI., 805.

“Towards the ferry and the shore
The multitudinous phantoms pour;
Matrons and men and heroes dead,
And boys and maidens yet unwed,
And youths who funeral fires have fed
Before their parents’ eye.”—(Conington.)

“Huc propius me,
Dum doceo insanire omnes, vos ordine adite.”

HORACE. *Satires*, II., 8, 80.

“Now listen while I show you how the rest,
Who call you madman, are themselves possessed.”

“Huic maxime putamus malo fuisse nimiam opinionem ingenii atque
virtutis.” CORNELIUS NEPOS. *Alcibiades*, 7.

“Nothing was more prejudicial to his career than the unduly high estimate
which was formed both of his mental and his moral qualities.”

“Hujus illa vox vulgaris, ‘audivi,’ ne quid reo innocentia noceat, oramus.” CICERO. *Pro Piancio*, XXIII., 57.

“It is our earnest prayer that an innocent defendant may suffer no injury from evidence of that too common class, the ‘I have heard.’”

“Humana malignas
Cura dedit leges, et quod natura remittit,
Invida jura negant.” OVID. *Metamorphoses*, X., 329.

“The wit of man most cruel statutes has devised,
And nature oft permits what is by law forbid.”

“Humanitati qui se non accommodat,
Plerumque poenas oppedit superbiae.”

PHAEDRUS. *Fables*, III., 16, 1.

“Who obeys not the dictates of humanity
Oft for his arrogance pays penalty.”

“Humano capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas,
Undique collatis membris, ut turpiter atrum
Dosinat in pisces mulier formosa superne:
Spectatum admissi risum teneatis amici ?”

HORACE. *De Arte Poetica*, 1.

“Suppose some painter, as a *tour de force*,
Should couple head of man with neck of horse,
Invest them both with feathers, ‘stead of hair;
And tack on limbs picked up from here and there,
So that the figure when complete should show
A maid above, a hideous fish below:
Should you be favoured with a private view
You’d laugh, my friends, I know, and rightly too.”—(Conington.)

“Humanum genus est avidum nimis auricularum.”

LUCRETIUS. *De Rerum Natura*, IV., 594.

“Man suffers from the plague of itching ears.”

“Humanus autem animus decerpitus ex divina mente, cum alio nullo nisi cum ipso deo, si hoc fas est dictu, comparari potest.”

CICERO. *Tusculanae Disputationes*, V., 38.

“The human soul, being an offshoot of the divine mind, can be compared with nothing else, if it be not irreverent to say so, than with God himself.”

“Hunc, quallem nequeo monstrare, et sentio tantum,
Anxietate carons animus facit, omnis acerbi
Impatiens, cupidus silvarum, aptusque bibendis,
Fontibus Aonidum.” JUVENAL. *Satires*, VII., 56.

“He whom I feel, but want the power to paint,
Springs from a soul impatient of restraint,
And free from every care; a soul that loves
The Muse’s haunts, clear founts, and shady groves.”—(Gifford.)

“Hunc saltem everso juvenem succurrere saeclo
Ne prohibete !” VIRGIL. *Georgics*, I., 500.

“Oh, hinder not the youth who would, at last,
Bring succour unto this perverted age.”

“Ibant obscuri sola sub nocte per umbram,
Perque domos Ditis vacuas et inania regna.”

VIRGIL. *Aeneid*, VI., 268

“Along the illimitable shade
Darkling and lone their way they made,
Through the vast kingdom of the dead,
An empty void, though tenanted.”—(Conington.)

“Ibit eo quo vis qui zonam perdidit.”

HORACE. *Epistolae*, II., 2, 40.

“He makes a hero who has lost his kit.”—(Conington.)

“Id arbitror
Adprime in vita esse utile, ut ne quid nimis.”

TERENCE. *Andria*, Act I., Sc. I., 33.—(Sosia.)

“This I hold to be the Golden Rule
Of Life, too much of one thing's good for nothing.”

—(George Colman.)

“Id demum est homini turpe, quod meruit pati.”

PHÆDRUS. *Fables*, III., 11, 7.

“What truly disgraces a man is a punishment which he has deserved.”

“Id facere laus est quod decet, non quod licet.”

SENECA. *Octavia*, 466.—(Seneca.)

“That your actions are becoming is praiseworthy, not that they are lawful merely.”

“Idem est ergo beate vivere et secundum naturam.”

SENECA. *De Vita Beata*, VIII., 2.

“To live happily is the same thing as to live in accordance with nature's laws.”

“Idem inficeto est inficetior rure,

Simul poemata attigit; neque idem unquam

Aequo est beatus, ac poema cum scribit:

Tam gaudet in se, tamque se ipso miratur.”

CATULLUS. *Carmina*, XX. (XXII.), 14.

“He is more clownish than the country clown
When he's attempting poetry; and yet
He's ne'er so happy as when writing verse:
So much he joys and marvels at himself.”

“Idem velle atque idem nolle, ea demum firma amicitia est.”

SALLUST. *Catiline*, XX.

“The firmest friendship is based on an identity of likes and dislikes.”

“Ignavia corpus habet, labor firmat, illa maturam senectutem, hic
longam adolescentiam reddit.” CELSUS. *De Medicina*, I., 1.

“Inactivity weakens the body, exertion strengthens it; the former hastens
on old age, the latter prolongs youth.”

“Ignavis precibus fortuna repugnat.”

OVID. *Metamorphoses*, VIII., 78.

“The prayers of cowards Fortune spurns.”

“Ignavissimus quisque et, ut res docuit, in periculo non ausurus, nimii verbis, linguac feroce.” TACITUS. *History*, I., 35.

“The most arrant coward, the man who, as the event proved, would dare nothing in the moment of danger, was the most voluble and fierce of speech.”—(*Church and Brodrribb.*)

“Ignis aurum probat, miseria fortis viros.”

SENECA. *De Providentia*, V., 9.

“Gold is tried by fire, brave men by affliction.”

“Ignis, quo clarior fulsit, citius extinguitur.”

SENECA. *Ad Marciam, de Consolatione*, XXIII., 4.

“The more brightly the fire has burnt, the sooner it is extinguished.”

“Ignoranti quem portum petat, nullus suus ventus est.”

SENECA. *Epistolae*, LXXI., 3.

“If a man does not know to what port he is steering, no wind is favourable to him.”

“Ignoscito saepe alteri; nunquam tibi.” PUBLILIUS SYRUS, 208.

“You may often make excuses for another, never for yourself.”

“Ignoscas aliis multa; nihil tibi.”

AUSONIUS. *Septem Sapientium Sententiae, Cleobulus*, 4.

“Pardon much to others; nothing to thyself.”

“Ii vivunt qui ex corporum vinculis, tanquam e carcere, evolaverunt.” CICERO. *De Republica*, VI., 14.

“Those truly live who have escaped from the fetters of the body, as from a prison.”

“Illa meo caros donasset funere crines,

Molliter et tenera poneret ossa rosa.”

PROPERTIUS. *Elegies*, I., 18 (17), 21.

“Her cherished locks upon my tomb she'd lay,
And fill my grave with leaves of budding rose.”

“Illa mulier lapidem silicem, ut se amet, potest.”

PLAUTUS. *Poenulus, Act I., Sc. II.*, 77.—(*Agorastocles.*)

“This woman would constrain a flint to love her.”—(*Bonnell Thornton.*)

“Illa placet tellus in qua res parva beatum

Me facit, et tenues luxuriantur opes.”

MARTIAL. *Epigrams*, X., 96, 5.

“That land for me where with a tiny store
I'd happy be, and where small means are wealth.”

“(Quaeque sequenda forent, quaeque evitanda vicissim,)

Illa prius creta, mox hacc carbone notasti ?”

PERSIUS. *Satires*, V., 108.

“What should be followed, and in turn what shunned,
Hast noted, those in chalk, in crayon these ?”

“*Illam, quicquid agit, quoquo vestigia movit
Componit furtim subsequiturque Decor.*”

TIBULLUS. *Elegies, IV., 2, 7.*

“*Whate'er she does, where'er she turns her step,
Grace is her tire-woman, and her follower.*”

“*Ille dolor solus patriam fugientibus, illa
Maestitia est, caruisse anno Circensibus uno.*”

JUVENAL. *Satires, XI., 52.*

“*One thought alone, what time they leave behind,
Friends, country, all, weighs heavy on their mind,
One thought alone,—for twelve long months to lose
The dear delights of Rome, the public shows.*”—(Gifford.)

“*Ille egregiam artem quassandarum urbium professus.*”

SENECA. *De Constantia Sapientis, VI., 1.*

“*That professor of the noble art of destroying cities.*”

“*Ille igitur nunquam direxit bracchia contra
Torrentem, nec civis erat, qui libera posset
Verba animi proferre et vitam impendere vero.*”

JUVENAL. *Satires, IV., 89.*

“*Ne'er did he try the torrent's force to stem,
Nor, as becomes a worthy citizen,
Would he give utterance to his inmost thoughts,
And speak the truth at peril of his life.*”

“*Ille potens sui
Laetusque deget, cui licet in diem
Dixisse, 'vixi'.*”

HORACE. *Odes, III., 29, 41.*

“*Happy he
Self-centred, who each night can say,
My life is lived.*”—(Conington.)

“*Ille profecto
Reddere personae scit convenientia cuique.*”

HORACE. *De Arte Poetica, 315.*

“*That man, when need occurs, will soon invent
For every part its proper sentiment.*”—(Conington.)

“*Ille quidem dignum virtutibus suis vitae terminum positus.*”

APULEIUS. *Metamorphoses, IV., 12.*

“*He ended his life in a manner befitting his virtues.*”

“*Ille terrarum mihi praeter omnes
Angulus ridet.*”

HORACE. *Odes, II., 6, 13.*

“*That little corner, beyond all the world
Is full of smiles for me.*”

“*Ille, ut depositi proferret fata parentis,
Scirot potestates herbarum usumque medendi
Maluit et mutas agitare inglorius artes.*”

VIRGIL. *Aeneid, XII., 895.*

“*But he, the further to prolong
A sickly parent's span,
The humbler art of medicine chose,
The knowledge of each herb that grows,
Plying a craft unknown to song,
An unambitious man.*”—(Conington.)

“Ille, velut pelagi rupes immota, resistit.”

VIRGIL. *Aeneid*, VII., 586.

“Like rock engirdled by the sea,

Like rock immoveable is he.”—(Conington.)

“Illi dura quies oculos et ferreus urgat

Somnus; in aeternam clauduntur lumina noctem.”

VIRGIL. *Aeneid*, XII., 309.

“A heavy slumber, ironbound,

Seals the dull eyes in rest profound

In endless night they close.”—(Conington.)

“Illi mors gravis incubat,

Qui, notus nimis omnibus,

Ignotus moritur sibi.”

SENECA. *Thyestes*, 401.—(Chorus.)

“Ah, heavily weighs death on him

Who, known to others all too well,

Dies to himself unknown.”

“Illi robur et aes triplex

Circa pectus erat, qui fragilem truci

Cominisset pelago ratem

Primus.”

HORACE. *Odes*, I., 3, 9.

“Oak and brass of triple fold

Encompassed sure that heart, which first made bold

To the raging sea to trust

A fragile bark.”—(Conington.)

“Ilic vivere vellem

Oblitusque meorum, obliviscendus et illis.”

HORACE. *Epistolae*, I., 11, 8.

“Yet there, methinks, I would accept my lot,

My friends forgetting, by my friends forgot.”—(Conington.)

“Illud ingeniorum velut praecox genus non temere unquam pervenit
ad frugem.” QUINTILIAN. *De Institutione Oratoria*, I., 3, 3.

“That class of intelligence which we call precocious very seldom bears
fruit.”

“Illud quod medium est atque inter utrumque probamus.”

MARTIAL. *Epigrams*, I., 57 (58).

“That we approve which both extremes avoids.”

“Illud tamen in primis testandum est, nihil praecepta atque artes
valere, nisi adjuvante natura.”

QUINTILIAN. *De Institutione Oratoria*, Prooemium, 26.

“We must first of all put it on record, that without the aid of nature,
neither precept nor practice will be of much service to us.”

“Illum ego per flamas et mille sequentia tela

Eripui his humeris, medioque ex hoste recepi.”

VIRGIL. *Aeneid*, VI., 110.

“Him through the fire these shoulders bore,

And from the heart of battle tore.”—(Conington.)

“Ima permuat brevis hora summis.”

SENECA. *Thyestes*, 598.—(*Chorus.*)

“But one short hour will change the lot of highest and of lowest.”

“Imago animi sermo est.”

SENECA. *De Moribus*, 72.

“Speech is the mirror of the mind.”

“Immane regnum est posse sine regno pati.”

SENECA. *Thyestes*, 470.—(*Thyestes.*)

“Wide is your rule, if without ruling you have learnt to suffer.”

“(Cuncta prius tentanda, sed) Immedicabile vulnus

Ense recidendum est, ne pars sincera trahatur.”

OVID. *Metamorphoses*, I., 190.

“First try all other means, but if the wound
Heal not, then use the knife, lest to the sound
From the diseased the canker spread.”

“Immo id est genus hominum pessimum,
In denegando modo quis pudor paululum adest:
Post, ubi tempus est promissa perfici,
Tum coacti, necessario se aperiunt:
Et timent: et tamen res cogit denegare.”

TERENCE. *Andria*, Act IV., Sc. I., 5.—(*Charinus.*)

“Yes, such there are, the meanest of mankind,
Who, from a sneaking bashfulness, at first
Dare not refuse; but when the time comes on
To make their promise good, then force perforce
Open themselves and fear: yet must deny.”—(*George Colman.*)

“Immodicis brevis est aetas, et rara senectus.

Quicquid amas, cupias non placuisse nimis.”

MARTIAL. *Epigrams*, VI., 29, 7.

“Short life is theirs who know not self-restraint;
Pray not to love too much the things you love.”

“Immortalia ne speres, monet annus et alnum

Quae rapit hora diem.”

HORACE. *Odes*, IV., 7, 7.

“‘No ‘scaping death,’ proclaims the year that speeds
This sweet spring day.”—(*Conington.*)

“Impedit ira animum, ne possit cernere verum.”

DIONYSIUS CATO. *Disticha de Moribus*, II., 4.

“Anger so clouds the mind that it cannot perceive the truth.”

“Impendendus homo est, deus esse ut possit in ipso.”

MANILIUS. *Astronomicon*, IV., 407.

“Man must be so weighed as though there were a God within him.”

“Impensa monumenti supervacua est; memoria nostri durabit, si vita
meruimus.”

FRONTINUS. (*Pliny the Younger, Epistolae*, IX., 19.)

“A monument is a useless expense; our memory will live, if our life has
deserved it.”

“Imperat aut servit collecta pecunia cuique.”

HORACE. *Epistolae*, I., 10, 47.

“Gold will be slave or master.”—(Conington.)

“Divitiae meae sunt; tu divitiarum es.”

SENECA. *De Vita Beata*, XXII., 5.

“My wealth belongs to me; you belong to your wealth.”

“Divitiae enim apud sapientem virum in servitute sunt, apud stultum in imperio.”

SENECA. *De Vita Beata*, XXVI., 1.

“Wealth is the slave of a wise man, the master of a fool.”

“Ea invasit homines habendi cupido, ut possideri magis quam possidere videantur.”

PLINY THE YOUNGER. *Epistolae*, IX., 30.

“Men are so enslaved by the lust of gain, that they seem to be possessed by it, rather than to possess it.”

“Imperatorem (ait) stantem mori oportere.”

VESPASIAN. (*Suetonius, Vespasian*, VII., 24.)

“An emperor should die standing.”

“Imperium cupientibus nihil medium inter summa et praecepsit.”

TACITUS. *History*, II., 74.—(Quoting Vespasian.)

“They who aim at empire have no alternative between complete success and utter downfall.”—(Church and Brodribb.)

“Imperium facile his artibus retinetur, quibus initio partum est.

Verum, ubi pro labore desidia, pro continentia et aequitate libido atque superbia invasere, fortuna simul cum moribus immutatur.”

SALLUST. *Catilina*, II.

“Sovereignty is easily preserved by the very arts by which it was originally created. When, however, energy has given place to indifference, and temperance and justice to passion and arrogance, then as the morals change so changes fortune.”

“(Scriptor honoratum si forte reponis Achillem,

Impiger, iracundus, inexorabilis, acer,

Jura negat sibi nata, nihil non arroget armis.”

HORACE. *De Arte Poetica*, 121.

“If great Achilles figure in the scene,
Make him impatient, fiery, ruthless, keen;
All laws, all covenants let him still disown,
And test his quarrel by the sword alone.”—(Conington.)

“Importuna tamen pauperies abest,

Nec, si plura velim, tu dare denegos.”

HORACE. *Odes*, III. 16, 37.

“Yet Poverty ne'er comes to break my peace;
If more I craved, you would not more refuse.”—(Conington.)

“Impossibilium nulla obligatio est.”

CELSUS. (*Corpus Juris Civilis Romani, Digesta*, Lib. I.,
Tit. XVII., § 185.)

“There is no legal obligation to perform impossibilities.”

“Imprimisque hominis est propria veri inquisitio atque investigatio.”
CICERO. *De Officiis*, I., 4, 13.

“The first duty of man is the seeking after and investigation of truth.”

“Improbè amor, quid non mortalia pectora cogis?”
VIRGIL. *Aeneid*, IV., 412.

“Curst Love! what lengths of tyrant scorn
Wreak'st not on those of woman born?”—(Comington.)

“Improbè Neptunum accusat qui iterum naufragium facit.”
PUBLILIUS SYRUS, 519.

“He accuseth Neptune unjustly who makes shipwreck a second time.”
—(Bacon.)

“Improbus est homo qui beneficium scit sumere, et reddere nescit.”
PLAUTUS. *Persa*, Act V., Sc. I., 10.—(Torilus.)

“The man's a knave in grain, who can receive
A favour, and yet knows not to return it.”—(Bonnell Thornton.)

“Improvisa leti
Vis rapuit rapioque gentos.”
HORACE. *Odes*, II., 13, 19.

“Death with noiseless feet
Has stolen and will steal on all.”—(Comington.)

“Impudicus prorsus reverentiam sui perdidit, quod fraenum est
omnium vitiorum.”

BACON. *De Augmentis Scientiarum*, VI., 8, 17.

“The profligate, in a word, has lost his self-respect, which is a curb on
every vice.”

“Impulverea, ut dici solet, incruentaque victoria.”
AULUS GELLIUS. *Noctes Atticae*, V., 6, 5.

“What is called, a dustless and a bloodless victory.”

“In acetate hominum plurimae
Fiunt transennae, ubi decipiuntur dolis;
Atque edepol in eas plorunque esca imponitur.
Quam si quis avidus pascit escam avaritor,
Decipitur in transenna avaritia sua.”

PLAUTUS. *Rudens*, Act IV., Sc. VII.—(Daemones.)

“There are many traps
Laid to ensnare mankind, and whosoever
Snaps at the bait is caught by his own greediness.”
—(Bonnell Thornton.)

“In amore haec omnia insunt vitia; injuria, suspicione, inimicitiae, inducione, bellum, pax rursum.”

TERENCIUS. *Eunuchus*, Act I., Sc. I., 14.—(Parmeno.)

“In love are all these ills: suspicions, quarrels,
Wrongs, reconcilements, war, and peace again.”—(George Colman.)

“(Nunc) In Aristippi furtim praecoxa relabor
Et mihi res, non me robis subjugere conor.”

HORACE. *Epistolar*, I., 1, 18.

“Anon to Aristippus' camp I flit,
And say, the world's for me, not I for it.”—(Comington.)

“In audaces non est audacia tuta.” OVID. *Metamorphoses*, X., 544.
“Against the daring daring is unsafe.”

“In causa facili cuivis licet esse diserto,
Et minimae vires frangere quassa valent.”

OVID. *Tristia*, III., 11, 21.
“If but the subject's easy we may all be wise;
What stands not firm the smallest force o'erthrows.”

“In civitate libera linguam mentemque liberas esse debere (jactabat).”
TIBERIUS. (*Suetonius, Tiberius*, III., 28.)

“In a free state there should be freedom of speech and thought.”

“In collocando beneficio et in referenda gratia, si cetera paria sunt,
hoc maxime officii est, ut quisque maxime opis indigeat, ita ci
potissimum opitulari: quod contra fit a plerisque.”

CICERO. *De Officiis*, I., 15, 49.

“In conferring a favour, or returning a kindness, it is above all things our
duty, other things being equal, to consider where assistance is most
needed; most men, however, take the opposite course.”

“In corporo si quid ejusmodi est, quod reliquo corpori noceat, id uri
secarique patimur, ut membrum aliquod potius quam totum
corpus intereat: sic in reipublicae corpore, ut totum salvum sit,
quidquid est pestiferum amputetur.”

CICERO. *Philippica*, VIIIT., 5, 15.

“If in the body there is anything of such a nature as to be injurious to
the rest of the body, we permit it to be burnt out, or cut away, pre-
ferring to lose one of the members, rather than the whole body; so in
the body politic, that the whole may be preserved, it is necessary to
amputate whatever is noxious.”

“In dissensione civili, cum boni plus quam multi valent, expendendos
cives, non numerandos puto.”

CICERO. *De Republica*, VI., 1.—(*Fragment.*)

“In civil dissensions, where character is worth more than mere numbers,
we should, I think, weigh our fellow-citizens, and not count them
merely.”

“In eadem re utilitas et turpitudo esse non potest.”

CICERO. *De Officiis*, III., 8, 35.

“It is impossible for the same course of action to be both expedient and
dishonourable.”

“In eo neque auctoritate neque gratia pugnat, sed quibus Philippus
omnia castella expugnari posse dicebat, in quae modo asellus
onustus auro posset ascendere.”

CICERO. *Ad Atticum*, I., 16, 12.

“His weapons are neither authority nor popularity, but rather those re-
ferred to in the saying of Philip of Macedon, that no city was impreg-
nable so long as it could be entered by an ass laden with gold.”

“In flagranti criminis comprehensi.”

JUSTINIAN. (*Corpus Juris Civilis Romanorum, Codex IX.*,
Tit. XIII., 1.)

“Taken in flagrant violation of the law.” (*Generally quoted “in flagrante
delicto”.*)

“In fuga foeda mors est ; in victoria gloria.”

CICERO. *Philippica*, XIV., 12, 32.

“In flight death is disgraceful ; in victory, glorious.”

“In hominem dicendum est igitur, quum oratio argumentationem non habet.”

CICERO. *Pro Flacco*, X., 23.

“We must make a personal attack, when there is no argumentative basis for our speech.” (*When you have no case, abuse the plaintiff's attorney.*)

“(Nam) In hominum aetate multa eveniunt hujusmodi :

Capiunt voluptates, capiunt rursum misorias ;

Irae interveniunt, redeunt rursum in gratiam ;

Verum irae si quae forte eveniunt hujusmodi,

Inter eos rursum si revertunt in gratiam est,

is tanto amici sunt inter se, quam prius.”

PLAUTUS. *Amphitryo*, Act III., Sc. II., 57.—(Jupiter.)

“For in the life of men full many a chance
Befalls them in this wise : and now they take
Their fill of pleasure, then again of misery :
Now quarrels intervene, and now again
They're reconciled : but when these kind of quarrels
Haply arise betwixt two loving souls,
When reconciliation's made again,
Their friendship doubles that they held before.”

—(Bonnell Thornton.)

“In ingenio quoque, sicut in agro, quanquam alia diu seruantur atque
elaborentur, gratiora tamen quae sua sponte nascuntur.”

TACITUS. *De Oratoribus*, VI.

“Man's mind is like a field ; though by sowing and careful cultivation
other things may be produced from it, yet we like best what grows
there naturally.”

“In mala uxoro atque inimico, si quid sumas, sumitus est ;
In bono hospite atque amico quaestus est, quod sumitur ;
Et quod in divinis rebus sumas, sapienti lucro est.”

PLAUTUS. *Miles Gloriosus*, Act III., Sc. I., 79.—(Periplectomenes.)

“Upon an enemy
Or a bad wife, whatever you lay out,
That is expense indeed ! But on a friend,
Or a good guest, what you expend is gain :
As also, what is cost in sacrifices,
Is by the wise and virtuous counted profit.”

—(Bonnell Thornton.)

“In maxima fortuna minima licentia est.”

SALLUST. *Catilina*, LI.

“The higher your station, the less your liberty.”

“In melle sunt linguae sitae vostrae, atque orationes
Lactoque : corda felle sunt sita atque acerbo aceto.”

PLAUTUS. *Truculentus*, Act I., Sc. II., 76.—(Inimicus.)

“Your tongues drop milk and honey,
Your hearts are steeped in gall and vinegar.”

—(Bonnell Thornton.)

“ In mentein venit
 Te bovem esso et me esse asellum ; ubi locum conjunctus siem
 Ubi onus nequacum ferre pariter, jaccam ego asinus in luto.”
 PLAUTUS. *Aulularia, Act II., Sc. II.*, 51.—(*Euchlo.*)

“ When I am coupled with you,
 Unequal to the load that you can bear,
 I the poor ass shall founder in the mire.”
 —(*Bonnell Thornton.*)

“ In nemora et lucos’ id est in solitudinem secedendum est.”
 TACITUS. *De Oratoribus, IX.*

“ We must retire ‘ into the woods and groves,’ that is to say, we must seek
 solitude.”

“ In nullo quidem morbo plus fortuna sibi vendicare, quam ars, ars
 quam natura, potest: utpote cum, repugnante natura, nihil
 medicina proficiat.” CELSUS. *De Medicina, III., 1.*

“ In no disease can fortune claim more than skill, or skill than fortune ;
 so much so that unless nature aids, all medicine is in vain.”

“ (Opinor quia) in numero ipso est quoddam magnum collatumque con-
 silium ; quibusque singulis iudicii parum, omnibus plurimum.”
 PLINY THE YOUNGER. *Epistolae, VII., 17.*

“ In a multitude of counsellors there is a sort of collective wisdom ; though
 individually they may be deficient in judgment, yet united they are
 wise.”

“ In omni adversitate fortunae infelicissimum genus est infortunii
 fuisse felicem.”

BOETHIUS. *De Consolazione Philosophiae, II., Prosa 4.*

“ In every reverse of fortune, the most unhappy condition of misfortune
 is to have known happiness.”

“ In omni enim arte vel studio vel quavis scientia, ut in ipsa virtute,
 optimum quidque rarissimum.”

CICERO. *De Finibus, II., 25, 81.*

“ In every art or science, or branch of learning, as in virtue itself, perfec-
 tion is but rarely attained.”

“ In perpetuum, frater, ave atque vale.”
 CATULLUS. *Carmina, XCIX. (CI.), 10.*

“ For ever, brother, fare thee well.”

“ In pertusum ingerimus dicta dolium, operam ludimus.”
 PLAUTUS. *Pseudolus, Act I., Sc. III.*, 135.—(*Pseudolus.*)

“ All we say
 Is just like pouring water in a sieve ;
 Our labour’s all in vain.”—(*Bonnell Thornton.*)

“ In pretio pretium nunc est. Dat census honores.
 Census amicitias ; pauper ubique jacet.”

OVID. *Fasti, I., 217.*

“ Money is now the prize. Wealth in its train
 Brings honours, and brings friendships ; he who’s poor
 Is ever cast aside.”

“ In primoribus habent, ut aiunt, labris.” CICERO. *Fragment.*
 “ They have it on the tip of the tongue, as the saying goes.”

“In principatu commutando saepius,
Nil praeter domini nomen mutant pauperes.”

PHAEDRUS. *Fables*, I., 15, 1.

“When states new rulers seek,
The poor change nothing but their master's name.”

“In publicis nihil est lege gravius: in privatis firmissimum est testamentum.”

CICERO. *Philippica*, II., 42, 109.

“In public affairs there is nothing weightier than law; in private matters nothing more binding than a will.”

“In re mala, animo si bono utare, adjuvat.”

PLAUTUS. *Captivi*, Act II., Sc. I., 8.—(*Iorarius*.)

“Our best support and succour in distress
Is fortitude of mind.”—(Bonnell Thornton.)

“In rebus asperis et tenui spe, fortissima quaeque consilia
tutissima sunt.”

LIVY. *Histories*, XXV., 38.

“In difficult and desperate cases, the boldest counsels are the
safest.”

“In sapientis quoque animo, etiam cum vulnus sanatum est, cicatrix
manet.”

SENECA. *De Ira*, I., 16, 7.—(*A saying of Zeno*.)

“Even in the wise man's mind, after the wound is healed, the scar
remains.”

“In scirpo nodum quaeris.”

PLAUTUS. *Menaechmi*, Act II., Sc. I., 22.—(*Messenio*.)

“You are looking for a knot in a bulrush.”

“In se magna ruunt; laetis hunc numina rebus

Crescendi posuere modum.”

LUCAN. *Pharsalia*, I., 81.

“What beyond measure grows, of its own self will fall;
Such bounds the gods have set to fortune's increase.”

“In se semper armatus Furor.”

SENECA. *Hercules Furens*, 98.—(*Juno*.)

“Madness ever armed against itself.”

“In steriles campos nolunt juga ferre juvencii:

Pingue solum lassat, sed juvat ipso labor.”

MARTIAL. *Epigrams*, I., 107 (108), 7.

“When the land's poor the steer the yoke will shirk:
Rich soil may weary, yet the toil's a joy.”

“In suis quoque malis ita gerere se oportet, ut dolori tantum dico,
quantum poscit, non quantum consuetudo.”

SENECA. *De Tranquillitate Animi*, XV., 6.

“In one's own misfortunes one should so bear oneself as to give the rein
to sorrow only as far as is necessary, not as far as is customary.”

“In tanta volutatione rerum humanarum nihil cuiquam nisi mors
certum est: tamen de eo queruntur omnes, in quo uno nemo
decipitur.”

SENECA. *Epistolae*, XCIX., 9.

“Among the innumerable vicissitudes of human affairs, no one can be sure
of anything except death: yet all men complain of the one thing in
which no one is deceived.”

“In te omnis domus inclinata recumbit.”

VIRGIL. *Aeneid*, XII., 59.

“A house dismantled and decayed,
On you is fain to lean.”—(Conington.)

“In tempore ad eam veni: quod rerum omnium est
Primum.”

TERENCE. *Heautontimorumenos*, Act II., Sc. III., 123.—(Syrus.)

“I came just in time,
Time, that in most affairs is all in all.”—(George Colman.)

“In tenui labor, at tenuis non gloria.” VIRGIL. *Georgics*, IV., 6.

“Slight is the subject of my work, not slight shall be its fame.”

“In turbas et discordias pessimo cuique plurima vis; pax et quies bonis
artibus indigent.” TACITUS. *History*, IV., 1.

“In stirring up tumult and strife, the worst men can do the most, but
peace and quiet cannot be established without virtue.”

—(Church and Brodribb.)

“(Fidens animi atque) In utrumque paratus,
Seu versare dolos, seu certae occumbere morti.”

VIRGIL. *Aeneid*, II., 61.

“Nerved with strong courage to defy
The worst, and gain his end or die.”—(Conington.)

“In vindicando criminosa est celeritas.” PUBLILIUS SYRUS, 286.

“In taking revenge, the very haste we make is criminal.”—(Bacon.)

“In vino veritas.”

Proverbial expression. (Erasmus, *Adagiorum Chiliades*,
“Libertas”.)

“In wine is truth.”

“Incedunt victae longo ordine gentes
Quam variae linguis, habitu tam vestis et armis.”

VIRGIL. *Aeneid*, VIII., 722.

“There march the captives, all and each,
In garb as diverse as in speech,
A multiform array.”—(Conington.)

“Inceptio 'st amentium, haud amantium.”

TERENCE. *Andria*, Act I., Sc. III., 18.—(Davis.)

“They are beginning like lunatics, not like lovers.”

“Incipe; dimidium facti est, coepisse: supersit
Dimidium; rursum hoc incipe, et efficies.”

AUSONIUS. *Epigrammata*, LXXXI.

“Begin; 'tis half your task; the half remains;
Again begin, and all your task is done.”

“Inde caput morbi.” JUVENAL. *Satires*, III., 236.

“Hence the seeds of many a dire disease.”—(Gifford.)

“Inde faces ardent, veniunt a dote sagittac.”

JUVENAL. *Satires*, VI., 139.

“Plutus, not Cupid, touched his sordid heart,
And 'twas her dower that winged th' unerring dart.”—(Gifford.)

“Inde fit ut raro, qui se vixisse beatum
Dicat et exacto contentus tempora vita
Cedat ubi conviva satur, reperire queamus.”

HORACE. *Satires*, I., 1, 117.

“Hence comes it that the man is rarely seen
Who owns that his a happy life has been,
And thankful for past blessings, with good will
Retires, like one who has enjoyed his fill.”—(Conington.)

“Inde illa maxima medicorum exclamatio est, ‘vitam brevem esse,
longam artem’.”

SENECA. *De Brevitate Vitae*, I.

“Hence that greatest of the sayings of the doctors, that ‘life is short, but
art is long’.”

“Indice non opus est nostris, nec vindice libris:
Stat contra, dicitque tibi tua pagina, fur es.”

MARTIAL. *Epigrams*, I., 53 (54), 11.

“My books nor spy nor yet avenger need;
Thy pages to thy face proclaim thy theft.”

“Indigna digna habenda sunt, quum herus facit.”

PLAUTUS. *Captivi*, Act II., Sc. I., 6.—(Lorarius.)

“Should a master
Commit unworthy actions, yet his slaves
Must think them worthy ones.”—(Bonnell Thornton.)

“Indignor quoquam reprehendi, non quia crasse
Compositum, illepidèe putetur, sed quia nuper.”

HORACE. *Epistolæ*, II., 1, 76.

“I chafe to hear a poem called third-rate,
Not as ill-written, but as written late.”—(Conington.)

“Indocti discant et ament meminisse peritii.”

HÉNAULT. *Abrégé Chronologique de l’Histoire de France*, preface.
A translation, as Hénauld states, of the following lines
from Pope’s *Essay on Criticism*, 741 and 742.

“Content if hence th’ unlearned their wants may view,
The learned reflect on what before they knew.”

“Indum sanguineo veluti violavorit ostro
Si quis ebur, aut mixta rubent ubi lilia multa
Alba rosa; tales virgo dabat ore colores.”

VIRGIL. *Aeneid*, XII., 67.

“So blushes ivory’s Indian grain,
When sullied with vermillion stain:
So lilies set in roseate bed
Enkindle with contagious red.
So flushed the maid.”—(Conington.)

“Inerat tamen simplicitas ac liberalitas; quae, ni adsit modus, in
exibuum vertuntur.”

TACITUS. *History*, III., 86.—(Of Vitellius.)

“He had a certain frankness and generosity, qualities indeed which turn
to a man’s ruin, unless tempered with discretion.”

—(Church and Brodrribb.)

‘Infelix operis summa, quia ponere totum
Nesciet; hunc ego me, si quid componere curem,
Non magis esse volim, quam naso vivere pravo,
Spectandum nigris oculis, nigroque capillo.’

HORACE. *De Arte Poetica*, 34.

“Yet he shall fail, because he lacks the soul
To comprehend and reproduce the whole.
I'd not be he: the blackest hair and eye
Lose all their beauty with the nose awry.”—(Conington.)

“Infinita est velocitas temporis, quae magis apparet respicientibus.”
SENECA. *Epistolae*, *XLIX.*, 2.

“Infinitely swift is the flight of time, as we see, in especial, when we look
backward.”

“Infirmi animi est pati non posse divitias.”

SENECA. *Epistolae*, *V.*, 6.

“It is the sign of a weak mind to be unable to bear wealth.”

“Ingenia humana sunt ad suam cuique levandam culpam nimio plus
facunda.” LIVY. *Histories*, *XXVIII.*, 25.

“Men are only too clever at shifting blame from their own shoulders to
those of others.”

“Ingeniis patuit campus; certusque merenti
Stat favor.” CLAUDIANUS. *De Consulatu Fl. Malii Theodori*, 262.

“Fame's wide field
To talent open lies, and favour sure
Waits upon merit.”

“(Neque, si quis scribat, uti nos
Sermoni propiora, putet hunc esse poetam.)
Ingenium cui sit, cui mens divinior atque os
Magna soniturum, des nominis hujus honorem.”

HORACE. *Satires*, *I.*, 4, 43.

“Tis not poetry,
No: keep that name for genius, for a soul
Of Heaven's own fire, for words that grandly roll.”
—(Conington.)

“Ingenium ingens
Inculto latet hoc sub corpore.” HORACE. *Satires*, *I.*, 8, 33.

“That coarse body hides a mighty mind.”—(Conington.)

“Ingenium, longa rubigine laesum,
Torpet, et est multo, quam fuit ante, minus.”

OVID. *Tristia*, *V.*, 12, 21.

“Great talents, by the rust of long disuse,
Grow somnolent, and shrink from what they were.”

“Ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros.”

OVID. *Epistolae ex Ponto*, *II.*, 9, 47.

“By faithful study of the nobler arts,
Our nature's softened, and more gentle grows.”

“Ingentui vultus puer ingenuique pudoris.”

JUVENAL. *Satires, XI.*, 154.

“Ingenuous grace
Beams from his eyes, and flushes in his face.”—(Gifford.)

“Iniqua nunquam regna perpetuo manent.”

SENECA. *Medea*, 195.—(*Medea*.)

“Unjust dominion cannot be eternal.”

“Iniqua raro maximis virtutibus

Fortuna parcit.” SENECA. *Hercules Furens*, 829.—(*Megara*.)

“Fortune, the jade, but rarely spares
Those of the loftiest virtue.”

“Iniquissima haec bellorum conditio est; prospera omnes sibi vindicant, adversa uni imputantur.” TACITUS. *Agricola*, XXVII.

“Nothing in war is more unjust than that all concerned claim its successes
for themselves, and throw on some one individual the blame for its
reverses.”

“Iniquum est collapsis manum non porrigure: commune hoc jus
generis humani est.”

MARCUS SENECA. *Controversiae*, I., 1, 14.

“It is a denial of justice not to stretch out a helping hand to the fallen;
that is the common right of humanity.”

“Initia magistratum nostrorum meliora ferme et finis inclinat, dum
in modum candidatorum suffragia couquirimus.”

TACITUS. *Annals*, XV., 21.

“Our magistrates generally administer their offices better at the beginning
of their tenure, but with less vigour towards the end, when they are
in the position of candidates soliciting votes.”

“Initium est salutis, notitia peccati.”

SENECA. *Epistolae*, XXVIII., 9.

“The first step towards amendment is the recognition of error.”

“Injusta ab justis impetrari non decet;
Justa autem ab injustis petere insipientia est;
Quippe illi iniqui jus ignorant, neque tenent.”

PLAUTUS. *Amphitryo*, Prologue, 35.

“It befits not to pray the just to do injustice;
And to ask justice from the unjust is foolishness,
For the unjust nor know nor practise justice.”

“Inops, potentem dum vult imitari, perit.”

PHAEDRUS. *Fables*, I., 24, 1.

“It is destruction to the weak man to attempt to imitate the powerful.”

“Inquinat egregios adjuncta superbia mores.”

CLAUDIANUS. *De Quarto Consulatu Honorii*, 805.

“Pride sullies the noblest character.”

“Insani nomen sapiens ferat, aequus iniqui,
Ultra quam satis est virtutem si petat ipsam.”

HORACE. *Epistolae, I., 6, 15.*

“E'en virtue's self, if carried to excess,
Turns right to wrong, good sense to foolishness.”—(*Conington.*)

“Insania scire se non potest, non magis quam caecitas se videre.”

APULEIUS. *De Magia, LXXX.*

“Insanity cannot recognise itself any more than blindness can see itself.”

“Insanire paret certa ratione modoque.”

HORACE. *Satires, II., 3, 271.*

“There is a certain method in his madness.”

“(At nos horrifico cinefactum te prope busto)

Insatiabiliter deflebimus; aeternumque

Nulla dies nobis moerorem e pectore demet.”

LUCRETIUS. *De Rerum Natura, III., 918.*

“By the dread pyre whereon thine ashes lie
We mourn thee ceaselessly; no day to come
Throughout all time shall consolation bring
To our grief-stricken hearts.”

“Insperata accidentum magis saepe quam quae speres.”

PLAUTUS. *Mosicellaria, Act I., Sc. III., 40.*—(*Scapha.*)

“Things we not hope for oftener come to pass
Than things we wish.”—(*Bonnell Carter.*)

“Inspicere, tanquam in speculum, in vitas omnium
Jubeo, atque ex aliis sumere exemplum sibi.”

TERENCE. *Adelphi, Act III., Sc. III., 62.*—(*Demea.*)

“In short, I bid him look into the lives
Of all, as in a mirror, and thence draw
From others an example for himself.”—(*George Colman.*)

“Instar montis equum divina Palladis arte
Aedificant.”

VIRGIL. *Aeneid, II., 15.*

“The Danaan chiefs, with cunning given
By Pallas, mountain-high to heaven
A giant horse uprear.”—(*Conington.*)

“Integer vitae scelerisque purus,
Non eget Mauris jaculis neque arcu,
Nec venenatis grava sagittis,
Fusce, pharetra.”

HORACE. *Odes, I., 22, 1.*

“No need of Moorish archer's craft
To guard the pure and stainless liver;
He wants not, Fuscus, poison'd shaft
To store his quiver.”—(*Conington.*)

“Intelligisne me esse philosophum? . . . Intelleceram, si tacuisses.”

BOETHIUS. *De Consolatione Philosophiae, II., Prosa 7.*

“Do you understand that I am a philosopher? . . . I should have so
understood had you remained silent.”

(Hence the phrase “*Si tacuisses, philosophus mansisses*”.)

“ Inter finitimos vetus atque antiqua simulas,
 Immortale odium et nunquam sanabile vulnus
 Ardet adhuc.” JUVENAL. *Satires*, XV., 33.

“ Between two neighbouring towns a deadly hate,
 Sprung from a sacred grudge of ancient date,
 Yet burns ; a hate no lenients can assuage,
 No time subdue, a rooted rancorous rage.” —(Wiford.)

“(Micat inter omnes
 Julium sidus volut) inter ignes
 Luna minores.” HORACE. *Odes*, I., 12, 47.

“ Great Julius’ light
 Shines like the radiant moon amid
 The lamps of night.” —(Conington.)

“ (Saepe audivi) inter os atque offam multa intervenire posse.”
 M. CATO (CENSORINUS.) (*Aulus Gellius, Noctes Atticae*, XIII.,
 17, 1.)

“ Many things may come between the mouth and the morsel.”

“ (Nunc ego) inter sacrum saxumque sto.” PLAUTUS. *Captivi, Act III., Sc. IV.*, 84.—(Tyndarus.)

“ I am standing between the knife and the victim.”

“ (Quod ait vetus proverbium,) inter sacrum et saxum positus
 cruciabar.” APULEIUS. *Metamorphoses*, XI., 28.

“ I was suffering agonies between the knife and the victim.”

“ Inter spem curamque, timores inter et iras
 Omnem crede diem tibi diluxisse supremum ;
 Grata superveniet quae non sporabitur hora.”

HORACE. *Epistolae*, I., 4, 12.

“ Let hopes and sorrows, fears and angers be,
 And think each day that dawns the last you’ll see ;
 For so the hour that greets you unforeseen
 Will bring with it enjoyment twice as keen.” — (Conington.)

“ Interdum lacrimae pondera vocis habent.” OVID. *Epistolae ex Ponto*, III., 1, 158.

“ E’en tears at times have all the weight of speech.”

“ Interdum vulgus rectum vidit; est ubi peccat.” HORACE. *Epistolae*, II., 1, 63.

“ Sometimes the public sees like any lynx ;
 Sometimes, if ‘tis not blind, at least it blinks.” —(Conington.)

“ Interea dulces pendent circum oscula nati,
 Casta pudicitiam servat domus ; ubera vaccae
 Lactea demittunt, pinguisque in gramine lacto
 Inter se adversis luctantur cornibus haedi.”

VIRGIL. *Georgics*, II., 528.

“ Meanwhile his children clamber for his kiss,
 And chastity assures domestic bliss ;
 His kine afford exuberance of food,
 And his kids fatten in their wanton mood.” —(J. B. Rose.)

“Interea gustus elementa per omnia quaerunt,
Nunquam animo protiis obstantibus.” JUVENAL. *Satires, XI.*, 14.

“Meanwhile, ere yet the last supply be spent,
They search for dainties every element,
Awed by no price.”—(Gifford.)

“Intererit multum Davusne loquatur an heros.”

HORACE. *De Arte Poetica*, 114.

“Twill matter much if Davus 'tis who's speaking, or a hero.”

(*This line is generally quoted as above, but the more correct reading is probably “Divus”*. Conington adopts this, and translates the line, “Gods should not talk like heroes”.)

“Interrogas, quid petam ex virtute? Ipsam. Nihil enim habet melius, ipsa pretium sui.” SENECA. *De Vita Beata*, IX., 4.

‘ You ask what I seek from virtue? Itself. For virtue has nothing better to give; its value is in itself.’

“Ipsa quidem virtus sibimet pulcherrima merces.”

SILIUS ITALICUS. *Punica*, XIII., 663.

“Ipsa quidem virtus pretium sibi.”

CLAUDIANUS. *De Consulatu Fl. Mallii Theodori*, 1.

“Virtue is indeed its own reward.”

“Intrat amor mentes usu. Dedisceitur usu.

Qui poterit sanum fingere, sanus erit.”

OVID. *Remedias Amoris*, 508.

“By habit love doth enter in our hearts,
By habit too we learn to drive him forth.
He who can feign that he has cured love's wound,
Will soon be cured indeed.”

“Intret amicitiae nomine tectus amor.”

OVID. *De Arte Amandi*, I., 720.

“Love will enter cloaked in friendship's name.”

“Intus est hostis; cum luxuria nobis, cum amentia, cum scelere certandum est.” CICERO. *In Catilinam*, II., 5, 11.

“The enemy is within the gates; it is with our own luxury, our own folly, our own criminality that we have to contend.”

“Intuta quae indecora.”

TACITUS. *History*, I., 93.

“That cannot be safe which is not honourable.”

—(Church and Brodrribb.)

“Inveni portum. Spes et fortuna valete;
Sat me lusistis; ludite nunc alios.”

JANUS PANNONIUS. *Epigrammata*, CLX. (Ed. Traj. ad Rhenum, 1784.) *A translation of an epigram in the Greek Anthology*, IX., 49.

(Quoted by Lesage, *Gil Blas*, IX., 10, and Burton, *Anatomy of Melancholy*, Part II., Sec. III., 6.)

“My haven's found. Fortune and hope, farewell;
Enough ye've toyed with me; toy now with others.”

“Invenias etiam disjecti membra poetae.”

HORACE. *Satires*, I., 4, 62.

“The bard remains, unlimb him as you will.”—(Conington.)

“Inveniat quod quisque volit. Non omnibus unum est
Quod placet. Hic spinas colligit, ille rosas.”

PETRONIUS ARBITER. *Fragment XXXV.*

“May each man find what he desires; all tastes
Are not the same. One roses plucks, one thorns.”

“Invicti perstant, animoque supersunt
Jam prope post animam.”

SIDONIUS APOLLINARIS, *Carmina*, V. (Migne's *Patrologiae Cursus*, Vol. I. VIII., 317.)

“Unconquered still they stand, and their high courage
All but outlives their life.”

“Invidiam, tanquam ignem, summa petere.”

LIVY. *Histories*, VIII., 31.

“Envy like fire always makes for the highest points.”

“Invidus, iracundus, iners, vinosus, amator;
Nemo adeo ferus est ut non mitescere possit,
Si modo culturae patientem commodeat aurem.
Virtus est vitium fugere, et sapientia prima
Stultitia caruisse.”

HORACE. *Epistolae*, I., 1, 38.

“Coward, pickthauk, spitsfire, drunkard, debauchee,
Submit to culture patiently, you'll find
Her charms can humanise the rudest mind.
To fly from vice is virtue: to be free
From foolishness is wisdom's first degree.”—(Conington.)

“Invisa nunquam imperia rotinentur diu.”

SENECA. *Phoenissae*, 660 (298).—(Polynices.)

“An unpopular rule is never long maintained.”

“Invitus ea, tanquam vulnera, attingo; sed nisi tacta tractataquo
sanari non possunt.”

LIVY. *Histories*, XXVIII., 27.

“I approach these questions unwillingly, as they are sore subjects, but no
cure can be effected without touching upon and handling them.”

“(Subito adfertur nuntius horribilis,)
Ionios fluctus, postquam illuc Arrius isset,
Jam non Ionios esse sed Hionios.”

CATULLUS. *Carmina*, LXXXII. (LXXXIV.), 11.

“We've just heard the dreadful news,
That since our Arrius' visit to the sea,
The Ionian waves are now Honian called.”

“Ipsa dics alios alio dedit ordine Luna
Felices operum.”

VIRGIL. *Georgics*, I., 276.

“The moon herself doth changing indicate
Auspicious days, and those opposed by fate.”—(J. B. Rose.)

“Ipsa scientia potestas est.”

BACON. *Meditationes Sacrae*.—*De Heresibus*.

“Knowledge is power.”

“Ipse facit versus, atque uni cedit Homero
Propter mille annos.” JUVENAL. *Satires*, VII., 37.

“He scribbles verses, and he thinks himself
The greatest bard save Homer, to whom he yields,
Because he lived a thousand years ago.”

“Ipse quis sit, utrum sit an non sit, id quoque nescit.” CATULLUS. *Carmina*, XVII., 22.

“He knows not who he is, nor if he is, nor if he is not.”

“Ipse tibi sis senatus; quocumque te ratio reipublicae ducet, sequare.” CICERO. *Ad Familiares*, X., 16, 2.

“Be to yourself the senate; wherever the well-being of the state points the path, follow there.”

“Ipsi illi philosophi etiam illis libellis, quos de contemnenda gloria scribunt, nomen suum inscribunt; in eo ipso in quo praedicationem nobilitatemque despiciunt, praedicari de se, ac nominari volunt.” CICERO. *Pro Archia*, XI., 26.

“Even those very philosophers who write treatises on the despising of fame, put their names on the title-page; in the very place in which they deprecate self-advertisement and notoriety they take steps to have themselves advertised and made notorious.”

“Ipsi medium ingenium, magis extra vitia quam cum virtutibus.” TACITUS. *History*, I., 49.—(Of Galba.)

“His character was of an average kind, rather free from vices than distinguished by virtues.”—(Church and Brodrribb.)

“Ipsum enim bonum non est opinionibus, sed natura.” CICERO. *De Legibus*, I., 17, 46.

“The absolute good is not a matter of opinion but of nature.”

“Ira furor brevis est: animum rege qui nisi paret
Imperat: hunc frenis, hunc tu compesce catena.” HORACE. *Epistolae*, I., 2, 62.

“Wrath is a short-lived madness: curb and bit
Your mind: 'twill rule you, if you rule not it.”—(Conington.)

“Ira quae tegitur nocet;
Professa perdunt odia vindictae locum.” SENECA. *Medea*, 153.—(Nutrix.)

“Dangerous is wrath concealed;
Hatred proclaimed doth lose its chance of wreaking vengeance.”

“Is demum mihi vivere, atque frui anima videtur, qui, aliquo negotio intentus, praeclari facinoris aut artis bonae famam quaerit.” SALLUST. *Catilina*, II.

“He only seems to me to live, and to make proper use of life, who sets himself some serious work to do, and seeks the credit of a task well and skilfully performed.”

“Is demum vir cuius animum neque prospera (fortuna) flatu suo offerat, nec adversa infringat.” LIVY. *Histories*, XLV., 8.

“He is truly a man who will not permit himself to be unduly elated when ‘fortune’ breeze is favourable, or cast down when it is adverse.”

“Is habitus animorum fuit ut pessimum facinus auderent pauci, plures vellent, omnes paterentur.” TACITUS. *History*, I., 28.

“Such was the temper of men’s minds, that, while there were few to venture on so atrocious a treason, many wished it done, and all were ready to acquiesce.”—(*Church and Brodribb*.)

“Is minimum eget mortalis qui minimum cupid.”

ANON. (*Itibbeck, Scenicae Romanorum Poësia Fragmenta, ex incertis incertorum*, LXV.)

“Mongst mortals he’s the least in want who least desires.”

“Contentum vero suis rebus esse, maximae sunt cortissimaeque divitiae.” CICERO. *Paradoxa*, VI., 3, 51.

“To be content with what one has is the greatest and truest riches.”

“Non qui parum habot, sed qui plus cupid, pauper est.” SENECA. *Epistolæ*, II., 6.

“Not he who possesses little, but he who desires more, is the poor man.”

“Is maxime divitiis fruetur, qui minime divitiis indiget.” SENECA. *Epistolæ*, XIV., 17.

“He most enjoys wealth who least desires wealth.”

“Is plurimum habebit qui minimum desiderabit.” APULMIUS. *De Magia*, XX.

“He will have most who desires least.”

“Felicem scivi, non qui, quod vellet, haberet,
Sed qui per fatum non data non cuporet.” AUSONIUS. *Idyllia*, II., 28.

“Not that man’s happy who obtains his wish,
But he who wishes not for what fate gives not.”

“Semper inops quicunque cupid.” CRAUDIANUS. *In Rufinum*, I., 200.

“He who desires is always poor.”

“Is (*Solon*) quum interrogaretur, cur nullum supplicium constituisset in eum, qui parentem necasset, respondit se id nominem facturum putasse.” CICERO. *Pro Roscio Amerino*, XXV., 70.

“Solon, when asked why he had not appointed any penalty for parricide, replied that he had not thought any man capable of the crime.”

“Ista senilis stultitia, quae deliratio appellari solet, sonum levium est, non omnium.” CICERO. *De Senectute*, XI., 36.

“That senile stupidity which we call dotage is not characteristic of all old men, but only of those of small mental capacity.”

“Isthæac commemoratio

Quasi exprobratio est immemoris beneficii.”

TERENCE. *Andria, Act I., Sc. I.*, 16.—(*Sosia*.)

“This detail,

Forcing your kindness on my memory,
Seems to reproach me with ingratitude.”—(*George Colman*.)

“Isthace in me cudetur faba.”

TERENCE. *Eunuchus, Act II., Sc. III.*, 89.—(Parmeno.)

“I shall have to serve for the threshing floor.”

“Istuc est sapere, non quod ante pedes modo 'st

Videre, sed etiam illa quae futura sunt

Prospicere.” TERENCE. *Adelphi, Act III., Sc. III.*, 82.—(Syrus.)

“That is to be wise, to see

Not that alone which lies before the feet,

But ev'n to pry into futurity.”—(George Colman.)

“Istuc est sapere, qui, ubicumque opus sit, animum possis flectere;
Quod faciendum fortasse sit post, idem hoc nunc si feceris.”

TERENCE. *Hecyra, Act IV., Sc. III.*, 2.—(Laches.)

“That man is wise who so can bend his mind,

When need arises, as to do at once

That which hereafter he will recognise

As having been the proper thing to do.”

“Ita comparatam esse hominum naturam omnium,
Aliena ut melius videant et dijudicent
Quam sua.”

TERENCE. *Heautontimorumenos, Act III., Sc. I.*, 97.

—(Menecrates.)

“Gods! that the nature of mankind is such,

To see and judge of the affairs of others

Much better than their own.”—(George Colman.)

“Ita Dis placitum, voluptatem ut maeror comes consequatur.”

PLAUTUS. *Amphytrio, Act II., Sc. II.*, 5.—(Alcumena.)

“Thus it pleases Heaven,

That Sorrow, her companion, still should tread

Upon the heels of Pleasure.”—(Bonnell Thornton.)

“Ita enim finitima sunt falsa veris, eaque quae percipi non possunt, iis
quae possunt—ut tam in praecipitate locum non debeat se
sapiens committere.” CICERO. *Academica, II.*, 21.

“The false borders so closely on the true, and the possible on the
impossible, that the wise man should refrain from venturing on such
dangerous ground.”

“Ita est amor, balista ut jacitur: nihil sic celere est, neque volat;
Atque is mores hominum moros et morosos efficit.
Minus placet, magis quod suadetur; quod dissuadetur placet.
Quom inopia 'st, cupias; quando ejus copia 'st, tum non velis;
Ille qui aspellit, is compellit; ille qui consuadet, vetat.”

PLAUTUS. *Trinummus, Act III., Sc. II.*, 42.—(Lysiteles.)

“It is with love

As with a stone whirled from a sling; it flies,

Nothing so quick. Love makes a man a fool,

Hard to be pleased. What you persuade him to

He likes not, and embraces that from which

You would dissuade him. What there is a lack of,

That will he covet; when 'tis in his power

He'll none on't. Whoso bids him to avoid

A thing invites him to it; interdicts,

Who recommends it.”—(Bonnell Thornton.)

“Ita major est muneris gratia quo minus diu pepondit.”

SENECA. *De Beneficiis*, II., 5, 3.

“A gift is the more grateful, the shorter the time during which we are waiting for it.”

“Ita plerique ingenio sumus omnes; nostri nosmet poenitet.”

TERENCE. *Phormio*, Act I., Sc. III., 20.

“Sure 'tis in our nature
Never to be contented.”—(George Colman.)

“Ita serpit illud insitum natura malum consuetudine peccandi libera,
finein audaciae ut statuere ipse non possit.”

CICERO. *In Verrem*, II., 3, 76, 177.

“The evil implanted in man by nature spreads so imperceptibly, when the habit of wrong-doing is unchecked, that he himself can set no limit to his shamelessness.”

“Ita servom par videtur frugi sese instituere,
Proinde heri ut sint, ipse item sit; voltum e voltu comparet;
Tristis sit, si heri sint tristes; hilaris sit si gaudeant.”

PLAUTUS. *Amphitryo*, Act III., Sc. III., 4.—(Sosia.)

“It becomes
A trusty servant still to fashion him
So as to be himself as is his master.
To set his face by his face, to be grave
If he is grave, and merry if he's merry.”

—(Bonnell Thornton.)

“Ita vita 'st hominum, quasi quam ludas tesseris:

Si illud quod maxime opus est jactu, non cadit,

Illud, quod cecidit forte, id arte ut corrigas.”

TERENCE. *Adelphi*, Act IV., Sc. VII., 21.—(Micio.)

“The life of man
Is like a gaming table. If the cast
Which is most necessary be not thrown,
That which chance sends you must correct by art.”

—(George Colman.)

“Ite procul, Musae, si nil prodestis amanti.”

TIBULLUS. *Elegies*, II., 4, 15.

“Muses, avaunt! if to the lover ye refuse your aid.”

“Itidem divos dispertisse vitam humanam aequum fuit;

Qui lepide ingenius et esset, vitam longinquam darent;

Qui improbi essent et scelosti, iis adimerent animam oito.”

PLAUTUS. *Miles Gloriosus*, Act III., Sc. I., 135.—(Pleusides.)

“So it were just, the Gods in human life
Should make distinction due, and disproportion;
That on the well-disposed they should bestow
A long extent of years; the reprobate
And wicked they should soon deprive of life.”

—(Bonnell Thornton.)

“Itidem ut tempus anni, aetatem aliam aliud factum convenit.”

PLAUTUS. *Mercator, Act V., Sc. IV.*, 24.—(*Eutychus.*)

“For as the several seasons of the year

Bring with them different fruits, in human life

So have our actions their fit seasons too.”

—(Bonnell Thornton.)

“Jacet enim corpus dormientis ut mortui; viget autem et vivit animus.” CICERO. *De Divinatione, I.*, 30, 63.

“The body of the sleeper lies as though dead; but his mind lives and flourishes.”

“Jacta alea esto.”

JULIUS CÆSAR. (*Suetonius, I.*, 32.)

“Let the die be cast.”

“Jactat inaequalem Matho me fecisse libellum:

Si verum est, laudat carmina nostra Matho.

Aequales scribit libros Calvinus et Umber.

Aequalis liber est, Cretice, qui malus est.”

MARTIAL. *Epigrams, VII.*, 90, 1.

“I've writ, says Matho, an uneven book:

If that be true, then Matho lauds my verse.

Umber writes evenly, Calvinus too;

For even books, be sure, are always bad.”

“Jam Antiphonem conveni, adfinem meum,

Cumque eo reveni ex inimicitia in gratiam.

Videte, quaeso, quid potest pecunia.”

PLAUTUS. *Stichus, Act III., Sc. I.*, 7.—(*Epignomus.*)

“I saw my father Antipho but now,

And found him whom I left a foe, my friend.

What will not money do?”—(Bonnell Thornton.)

“Jam istuc, Aliquid fiet, metuo.”

PLAUTUS. *Mercator, Act II., Sc. IV.*, 26.—(*Eutychus.*)

“I am always afraid of your ‘Something shall be done.’”

“Jam, jam nulla viro juranti femina credat;

Nulla viri speret sermones esse fideles:

Qui dum aliquid cupiens animus praegestit apisci,

Nil metuant jurare, nihil promittere parcunt:

Sed simul ac cupidae mentis satiata libido est,

Dicta nihil metuere, nihil perjuria curant.”

CATULLUS. *Carmina, LXII. (LXIV.)*, 143.

“Let not a woman trust her lover's oath,

Let her not hope he'll keep his promises!

For while the soul is lusting to possess,

No oath he fears, no promise but he'll make:

Then when his heart's desire is satisfied,

Little he recks of falsest perjury.”

“Jam poscit aquam, jam frivola transfert
Ucalegon; tabulata tibi jam tertia fumant.
Tu nescis.”

JUVENAL. *Satires*, III., 198.

“Midst the loud cry
Of ‘water! water!’ the scared neighbours fly
With all their haste can seize—the flames aspire,
And the third floor is wrapt in smoke and fire,
While you, unconscious, doze.”—(Gifford.)

“Jamne igitur laudas, quod de sapientibus alter
Ridebat, quoties a limine moverat unum
Protuleratque pedem; flebat contrarius alter?
Sed facilis cuivis rigidi censura cachinni:
Mirandum est unde ille oculis sufficerit humor.”

JUVENAL. *Satires*, X., 28.

“And do we, now, admire the stories told
Of the two sages, so renowned of old;
How this for ever laughed, whene’er he stept
Beyond the threshold; that, for ever wept?
But all can laugh:—the wonder yet appears,
What fount supplied the eternal stream of tears!”—(Gifford.)

“Jamque dies, nisi fallor, adest, quem semper acerbum,
Semper honoratum, sic Di voluistis, habeo.”

VIRGIL. *Aeneid*, V., 49.

“And now that day has come, to me
For evermore, by Heaven’s decree,
Embittered and endeared.”—(Conington.)

“Jamque comes semper magnorum prima malorum
Saeva fames aderat.”

LUCAN. *Pharsalia*, IV., 93.

“And now, of great disasters aye the closest comrade,
Gaunt famine’s nigh at hand.”

“Jamque vale; feror ingenti circundata nocte,
Invalidasque tibi tendens, heu non tua, palmas!”

VIRGIL. *Georgics*, IV., 497.

“And now farewell; shrouded in endless night,
No longer thine, alas, I’m borne away,
Stretching in vain to thee my helpless hands.”

“Jojunus raro stomachus vulgaria temnit.”

HORACE. *Satires*, II., 2, 38.

“When the stomach’s pricked by hunger’s stings,
We seldom hear of scorn for common things.”—(Conington.)

“Jucundi acti labores.”

CICERO. *De Finibus*, II., 92, 105.

“Delightful are past labours.”

“Jucundiorem autem faciet libertatem servitutis recordatio.”

CICERO. *Philippica*, III., 14, 36.

“Liberty is rendered even more precious by the recollection of servitude.”

“Judex damnatur cum nocens absolvitur.” PUBLILIUS SYRUS, 247.

“When a guilty man is acquitted, the judge is convicted.”

“Judicium hoc omnium mortalium est, fortunam a deo petendam, a se ipso sumendam esse sapientiam.”

CICERO. *De Natura Deorum, III.*, 36, 88.

“It is the universal opinion that we may pray the gods for fortune, but must provide ourselves with wisdom.”

“Judicis est semper in causis verum sequi; patroni nonnunquam verisimile, etiam si minus sit verum, defendere.”

CICERO. *De Officiis, II.*, 14, 51.

“It is always the judge's business in a suit to endeavour to get at the truth: it may sometimes be the duty of the advocate to defend a probable hypothesis, even though it be not quite the truth.”

“Jugulare civem ne jure quidem quisquam bonus vult; maxvult enim commemorare, se, quum posset perdere popercisse, quam, quum parcere potuerit, perdidisse.” CICERO. *Pro Quintio, XVI.*, 51.

“No honest man desires to cause the death of a fellow-man, even by lawful means; he prefers always to remember that, when he could have destroyed, he spared, rather than that when he could have spared, he destroyed.”

“Jura inventa metu injusti fateare necesse est,
Tempora si fastosque velis evolvere mundi.”

HORACE. *Satires, I.*, 3, 111.

“Twas fear of wrong gave birth to right, you'll find,
If you but search the records of mankind.”—(Conington.)

“Jurantem me scire nihil mirantur ut unum
Scilicet egregii mortalem altique silenti.”

HORACE. *Satires, II.*, 6, 57.

“I swear that I know nothing, and am dumb:
They think me deep, miraculously mum.”—(Conington.)

“Juris peritorum eloquentissimus, eloquentium juris peritissimus.”

CICERO. *De Oratore, I.*, 39, 180.—(Of Q. Scaevola.)

“The greatest orator among the lawyers, the greatest lawyer among the orators.”

“Jus et furi dicitur.”

SENECA. *De Beneficiis, IV.*, 28, 5.

“Even to the thief justice is meted out.”

“(Verum illud, Chreme,
Dicunt,) jus sumnum saepe summa malitia est.”

TERENCE. *Heautontimorumenos, Act IV.*, Sc. V., 48.—(Syrus.)

“Tis a common saying and a true,
That strictest law is oft the highest wrong.”

—(George Colman.)

“Summum jus, summa injuria.”

CICERO. *De Officiis, I.*, 10, 33.

“The strictest law often causes the most serious wrong.”

“Jus tam nequam esse Verrinum.” CICERO. *In Verrem, II.*, 1, 46, 121.

“So nefarious is Verrine justice.”

“Justitia, ex qua virtute viri boni appellantur, mirifica quaedam multitudini videtur; nec injuria; nemo enim justus esse potest, qui mortem, qui dolorem, qui exilium, qui egestatem timet, aut qui ea, quae sunt his contraria, acquitati anteponit.”

CICERO. *De Officiis*, II., 11, 35.

“Justice, the possession of which virtue entitles men to be called good, is looked upon by the masses as something miraculous; and rightly so, for no one can be just who fears death, pain, exile, or poverty, or who ranks the opposites of these above equity.”

“Justitia sine prudentia multum poterit: sine justitia nihil valebit prudentia.”

CICERO. *De Officiis*, II., 9, 84.

“Justice without discretion may do much; discretion without justice is of no avail.”

“Justo et moderato regebantur imperio; nec abnuebant, quod unum vinculum fidei est, melioribus parere.”

LIVY. *Histories*, XXII., 83.

“They lived under a just and moderate government, and they admitted that one bond of their fidelity was that their rulers were the better men.”

“Justum et tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Monte quatit solidam.”

HORACE. *Odes*, III., 8, 1.

“The man of firm and righteous will,
No rabble, clamorous for the wrong,
No tyrant's brow, whose frown may kill,
Can shake the strength that makes him strong.”—(Comington.)

“Juvenile vitium est regere non posse impetus.”

SENECA. *Troades*, 259.—(*Agamemnon*.)

“It is a youthful failing to be unable to control one's impulses.”

“Labefactant fundamenta reipublicae; concordiam primum, quae esse non potest, quum aliis adimuntur, aliis condonantur pecuniae; deinde aequitatem, quae tollitur omnis, si habero suum cuique non licet.”

CICERO. *De Officiis*, II., 22, 78.

“They are uprooting the very foundations of the state; first, harmony, which cannot exist when property is taken by force from some to be presented to others; next, justice, which is destroyed when a man is not permitted to retain possession of his own.”

“Labitur occulte, fallitque volatilis actas,
Et nihil est annis velocior.”

OVID. *Metamorphoses*, X., 519.

“Time spreads his wings and glides away unseen;
Naught's swifter than the years.”

“Labor est etiam ipsa voluptas.”

MANILIUS. *Astronomicon*, IV., 155.

“Even pleasure itself is a toil.”

“ Labor omnia vicit
Improbus, et duris urgens in rebus egestas.”

VIRGIL. *Georgics*, I., 145.

“ Unswerving toil all things has overcome
And want, that's ever urging, in hard times,
To greater efforts.”

“ Labor voluptasque, dissimillima natura, societate quadam inter se
naturali sunt juncta.”

LIVY. *Histories*, V., 4.

“ Toil and pleasure, so dissimilar in nature, are nevertheless united by a
certain natural bond of union.”

“ Labore alieno magnam partam gloriam
Verbis saepe in se transmovet, qui habet salem,
Quod in te est.”

TERENCE. *Eunuchus*, Act III., Sc. I., 9.—(Gnatho.)

“ Men of wit, like you,
The glory got by others' care and toil
Often transfer unto themselves.”—(George Colman.)

“ Lacrimae nobis deerunt antequam causae dolendi.”

SENECA. *Ad Polybium de Consolatione*, IV., 3.

“ Our tears will fail before we cease to have cause for grief.”

“ Laedere nunquam velimus, longeque absit propositum illud, ‘ Potius
amicum quam dictum perdendi’.”

QUINTILIAN. *De Institutione Oratoria*, VI., 8, 28.

“ We should always be unwilling to give pain, and should scorn the sug-
gestion that it is better to lose a friend than a *bon mot*.”

“ Laetus sum laudari me, abs te, pater, a laudato viro.”

NAEVIUS. *Hector Proficiscens*, Fragment II.

“ Praise from thee, my father, a much lauded man, makes me glad indeed.”

“ Languescat alioqui industria, intendetur socordia, si nullus ex se
metus aut spes, et securi omnes aliena subsidia exspectabant,
sibi ignavi, nobis graves.”

TACITUS. *Annals*, II., 38.

“ Otherwise industry will languish and idleness be encouraged, if a man
has nothing to fear, nothing to hope from himself, and every one in
utter recklessness will expect relief from others, thus becoming
useless to himself and a burden to me.”—(Church and Brodrribb.)

“ Lapidès loqueris.”

PLAUTUS. *Aulularia*, Act II., Sc. I., 30.—(Megadorus.)

“ You are talking stones.”

“ Largitionem fundum non habere.”

CICERO. *De Officiis*, II., 15, 55.—(Proverbial expression.)

“ Charity's money-bags are bottomless.”

“ Lasciva est nobis pagina, vita proba est.”

MARTIAL. *Epigrams*, I., 4 (5), 8.

“ Licentious though my page, my life is pure.”

“ Latet anguis in herba.”

VIRGIL. *Eclogues*, III., 93.

“ There lurks a snake in the grass.”

“Latius regnes avidum domando
Spiritum, quam si Libyam remotis
Gadibus jungas, et uterque Poenus
Serviat uni.”

HORACE. *Odes, II., 2, 9.*

“Who curbs a greedy soul may boast
More power than if his broad-based throne
Bridged Libya's sea, and either coast
Were all his own.”—(Conington.)

“Laudamus veteres, sed nostris utimur annis;
Mos tamen est aequa dignus uterque coli.”

OVID. *Fasti, I., 225.*

“We praise times past, while we times present use;
Yet due the worship which to each we give.”

“Laudato ingentia rura,
Exiguum colito.”

VIRGIL. *Georgics, II., 412.*

“Praise, if you will, large farms, but till a small one.”

“(Difficilis, querulus,) Laudator temporis acti.”

HORACE. *Ars Poetica, 178.*

“Loud in his praises of bygone days.”

“Laudatur ab his, culpatur ab illis.”

HORACE. *Satires, I., 2, 11.*

“By some he's lauded and by others blamed.”

“Laudis avidi, pecuniae liberales.”

SALLUST. *Catilina, VII.*

“Greedy of praise, lavish of money.”

“Laus vera et humili saepe contingit viro;

Non nisi potenti falsa.”

SENECA. *Thyestes, 211.—(Aitreus.)*

“True praise is oft the lot of him whose station is humble; false praise reaches no ears but those of the powerful.”

“Lectio certa prodest, varia delectat.”

SENECA. *Epistolae, XI. V., 1.*

“Desultory reading is delightful, but, to be beneficial, our reading must be carefully directed.”

“Lector et auditor nostros probat, Aucte, libellos:
Sed quidam exactos esse poeta negat.

Non nimium euro: nam coenae ferulae nostrae
Malim convivis quam placuisse cocis.”

MARTIAL. *Epigrams, IX., 82.*

“Reader and hearer both my verses praise:
Some other poet cries, 'They do not scan',
But what care I? my dinner's always served
To please my guests, and not to please the cooks.”

“Leges bonae ex malis procreantur.”

MACROBIUS. *Saturnalia, II., 18.*

“Good laws have their origin in bad morals.”

“ Leges rem surdam, inexorabilem esse, salubriorem meliore inque inopi quam potenti; nihil laxamenti nec veniae habore, si modum excesseris.” LIVY. *Histories*, II., 8.

“ Law is a thing which is insensible, and inexorable, more beneficial and more propitious to the weak than to the strong; it admits of no mitigation nor pardon, once you have overstepped its limits.”

“ Lene fluit Nilus, sed cunctis amnibus exstat
Utilior, nullas confessus murmure vires.”

CLAUDIANUS. *De Consulatu Fl. Mallii Theodori*, 232.

“ Though gently Nilus flows, yet of all other streams
Most service renders he to man, nor aught proclaims
Of his vast might.”

“ Lenior et melior fis accedente senecta.
Quid te exempta juvat spinis de pluribus una?
Vivere si recte nescis, discede peritis.
Lusisti satis, edisti satis atque bibisti;
Tempus abire tibi est.”

HORACE. *Epistolae*, II., 2, 211.

“ Grow
Gentler and better as your sands run low,
Where is the gain in pulling from the mind
One thorn, if all the rest remain behind?
If live you cannot as befits a man,
Make room, at least, you may for those that can.
You've frolicked, eaten, drank to the content
Of human appetite; 'tis time you went.”—(*Conington.*)

“ Leniter, ex merito quicquid patiare, ferendum est,
Quae venit indigno poena, dolenda venit.”

OVID. *Heroides*, V., 7.

“ With patience bear what pains thou hast deserved,
Grieve, if thou wilt, o'er what's unmerited.”

“ Leo quoque aliquando minimarum avium pabulum fuit; et ferrum rubigo consumit: nihil tam firmum est, cui periculum non sit etiam ab invalido.”

QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni*, VII., 8, 15.

“ The lion has oftentimes been the prey of the smallest birds; iron is eaten away by rust: there is nothing so strong as to be free from danger even from the weakest.”

“ Quamvis sublimes debent humiles metuere.”

PHAEDRUS. *Fables*, I., 28, 1.

“ Men in however high a station ought to fear the humble.”

“ Levia perpessae sumus
Si flenda patimur.”

SENECA. *Troades*, 420.—(*Andromache.*)

“ Light are the woes that we have borne
If tears are all our woes demand.”

“ Levis est dolor, qui capere consilium potest.”

SENECA. *Medea*, 155.—(*Medea.*)

“ Not deep thy grief, if thou canst take advice.”

“Levius fit patientia
Quicquid corrigere est nefas.”

HORACE. *Odes, I., 24, 19.*

“Patience makes more light
What sorrow may not heal.”—(*Conington.*)

“(Nam) Levius laedit, quidquid praevidimus ante.”

DIONYSIUS CATO. *Disticha de Moribus, II., 24.*

“Lighter is the wound which is foreseen.”

“Levius solet timere, qui proprius timet.”

SENECA. *Troades, 524.*—(*Andromache.*)

“The danger that is nearest we least dread.”

“Lex est ratio summa, insita in natura, quae jubet ea quae facienda
sunt prohibetque contraria.”

CICERO. *De Legibus, I., 6, 18.*

“Law is the highest expression of the system of nature, which ordains
what is right and forbids what is wrong.”

“Lex universi est quae jubet nasci et mori.”

PUBLILIUS SYRUS, 255.

“Birth and death are a law of the universe.”

“Liber captivus avis ferae consimilis est;

Semel fugiendi si data est occasio,

Satis est; nunquam post illam possis prendere.”

PLAUTUS. *Captivi, Act I., Sc. II., 7.*—(*Hegio.*)

“A free man, made a captive,
Is like a bird that's wild: it is enough,
If once you give it opportunity
To fly away; you'll never catch it after.”

—(*Bonnell Thornton.*)

“Libera Fortunae mors est: capit omnia tellus

Quae genuit; coelo tegitur, qui non habet urnam.”

LUCAN. *Pharsalia, VII., 819.*

“Death is no slave to fortune: earth recalls
All she has borne; the sky will cover him
Who has no tomb.”

“Liberae sunt enim nostrae cogitationes.”

CICERO. *Pro Milone, XXIX., 79.*

“Our thoughts are free.”

“Cogitationis poenam nemo patitur.”

ULPIANUS. (*Corpus Juris Civilis Romani, Digesta, XI. VIII.,*
Tit. XIX., 18.)

“No one can be punished for his thoughts.”

“Libertas est animum superponere injuriis, et eum facere se, ex quo
solo sibi gaudenda veniant.”

SENECA. *De Constantia Sapientis, XIX., 2.*

“We best preserve our liberty by looking upon wrongs done us as beneath
our notice, and relying upon ourselves alone for those things which
make life agreeable.”

“Libertas ultima mundi

Quo steterit ferienda loco.”

LUCAN. *Pharsalia, VII., 581.*

“Where freedom her last stand has made,
There must the blow be struck.”

“Libertate modice utantur. Temperatam eam salubrem et singulis et civitatis esse; nimiam et aliis gravem, et ipsis qui habeant, effrenatam et praecipitem esse.”

LIVY. *Histories*, XXXIV., 49.

“They enjoy a moderate degree of liberty, which, when kept within bounds, is most salutary both for individuals and for communities, though when it degenerates into license, it becomes alike burdensome to others, and uncontrollable and hazardous to those who possess it.”

“Libertatis restitutae dulce auditu nomen.”

LIVY. *Histories*, XXIV., 21.

“Sweetly sounds the name of Freedom, when we have lost it and regained it.”

“Libidinosa enim et intemperans adolescentia effutum corpus tradit senectuti.” CICERO. *De Senectute*, IX., 29.

“A licentious and intemperate youth transmits a worn-out body to old age.”

“(Alumna) Licentiae, quam stulti libertatem vocabant.”

TACITUS. *De Oratoribus*, XL.

“License, which fools call liberty.”

“Liceret ei dicere utilitatem aliquando cum honestate pugnare.”

CICERO. *De Officiis*, III., 8, 12.

“He may say, if he will, that expediency sometimes clashes with honesty.”

“Licet ipsa vitium sit ambitio, frequenter tamen causa virtutum est.” QUINTILLIAN. *De Institutione Oratoria*, I., 2, 22.

“Though ambition itself be a vice, yet it is oftentimes the cause of virtues.”

“Licet ipse nihil possis tentare, nec ausus,
Saevior hoc, alios quod facis esse malos.”

AVIANUS. *Fabulae*, XXXIX., 15.

“Though naught yourself you can or dare attempt,
You're worse in this, that you make others bad.”

“Licet superbus ambules pecunia,
Fortuna non muliat genus.” HORACE. *Epodes*, 4, 5.

“Though high you hold your head with pride of purse
'Tis not the fortune makes the gentleman.”

“Lilia non domina sunt magis alba mea:
Ut Maeotica nix minio si certet Hibero,
Utque rosae puro lacte natant folia.”

PROPERTIUS. *Elegies*, II., 3, 10.

“Fairer my lady than the lily fair,
Like snow of Azov with vermillion dyed,
Or rose leaves floating in the purest milk.”

“Limae labor.” HORACE. *De Arte Poetica*, 291.

“The labour of the file.”

“Linquenda tellus et domus et placens
Uxor, neque harum, quas colis, arborum
Te praeter invisas cupressos
Ulla brevem dominum sequetur.” HORACE. *Odes*, II., 14, 21.

“Your land, your house, your lovely bride
Must lose you; of your cherished trees
None by its fleeting master's side
Will travel—save the cypresses.”—(Conington.)

“Livor, iners vitium, mores non exit in altos,
Utque latens ima vipera serpit humo.”

OVID. *Epidostolae ex Ponto*, III., 8, 101.

“Envy, slothful vice,
Ne'er makes its way in lofty characters,
But, like the skulking viper, creeps and crawls
Close to the ground.”

“Longa est injuria, longae
Ambages; sed summa sequar fastigia rerum.”

VIRGIL. *Aeneid*, I., 341.

“Long
And dark the story of her wrong;
To thread each tangle time would fail,
So learn the summits of the tale.”—(Conington.)

“Longae finis chartaeque viaeque.” HORACE. *Satires*, I., 5, 104.

“There the lines I penned,
The leagues I travelled, find alike their end.”—(Conington.)

“Longe fugit quisquis suos fugit.”

PETRONIUS ARBITER. *Satyricon*, 43.

“He flees far, who flees from his relations.”

“Longum iter est per praecepta, breve et officax per exempla.”

SENECA. *Epidostolae*, VI., 5.

“The path of precept is long, that of example short and effectual.”

“In omnibus fere minus valent praecepta quam experimenta.”

QUINTILIAN. *De Institutione Oratoria*, II., 5, 15.

“In almost everything experiment is better than precept.”

“Loqui ignorabit, qui tacero nesciet.”

AUSONIUS. *Septem Sapientum Sententiae*, Pittacus, 1.

“He who does not know how to be silent, will not know how to speak.”

“Lucri bonus est odor ex re

Qualibet.” JUVENAL. *Satires*, XIV., 204.

“Gain smells sweet, from whatsoe'er it springs.”—(Gifford.)

“Lucus, quia, umbra opacus, parum luceat.”

QUINTILIAN. *De Institutione Oratoria*, I., 6, 34.

“Lucus, a grove, is so called, because, from the dense shade, there is very little light there.”

(Hence the phrase, “Lucus a non lucendo”.)

“Lupo agnum eripere postulant.”

PLAUTUS. *Poenulus, Act III., Sc. V.*, 31.—(*Lycus.*)

“From the wolf's jaws they'd snatch the lamb.”—(*Bonnell Thornton.*)

“(Ut mavelis) Lupos apud oves linquere, quam hos custodes domi.”

PLAUTUS. *Pseudolus, Act I., Sc. II.*, 9.—(*Ballio.*)

“You may as well leave wolves among your sheep,
As these to guard your house.”—(*Bonnell Thornton.*)

“Lupo ovem commisisti.”

TERENCE. *Eunuchus, Act V., Sc. I.*, 16.—(*Thaïs.*)

“You set the wolf to keep the sheep.”—(*George Colman.*)

“Lupus in fabula.” CICERO. *Ad Atticum, XIII.*, 83, 4.

“The wolf in the fable.”

“O praeclarum custodem ovium, ut aiunt, lupum !”

CICERO. *Philippica, III.*, 11, 27.

“What a splendid shepherd is the wolf ! as the saying goes.”

“Lupus est homo homini, non homo, quom qualis sit non novit.”

PLAUTUS. *Asinaria, Act II., Sc. IV.*, 88.—(*The Merchant.*)

“Man is to man, to whomsoe'er one knows not,
A wolf and not a man.”—(*Bonnell Thornton.*)

“Macies illis pro sanitate, et judicii loco infirmitas est; et dum satis putant vitio carere, in id ipsum incident vitium, quod virtutibus careat.” QUINTILIAN. *De Institutione Oratoria, II.*, 4, 9.

“These people mistake an ascetic appearance for health, and a feeble will for judgment ; they think it sufficient to have no vices, and thereby fall into the vice of having no virtues.”

“Macte nova virtute, puer ; sic itur ad astra.”

VIRGIL. *Aeneid, IX.*, 641.

“ ‘Tis thus that men to heaven aspire :
Go on and raise your glories higher.”—(*Conington.*)

“Maecenas, atavis edite regibus,

O et praesidium et dulce decus meum !” HORACE. *Odes, I.*, 1, 1.

“ Maecenas, born of monarch ancestors,
The shield at once and glory of my life !”—(*Conington.*)

“Magister artis, ingenique largitor

Venter.” PERSIUS. *Satires, Prologue*, 10.

“ The Belly: Master, he, of Arts,
Bestower of ingenious parts.”—(*Gifford.*)

“Magna est enim vis humanitatis : multum valet communio sanguinis.”

CICERO. *Pro Roscio Amerino, XXII.*, 68.

“Strong is the bond of our common humanity ; great is the tie of kinship.”

“Magna est veritas, et praevalet.”

THE VULGATE. *Third Bk. of Esdras, IV.*, 41.

“Great is truth, and all-powerful.”

“Magna pars hominum est quae non peccatis irascitur, sed peccantibus.” SENECA. *De Ira*, II., 28, 8.

“A large part of mankind is angry not with the sins, but with the sinners.”

“Magna quidem sacris quae dat praecepta libellis
Victrix Fortunae Sapientia.” JUVENAL. *Satires*, XIII., 19.

“Wisdom, I know, contains a sovereign charm
To vanquish Fortune, or at least disarm.”—(Gifford.)

“Magna res est vocis et silentii tempora nosse.”

SENECA. *De Moribus*, 74.

“It is a great thing to know the season for speech and the season for silence.”

“Magna servitus est magna fortuna.”

SENECA. *Ad Polybium de Consolatione*, VI., 5.

“A great fortune is a great slavery.”

“Misera est magni custodia census.”

JUVENAL. *Satires*, XIV., 304.

“Wealth, by such dangers earned, such anxious pain,

Requires more care to keep it than to gain.”—(Gifford.)

“Magna vis est conscientiae, judices, et magna in utramque partem;
ut neque timeant, qui nihil commiserint, et poenam semper ante
oculos versari putent, qui peccarint.”

CICERO. *Pro Milone*, XXIII., 61.

“Great, gentlemen of the jury, is the power of conscience, and in both
directions; for it frees the innocent from all fear, and keeps ever
before the eyes of the guilty the dread of punishment.”

“Magnas inter opes inops.” HORACE. *Odes*, III., 16, 28.

“Mid vast possessions poor.”—(Conington.)

“Magni autem est ingenii sevocare mentem a sensibus et cogitationem
a consuetudine abducere.”

CICERO. *Tusculanae Disputationes*, I., 16, 38.

“The power of separating the intellect from the senses, and reason from
instinct, is characteristic of the highest genius.”

“Magni interest quos quisque audiat quotidie domi; quibuscum
loquatur a puero, quemadmodum patres, paedagogi, matres
etiam loquantur.” CICERO. *Brutus*, LVIII., 210.

“It makes a great difference to whom we listen in our daily home life;
with whom we have been accustomed to talk from boyhood upwards,
and how our fathers, our tutors and our mothers speak.”

“Magni saepe duces, magni cecidere tyranni,
Et Thibae steterunt, alta quo Troja fuit.

Omnia vertuntur. Certe vertuntur amores.

Vinceris aut vincis: haec in amore rota est.”

PROPERTIUS. *Elegies*, II., 8, 7.

“Great leaders and great kings have fallen low,
And Thebes once stood, and lofty Troy's no more.
All things are overturned; nor can our loves
Escape the common lot. Thy fate is now
Defeat, now victory; thus turns love's wheel.”

“Magnos homines virtute metimur, non fortuna.”
CORNELIUS NEPOS. *Eumenes*, 1.

“We measure great men by their virtues, not by their fortunes.”

“Magnum hoc ego duco
Quod placui tibi, qui turpi secernis honestum,
Non patre praeclaro, sed vita et pectore puro.”
HORACE. *Satires*, I., 6, 62.

“Tis no common fortune when one earns
A friend's regard, who man from man discerns,
Not by mere accident of lofty birth
But by unsullied life, and inborn worth!”—(Conington.)

“Magnum pauperies opprobrium jubet
Quidvis et facere et pati,
Virtutisque viam deserit arduae.”
HORACE. *Odes*, III., 24, 42.

“Guilty poverty, more fear'd than vice,
Bids us crime and suffering brave,
And shuns the ascent of virtue's precipice.”—(Conington.)

“(Non dubium quin) Major adhibita vis ei sit, cuius animus sit
perterritus, quam illi, cuius corpus vulneratum sit.”
CICERO. *Pro Caecina*, XV., 42.

“There is no doubt that you can apply stronger pressure to a man whose
mind is unhinged by fear, than to one who is only suffering from
bodily injuries.”

“Major est animus inferentis vim quam arcentis.”
LIVY. *Histories*, XXI., 44.

“Plus animi est inferenti periculum, quam propulsanti.”
LIVY. *Histories*, XXVIII., 44.

“There is always more spirit in attack than in defence.”

“Major privato visus, dum privatus fuit, et omnium consensu capax
imperii, nisi imperasset.”

TACITUS. *History*, I., 49.—(Of Galba.)

“He seemed greater than a subject while he was yet in a subject's rank,
and by common consent would have been pronounced equal to
empire, had he never been emperor.”—(Church and Brodrribb.)

“Major rerum mihi nascitur ordo;
Majus opus moveo.”
VIRGIL. *Aeneid*, VII., 44.

“A loftier task the bard essays;
The horizon broadens on his gaze.”—(Conington.)

“Majorum gloria posteris lumen est; neque bona neque mala in
occulto patitur.”
SALLUST. *Jugurtha*, LXXXV.

“Distinguished ancestors shed a powerful light on their descendants, and
forbid the concealment either of their merits or of their demerits.”

“Mala mens, malus animus.”
TERENCE. *Andria*, Act I., Sc. I., 187.—(Simo.)

“Bad mind, bad heart.”—(George Colman.)

“(It) mala sunt vicina bonis. Error sub illo
Pro vitio virtus crimina saope tulit.”

OVRD. *Remedia Amoris*, 323.

‘Evil is nearest neighbour to the good.
Thus virtue oft, instead of vice, has been
Arraigned in error.’

“Male enim se res habet, quum quod virtute effici debet, id tentatur
pecunia.”

CICERO. *De Officiis*, II., 6, 22.

“Things are in a bad way when money is used to effect what should be
accomplished by valour.”

“Male imperando summum imperium amittitur.”

PUBLILIUS SYRUS, 269.

“Bad government will bring to the ground the mightiest empire.”

“Male irato ferrum committitur.”

SENECA. *De Ira*, I., 19, 8.

“Trust not an angry man with a sword.”

“Male mihi esse malo quam molliter.”

SENECA. *Epistolae*, 82, 2.

“I prefer a life of hardship to a feather-bed existence.”

“Male partum, disperit.”

PLAUTUS. *Poenulus*, *Act IV.*, *Sc. II.*, 22.—(*Syncretus*.)

“What is idly got is idly spent.”—(*Bonnell Thornton*.)

“Male parta male dilabuntur.”

(Quoted by Cicero, *Philippica*, II., 27, 65.)

“What is got by evil means is squandered in evil courses.”

“Male tornatos incudi reddere versus.”

HORACE. *De Arte Poetica*, 441.

“Take back your ill-turned verses to the anvil.”

“Male verum examinat omnis
Corruptus judex.”

HORACE. *Satires*, II., 2, 8.

“The judge who soils his fingers by a gift
Is scarce the man a doubtful case to sift.”—(*Comington*.)

“Male vivet quisquis nesciet bene mori.”

SENECA. *De Tranquillitate Animi*, XI., 4.

“He will live ill who does not know how to die well.”

“Maledicus a malefico non distat nisi occasione.”

QUINTILIAN. *De Institutione Oratoria*, XII., 9, 9.

“An evil-speaker only wants an opportunity to become an evil-doer.”

“Malefacere qui vult nunquam non causam invenit.”

PUBLILIUS SYRUS, 267.

“He who wishes to do you a bad turn will always find an excuse.”

“Malim moriri meos quam mendicarier:

Boni miserantur illum; hunc irrident mali.”

PLAUTUS. *Vidularia* (*Fragment*).

“I’d rather those belong to me should die
Than become beggars. Of the dead good men
Take care—but ill men jeer the beggar.”—(*Bonnell Thornton*.)

“Malo benefacere tantundem est periculum,
Quantum bono malefacere.”

PLAUTUS. *Poenulus, Act III., Sc. III., 20.*—(*The Witness.*)

“To serve the bad, and hurt the good alike
Is dangerous.”—(*Bonnell Thornton.*)

“Malorum facinorum ministri quasi exprobrantes aspiciuntur.”

TACITUS. *Annals, XIV., 62.*

“Men look on their instruments in crime as a standing reproach to them.”
—(*Church and Brodribb.*)

“Malum consilium consultori pessimum est.”

ANON. (*Aulus Gellius, Noctes Atticae, IV., 5, 2.*)

“Tis the adviser who suffers most from bad advice.”

“Malum est consilium quod mutari non potest.”

PUBLILIUS SYRUS, 282.

“Any plan is bad which is incapable of modification.”

“Malus clandestinus est amor; damnum 'st merum.”

PLAUTUS. *Curculio, Act I., Sc. I., 49.*—(*Palinurus.*)

“This same clandestine love's a wicked thing:
'Tis utter ruin.”—(*Bonnell Thornton.*)

“Malus enim custos diuturnitatis metus; contraque benevolentia
fidelis est vel ad perpetuitatem.”

CICERO. *De Officiis, II., 7, 23.*

“Fear is an untrustworthy guardian of constancy, but a kindly heart is
faithful even to the end of the world.”

“Malus ubi bonum se simulat, tunc est pessimus.”

PUBLILIUS SYRUS, 284.

“An ill man is always; but he is then worst of all when he pretends to be
a saint.”—(*Bacon.*)

“Manet alta mente reposum
Judicium Paridis spretaeque injuria formae.”

VIRGIL. *Aeneid, I., 26.*

“Deep in remembrance lives engrained
The judgment which her charms disdained.”—(*Conington.*)

“Mantua me genuit; Calabri rapuere; tenet nunc
Parthenope; cecini pascua, rura, duces.”

VIRGIL. *Epitaph.* (Tib. *Claudius Donatus' Life of Virgil,*
included in Delphin Virgil, ed. 1830, p. 14.)

“Mantua bore me; Calabria stole me; the Muses own me. Of pastures
have I sung, of country life and of war's heroes.”

“(Uno se praestare, quod) manum ille de tabula non sciret tollere.”

PLINY THE ELDER. *Natural History, XXXV., 36 (10).*

“He excelled in this, that he did not know how to take his hand from his
work.”

“Manus manum lavat.” SENECA. *Ludus de Morte Claudii, IX., 9.*

PETRONIUS ARBITER. *Satyricon, Cap. 45.*

“One hand washes the other.”

“*Marcet sine adversario virtus.*” SENECA. *De Providentia*, II., 4.

“*Valour droops without an opponent.*”

“*Mars gravior sub pace latet.*”

CLAUDIANTUS. *De Sexto Consulatu IImurii*, 307.

“*Mars in the garb of Peace is deadlier still.*”

“*Mater saeva cupidinum.*”

HORACE. *Odes*, IV., 1, 5.

“*Cruel mother of sweet love.*”—(Conington.)

“*Materiae no quaere modum; sed perspice vires*

“*Quas ratio, non pondus habet; ratio omnia vincit.*”

MANILIUS. *Astronomicon*, IV., 924.

“*Seek not the measure of matter; fix your gaze*

“*Upon the power of reason, not of bulk;*

“*For reason 'tis that all things overcomes.*”

“(O) *Matre pulchra filia pulchrior.*”

HORACE. *Odes*, I., 16, 1.

“*O lovelier than the lovely dame*

“*That bore you.*”—(Conington.)

“*Matres omnes filiis*

“*In peccato adjutrices, auxilio in paterna injuria*

“*Solent osse.*”

TERENCIUS. *Heautontimorumenos*, Act V., Sc. II., 38.—(Syrus.)

“*'Tis ever found that mothers*

“*Plead for their sons, and in the father's wrath*

“*Defend them.*”—(George Colman.)

“*Maxima de nihilo nascitur historia.*”

PROPERTIUS. *Elegies*, II., 1, 16.

“*Great epics from small causes oft are born.*”

“*Maxima debetur puero reverentia.*” JUVENAL. *Satires*, XIV., 47.

“*Reverence to children as to heaven is due.*”—(Gifford.)

“*Maxima enim morum semper patientia virtus.*”

DIONYSIUS CATO. *Disticha de Moribus*, I., 38.

“*Patience is the greatest of all the virtues.*”

“*Maxima est enim factae injuriae poena fecisse, nec quisquam gravius*

“*adficitur quam qui ad supplicium poenitentia traditur.*”

SENECA. *De Ira*, III., 26, 2.

“*The severest penalty for a wrong done is the knowledge that we are*

“*guilty, nor is any suffering greater than his who is brought to the stool*

“*of repentance.*”

“*Maxima est enim vis vetustatis et consuetudinis.*”

CICERO. *De Amicitia*, XIX., 68.

“*Great is the power of antiquity and of custom.*”

“*Maxima quaque domus servis est plena superbis.*”

JUVENAL. *Satires*, V., 66.

“*Every great house is full of insolent domestics.*”

“*Maximae cuique fortunae minime credendum est.*”

LIVY. *Histories*, XXX., 80.

“*It is when fortune is most propitious that she is least to be trusted.*”

“Maximas vero virtutes jacere omnes necesse est, voluptate dominante.” CICERO. *De Finibus*, II., 35, 117.

“All the greatest virtues must lie dormant where pleasure holds sway.”

“Maximeque admirantur eum, qui pecunia non movet.” CICERO. *De Officiis*, II., 11, 38.

“Above all is he admired who is not influenced by money.”

“Maximum ergo solatium est cogitare id sibi accidisse, quod ante se passi sunt omnes, omnesque passuri.”

SENECA. *Ad Polybium de Consolatione*, I., 3.

“Our greatest consolation in death is the thought that what is happening to us has been endured by all in the past, and will be endured by all in the future.”

“Maximum remedium irae mora est.” SENECA. *De Ira*, II., 29, 1.

“The best remedy for anger is delay.”

“Me constare mihi scis et discedere tristem,
Quandocunque trahunt invisa negotia Romam.”

HORACE. *Epistolae*, I., 14, 16.

“I'm consistent with myself: you know
I grumble when to Rome I'm forced to go.”—(Conington.)

“Mc Parnasi deserta per ardua dulcis
Raptat amor. Juvat ire jugis, qua nulla priorum
Castaliam molli devertitur orbita clivo.”

VIRGIL. *Georgics*, III., 291.

“Across Parnassus' lonely heights
My ardour hurries me. I love to climb
The hills, and tread the path, untrod before,
That rises gently to Castalia's spring.”

“Me quoque felicem, quod non viventibus illis
Sum miser, et de me quod doluere nihil.”

OVID. *Tristia*, IV., 10, 83.

“I too am happy that my misery
Comes not while yet they live to grieve for me.”

“Me vero primum dulces ante omnia Musae,
Quarum sacra fero ingenti percussus amore,
Accipiant, coelique vias et sidera monstrant,
Defectus solis varios lunaeque labores,
Unde tremor terris, qua vi maria alta tumescant
Objicibus ruptis, rursusque in se ipsa residant,
Quid tantum Oceano properent se tinguere soles
Hiberni, vel quae tardis mora noctibus obstet.”

VIRGIL. *Georgics*, II., 475.

“And O ye sister Muses whom I love
With sacred fervour all the world above,
O take me for your seer: give me to know
The ways of Heaven above and Earth below,
The paths sidereal, and the moon's new birth,
The sun's eclipses, and the throes of Earth,
And by what force it is the rising tide
O'erflows the marsh, or how its waves subside;
Why Sol in winter hurries to his rest,
And by what laws are summer nights comprest.”

—(J. B. Rose.)

“Meac (contendere noli)
Stultitiam patiuntur opes; tibi parvula res est;
Arta decet sanum comitem in toga.”

HORACE. *Epistolae*, I., 18, 28.

“‘Don’t vie with me,’ he says, and he says true;
‘My wealth will bear the silly things I do;
Yours is a slender pittance at the best:
A wise man cuts his coat -- you know the rest’.”—(Conington.)

“Medicas adhibero manus.”

SERENUS SAMONICUS. *De Medicina*, 907.

“To touch with healing hand.”

“Medico diligenti, priusquam conetur aegro adhibere medicinam, non solum morbus ejus, cui mederi volet, sed etiam consuetudo valentis et natura corporis cognoscenda est.”

CICERO. *De Oratore*, II., 44, 186.

“A careful doctor, before attempting to prescribe for a patient, must make himself acquainted not only with the nature of the disease of the man he desires to cure, but also with his manner of life when in health, and his constitution.”

“Medias acies mediosque per ignes
Invenere viam.”

VIRGIL. *Aeneid*, VII., 296.

“Through circling fires and steely shower
Their passage have they found.”—(Conington.)

“Medio de fonte leporum
Surgit amari aliquid quod in ipsis floribus angat.”

Lucretius. *De Rerum Natura*, IV., 1127.

“Even from the fount of every charm there springs
Something of bitterness which tortures 'midst the flowers.”

“Nulla est sincera voluptas
Sollicitumque aliquid lactis intervenit.”

OVID. *Metamorphoses*, VII., 453.

“No pleasure’s free from pain; in all our joys
Something of trouble ever comes between.”

“Medio tutissimus ibis.”

OVID. *Metamorphoses*, II., 137.

“Most safely shalt thou tread the middle path.”

“Mediocres poetas nemo novit, bonos pauci.”

TACITUS. *De Oratoribus*, X.

“Mediocre poets are known to no one, good poets to but few.”

“Mediocribus esse poetis
Non homines, non Di, non concessere columnae.”

HORACE. *De Arte Poetica*, 372.

“Gods and men and booksellers agree
To place th’ir ban on middling poetry.”—(Conington.)

“Melior tutiorque est certa pax quam sperata victoria.”

LAEVY. *Histories*, XXX., 80.

“Better and safer is the certainty of peace than the hope of victory.”

“ Melior vulgi nam saepe voluntas.”

VALERIUS FLACCUS. *Argonautica*, IV., 158.

“ The people's will 'tis oftentimes best to follow.”

“(Sed tu) memento ut hoc oleum, quod tibi do, mittas in mare, et statim quiescentibus ventis, serenitas maris vos laeta prosequetur.” BEDE. *Ecclesiastical History*, Bk. III., Cap. XV.

“ Remember to throw into the sea the oil which I give to you, when straightway the winds will abate, and a calm and smiling sea will accompany you throughout your voyage.”

(Hence the expression, “ *To throw oil on troubled waters* ”.)

“ Meminimus, quanto majore animo honestatis fructus in conscientia quam in fama reponatur. Sequi enim gloria, non appeti debet.”

PLINY THE YOUNGER. *Epistolae*, I., 8.

“ We do not forget that it is far nobler to seek the reward of rectitude in our conscience than in reputation. We are justified in pursuing fame, but not in hungering for it.”

“ Memoriam quoque ipsam cum voce perdidissemus, si tam in nostra potestate esset oblivisci quam tacere.” TACITUS. *Agricola*, II.

“ Before it can be in our power to forget as well as to keep silent, we must have lost not our voice only, but our memory also.”

“ (Saepe audivi, non de nihilo, dici,) mendacem memorem esse oportere.” APULEIUS. *De Magia*, LXIX.

“ I have often heard it said, and with good reason, that a liar ought to have a good memory.”

“ Mens et animus et consilium et sententia civitatis posita est in legibus. Ut corpora nostra sine mente, sic civitas sine lege, suis partibus, ut nervis et sanguine et membris, uti non potest.”

CICERO. *Pro Cnuentio*, LIII., 146.

“ The mind and the soul, the judgment and the purpose of a state are centred in its laws. As a body without mind, so a state without law can make no use of its organs, whether sinews, blood or limbs.”

“ Mens humana . . . tantum abest ut speculo plano, aequali et claro similis sit (quod rerum radios sincere excipiat et reflectat) ut potius sit instar speculi alicujus incantati, pleni superstitionibus et spectris.” BACON. *De Augmentis Scientiarum*, V., 4.

“ So far is the human mind from resembling a level, smooth and bright mirror, which receives and reflects images without distortion, that it may rather be likened to some mirror of enchantment, full of apparitions and spectral appearances.”

“ Mens immota manet ; lacrimae volvuntur inanes.”

VIRGIL. *Aeneid*, IV., 449.

“ He stands immovable by tears,
Nor tenderest words with pity hears.”—(Conington.)

“ Mens impudicam facere, non casus solet.”

SENECA. *Phaedra*, 743.—(Nutrix.)

“ 'Tis disposition, and not circumstance
That makes a woman shameless.”

“Mens sana in corpore sano.” JUVENAL. *Satires*, X., 356.

“A healthy mind in a healthy body.”

“(Si te proverbia tangunt,) Menso malum Maio nubere vulgus ait.” OVID. *Fasti*, V., 490.

“‘Tis ill to marry in the month of May.”

“Mensque pati durum sustinet aegra nihil.” OVID. *Epistolae ex Ponto*, I., 5, 18.

“A mind diseased no hardship can endure.”

“Mensuraque juris Vis erat.” LUCAN. *Pharsalia*, I., 175.

“Might was the measure of right.”

“Mentis gratissimus error.” HORACE. *Epistolae*, II., 2, 140.

“A most delicious craze.”—(Conington.)

“(Nam pol quidem,) Meo animo, ingrato homine nihil impensiū'st;
Malefactorum amitti satius, quam relinqui beneficū.
Nimio praestat impondiosum te, quam ingratum dicier.”

PLAUTUS. *Bacchides*, Act III., Sc. II., 10.—(Mnesilochus.)

“Nothing is in my opinion
So vile and base as an ungrateful man.
Better it is to let a thief escape,
Than that a generous friend should be forsaken,
And better 'tis to be extravagant,
Than called ungrateful.”—(Bonnell Thornton.)

“Meo quidem animo, si idem faciant ceteri,
Opulentiores pauperiorum filias
Ut indotatas ducent uxores domum;
Et multo fiat civitas concordior
Et invidia nos minore utamur quam utimur.”

PLAUTUS. *Autularia*, Act III., Sc. V., 4.—(Megadorus.)

“Indeed, were other men to do the same,
If men of ample means would take for wives
The daughters of the poorer sort unportioned,
There would be greater concord in the state,
We should have less of envy than we have.”

—(Bonnell Thornton.)

“Meos tam suspicione quam crimine judico carere oportere.”

JULIUS CAESAR. (*Suetonius*, I., 74.)

“In my judgment the members of my household should be free not from
crime only, but from the suspicion of crime.”

“Merses profundo, pulchrior evonit.” HORACE. *Odes*, IV., 4, 65.

“Plunged in the deep, it mounts to sight
More splendid.”—(Conington.)

“Motiri se quemque suo modulo ac pede verum est.”

HORACE. *Epistolae*, I., 7, 98.

“For still when all is said the rule stands fast,
That each man's shoe be made on his own last.”—(Conington.)

“Metuentes
Patruae vorbera linguae.”

HORACE. *Odes, III., 12, 2.*

“Must tremble all the day
At an uncle, and the scourging of his tongue.”—(Conington.)

“Sive ego prave
Seu recte hoc volui, ne sis patruus mihi.”

HORACE. *Satires, II., 3, 87.*

“I may be right perchance, or may be wrong;
I don't expect in you an uncle's tongue.”

“Metui demens credebat honorem.”

SILIUS ITALICUS. *Punica, I., 149.*—(Of Hasdrubal.)

“He thought, the madman, 'twas an honour to be feared.”

“Metus et terror est infirma vincla caritatis; quae ubi removeris, qui
timere desierint, odisse incipient.” TACITUS. *Agricola, XXXII.*

“Fear and dread are weak bonds of affection; for when they are removed
those who have ceased to fear will begin to hate.”

“Meus hic est; hamum vorat.”

PLAUTUS. *Curculio, Act III., Sc. I., 61.*—(Curculio.)

“The man's my own, he has devoured the hook.”—(Bonnell Thornton.)

“Meus mihi, suus cuique est carus.”

PLAUTUS. *Captivi, Act II., Sc. III., 40.*—(Hegio.)

“My son to me is dear;
Dear is his own to every one.”—(Bonnell Thornton.)

“Suam cuique sponsam, mihi meam: suum cuique amorem,
mihi meum.”

ATTILIUS. *Fragment I.*

“To each man his betrothed is dear, as mine to me;
To each his love is dear, as mine to me.”

“Mihi autem videtur acerba semper et immatura mors eorum qui
immortale aliquid parant.”

PLINY THE YOUNGER. *Epistolae, V., 5.*

“I consider that the death of those who are engaged on some immortal
work is always premature, and deeply to be deplored.”

“Mihi contuenti se persuasit rerum natura nihil incredibile existimare
de ea.”

PLINY THE ELDER. *Natural History, XI., 2.*

“The contemplation of nature has convinced me that nothing which we can
imagine about her is incredible.”

“Mihi enim omnis pax cum civibus, bello civili utilior videbatur.”

CICERO. *Philippica, II., 15, 87.*

“I consider that peace at any price with our fellow-citizens is preferable to
civil war.”

“Mihi fere satis est, quod vixi, vel ad aetatem vel ad gloriam: huc si
quid accesserit, non tam mihi quam vobis reique publicae
accesserit.”

CICERO. *Philippica, I., 15, 38.*

“I have lived as long as I desire, in respect both of my years and of my
honours: if my life be prolonged, it will be prolonged less for myself
than for you and the state.”

“ Mihi quanto plura recentium seu veterum revolvo, tanto magis ludibria rerum mortalium cunctis in negotiis observantur. Quippe fama, spes, veneratione potius omnes destinabantur imperio quam quem futurum principem fortuna in occulto tenebat.”

TACITUS. *Annals, III., 18.*

“ For my part, the wider the scope of my reflection on the present and the past, the more am I impressed by their mockery of human plans in every transaction. Clearly the very last man marked out for empire by public opinion, expectation and general respect, was he whom fortune was holding in reserve as the emperor of the future.”

—(*Church and Brodribb.*)

“ Mili, qui omnem aetatem in optimis artibus egi, bene facere jam ex consuetudine in naturam vertit.”

SALLUST. *Jugurtha, LXXXV.*

“ In my own case, who have spent my whole life in the practice of virtue, right conduct from habitual has become natural.”

“ Militat omnis amans, et habet sua castra Cupido :
Attice, crede mihi, militat omnis amans.
Quae bello est habilis, Veneri quoque convenient aetas ;
Turpe senex miles, turpe senilis amor.” OVRD. *Amores, I., 9, 1.*

“ Each lover is a soldier, and frequents
The camp of Cupid ; yea, a soldier he.
There is an age when man may fitly fight,
And fitly that same age pays court to Venus ;
But an old man in love, or in the stress
Of battle, is indeed a monstrous sight.”

“ Militavi non sine gloria.” HORACE. *Odes, III., 26, 2.*

“ Good success my warfare blest.”—(*Comington.*)

“ Mille hominum species et rerum discolor usus.
Vello suum cuique est, nec voto vivitur uno.”

PLAUTUS. *Satires, V., 52.*

“ Countless the various species of mankind,
Countless the shades which separate mind from mind ;
No general object of desire is known ;
Each has his will and each pursues his own.”—(*Gifford.*)

“ Minor in parvis Fortuna furit,
Leviusque forit leviora deus.” SENECA. *Phaedra, 1183.*—(*Chorus.*)

“ Less stern is Fortune when our means are small,
The blows of Providence more lightly fall
On things of little weight.”

“ Minui jura, quotiens gliscat potestas, nec utendum imperio, ubi legibus agi possit.” TACITUS. *Annals, III., 69.*

“ Rights are invariably abridged as despotism increases ; nor ought we to fall back on imperial authority, when we can have recourse to the laws.”—(*Church and Brodribb.*)

“ Minus habeo quam speravi : sed fortasse plus speravi quam debui.”

SENECA. *De Ira, III., 80, 8.*

“ I have less than I hoped for : but, maybe, I hoped for more than I ought.”

“ Miraris, cum tu argento post omnia ponas,
Si nemo praestet quem non merearis amorem ? ”

HORACE. *Satires, I.*, 1, 86.

“ What marvel if, when wealth's your one concern,
None offers you the love you never earn ? ”—(Conington.)

“ Miraris veteres, Vacerra, solos,
Nec laudas nisi mortuos poetas.
Ignoscas petimus, Vacerra : tanti
Non est, ut placeam tibi, perire.”

MARTIAL. *Epigrams, VIII.*, 69, 1.

“ The ancients only you admire, Vacerra ;
No poet wins your favour till he dies.
I ask your pardon, but don't think your praise
Is worth so much that I will die for it.”

“ Misce stultitiam consiliis brevem ;
Dulce est desipere in loco.”

HORACE. *Odes, IV.*, 12, 27.

“ Be for once unwise ; when time allows
'Tis sweet to play the fool.”—(Conington.)

“ Aliquando et insanire jucundum est.”

SENECA. *De Tranquillitate Animi, XVII.*, 10.

“ It is pleasant at times to play the madman.”

“ Misera est illa enim consolatio, tali praesertim civi et viro, sed
tamen necessaria, nihil esse praecipue cuiquam dolendum in
eo, quod accidat universis.”

CICERO. *Ad Familiares, VI.*, 2, 2.

“ 'Tis a feeble consolation, especially to such a man and such a citizen, yet
an inevitable one, that there is nothing specially deplorable in any
individual having to meet the fate which is common to all mankind.”

“ Miseret te aliorum ; tui nec miseret nec pudet.”

PLAUTUS. *Trinummus, Act II.*, Sc. IV., 30.—(Stasimus.)

“ For others you've compassion ; for yourself
You've neither shame nor pity.”—(Bonnell Thornton.)

“ Miserum est aliorum incumbere famae,
Ne collapsa ruant subductis tecta columnis.”

JUVENAL. *Satires, VIII.*, 76.

“ 'Tis dangerous building on another's fame,
Lest the substructure fail, and on the ground
Your baseless pile be hurled in fragments round.”—(Gifford.)

“ Miserum istuc verbum et pessimum est, habuisse et non habere.”

PLAUTUS. *Rudens, Act V.*, Sc. II., 34.—(Labrax.)

“ O 'tis a sad word and a vile one, *Had*.—
T have *had* and not to *have*.”—(Bonnell Thornton.)

“ Mittere carmen ad hunc, frondes erat addere silvis.”

OVID. *Epistolae ex Ponto, IV.*, 2, 18.

“ To send my poems to him were but to add
Leaves to the woods.”

“ Modesto et circumspecto judicio de tantis viris pronuntiandum est, ne quod plerisque accidit, damnent quae non intelligunt.”
QUINTILIAN. *De Institutione Oratoria*, X., 1, 26.

“ We should be modest and circumspect in expressing an opinion on the conduct of such eminent men, lest we fall into the common error of condemning what we do not understand.”
(Generally quoted, “ *Damnant quae non intelligunt* ”.)

“ Modus omnibus in rebus, soror, optimum habitu est.”
PLAUTUS. *I'oenulus*, *Act I.*, *Sc. II.*, 28.—(*Adelphasium*.)

“ In everything the golden mean is best.”—(*Bonnell Thornton*.)

“ Molesta veritas, si quidem ex ea nascitur odium, quod est venenum amicitiae; sed obsequium multo molestius, quod peccatis indulgens praecepitem amicum ferri sinit.”
CICERO. *De Amicitia*, XXIV., 89.

“ Truth is grievous indeed, if it gives birth to ill-feeling which poisons friendship; but more grievous still is the complaisance which, by passing over a friend's faults, permits him to drift headlong to destruction.”

“ Molissima corda
Humano generi dare se natura fatetur,
Quae lacrimas dedit. Haec nostri pars optima sensus.”
JUVENAL. *Satires*, XV., 131.

“ Nature, who gave us tears, by that alone
Proclaims she made the feeling heart our own;
And 'tis her noblest boon.”—(*Gifford*.)

“ Monstra evenerunt mihi!
Introlit in aedes ater alienus canis;
Anguis per impluvium decidit de tegulis;
Gallina cecinit.” TERENCE. *Phormio*, *Act IV.*, *Sc. IV.*, 24.—(*Geta*.)

“ Omens and prodigies have happened to me.
There came a strange black dog into my house!
A snake fell through the tiling! a hen crowed!”
—(*George Colman*.)

“ Monstrum horrendum, informe, ingens, cui lumen ademptum.”
VIRGIL. *Aeneid*, III., 658.

“ A monster huge and shapeless, hideous to behold, of sight deprived.”

“ Montes auri pollicens.”
TERENCE. *Phormio*, *Act I.*, *Sc. II.*, 18.—(*Geta*.)

“ Promising mountains of gold.”

“ Morborum in vitio facilis medicina recenti.”
GRATIUS FALISCIUS. *Cynegeticum*, 861.

“ The cure is easy if the malady be recent.”

“ Mori est felicis antequam mortem invocet.” PUBLILIUS SYRUS, 645.
“ Happy is he who dies ere he calls for death to take him away.”
—(*Bacon*.)

“Moriemur inultaes,
Sed moriamur.” VIRGIL. *Aeneid*, IV., 659.

“To die! and unrevenged!” she said,
“Yet let me die.”—(Conington.)

‘Mors hominum felix, quae se nec dulcibus annis
Inserit, et maestis saepe vocata venit.’

BOETHIUS. *De Consolatione Philosophiae*, I., *Metrum* 1, 18.

“Death is a friend to man if while this life is sweet
He comes not, yet in sadness comes when he is called.”

‘Mors inter illa est, quae mala quidem non sunt, tamen habent mali
speciem.’ SENECA. *Epistolae*, LXXXII., 15.

“Death is one of things which are not evils, yet have the appearance
of evil.”

“Mors sola fatetur
Quantula sint hominum corpuscula.” JUVENAL. *Satires*, X., 172.

“Death alone proclaims
The true dimensions of our puny frames.”—(Gifford.)

‘Mors terribilis iis, quorum cum vita omnia extinguntur, non iis
quorum laus emori non potest.’ CICERO. *Paradoxa*, II., 18.

“Death is full of terrors for those to whom loss of life means complete
extinction; not for those who leave behind them an undying name.”

‘Mors ultima linea rerum est.’ HORACE. *Epistolae*, I., 16, 79.
“When Death comes the power of Fortune ends.”—(Conington.)

‘Morsque minus poenae quam mora mortis habet.’ OVID. *Heroides*, X., 82.
“Death is less bitter punishment than death's delay.”

Morte magis metuenda senectus.” JUVENAL. *Satires*, XI., 45.
“Old age that is more terrible than death.”

‘Morte mori melius, quam vitam ducere mortis
Et sensus membris conseplere suis.’ MAXIMIANUS. *Elegies*, I., 265.

“Better to die the death, than live a life in death,
With all one's limbs and senses dead and buried.”

(*Nisi haereret in eorum mentibus*) Mortem non interitum esse omnia
tolleantem atque delentem; sed quandam quasi migrationem
commutationemque vitae.” CICERO. *Tusculanae Disputationes*, I., 12, 27.

“Death is no annihilation, carrying off and blotting out everything, but
rather, if I may so describe it, a change of abode, and an alteration in
our manner of life.”

“Mos est obliuisci hominibus,
Neque novisse, cuius nihili sit faciunda gratia.” PLAUTUS. *Captivi*, Act V., Sc. III., 8.—(*Stalagmus*.)

“Tis

The usual way with folks not to remember
Or know the man whose favour is worth nothing.”

—(Bonnell Thornton.)

“(Ne) . . . Moveat cornicula risum
Furtivis nudata coloribus.” HORACE. *Epistolae*, I., 8, 19.

“(Lest) Folks laugh to see him act the jackdaw's part,
Denuded of the dress that looked so smart.”—(Conington.)

“Mox etiam pectus praeceptis format amicis,
Asporitatis et invidiae corrector et irae.”

HORACE. *Epistolae*, II., 1, 128.

“As years roll on, he moulds the ripening mind,
And makes it just and generous, sweet and kind.”—(Conington.)

“Mulier cupido quod dicit amanti,
In vento et rapida scribere oportet aqua.”

CATULLUS. *Carmina*, LXVIII. (LXX.), 8.

“Write me in air, or in the flowing stream,
A woman's vows to a too ardent lover.”

“Mulier mulieri magis congruit.”

TERENCE. *Phormio*, Act IV., Sc. V., 14.—(Chremes.)

“A woman deals much better with a woman.”—(George Culman.)

“Antiquum poetam audivi scripsisse in tragœdia

Mulieres duas peiores esse quam unam. Res ita est.”

PLAUTUS. *Curculio*, Act V., Sc. I., 1.—(Curculio.)

“I have been told that in some tragedy
An ancient poet has observed, 'Two women
Are worse than one'.—The thing is really so.”

—(Bonnell Thornton.)

“Multæ ceciderunt ut altius surgerent.”

SENECA. *Epistolæ*, XCI., 18.

“Many things have fallen only to rise higher.”

“Multæ ex quo fuerint commoda, ejus incommoda aequum 'st ferre.'”

TERENCE. *Hecyra*, Act V., Sc. III., 42.—(Bacchis.)

“If anything has brought us much advantage,
Then must we bear too what it brings of trouble.”

“Multæ ferunt anni venientes commoda secum,

Multæ recedentes admunt.” HORACE. *De Arte Poetica*, 175.

“Years, as they come, bring blessings in their train;
Years, as they go, take blessings back again.”—(Conington.)

“Multæ potentibus
Desunt multæ. Bene est cui Deus obtulit
Parca quod satis est manu.”

HORACE. *Odes*, III., 16, 42.

“Great desires

Sort with great wants. 'Tis best when prayer obtains
No more than life requires.”—(Conington.)

“Multæ quæ impedita natura sunt, consilio expediuntur.”

LIVY. *Histories*, XXV., 11.

“Many difficulties which nature throws in our way, may be smoothed
away by the exercise of intelligence.”

“ Multa renascentur quae jam cecidere, cadentque
 Quae nunc sunt in honore vocabula, si volet usus
 Quem penes arbitrium est et jus et norma loquendi.”

HORACE. *De Arte Poetica*, 70.

“ Yes, words long faded may again revive,
 And words may fade now blooming and alive,
 If usage wills it so, to whom belongs
 The rule, the law, the government of tongues.”—(Conington.)

“ Consuetudo vicit: quae cum omnium domina rerum, tum
 maxime verborum est.”

AULUS GELLIUS. *Noctes Atticae*, XII., 13, 4.

“ Custom prevailed; custom, which is the mistress of all things,
 but especially of words.”

“ Multa senem circumveniunt incommoda, vel quod
 Quaerit et inventis miser abstinet ac timet uti;
 Vel quod res omnes timide gelideque ministrat.”

HORACE. *De Arte Poetica*, 169.

“ Grey hairs have many evils: without end
 The old man gathers what he may not spend;
 While as for action, do he what he will,
 'Tis all half-hearted, spiritless and chill.”—(Conington.)

“ Multa sunt mulierum vitia; sed hoc e multis maximum est,
 Cum sibi nimis placent, nimisque operam dant ut placent viris.”

PLAUTUS. *Poenulus*, Act V., Sc. IV., 47.—(Adelphasium.)

“ Women have many faults, and of the many,
 This is the chief; delighted with themselves,
 Too great a zeal they have to please the men.”

—(Bonnell Thornton.)

“ Multi

Committunt eadem diverso criminis fato:
 Ille crucem sceleris pretium tulit, hic diadema.”

JUVENAL. *Satires*, XIII., 103.

“ See different fates attend the self-same crime;
 Some made by villainy, and some undone,
 And this ascend a scaffold, that a throne.”—(Gifford.)

“ Multi famam, conscientiam pauci verentur.”

PLINY THE YOUNGER. *Epistolae*, III., 20.

“ Fame is an object of admiration to many, honest worth to but few.”

“ Multi sunt obligandi, pauci offendendi, nam memoria beneficiorum
 fragilis est, injuriarum tenax.” SENECA. *De Moribus*, 128.

“ We should oblige as many and offend as few persons as possible, for
 mankind has a very bad memory for services rendered, a most tenacious
 one for injuries.”

“ Multimodis meditatus egomet mecum sum, et ita esse arbitror:
 Homini amico, qui est amicus ita uti nomen possidet,
 Nisi deos, ei nihil praestare.”

PLAUTUS. *Bacchides*, Act III., Sc. II., 1.—(Mnesilochus.)

“ I've turned it in my thoughts in various shapes,
 And this is the result—A friend who is
 A friend, such as the name imports, the gods
 Except, nothing excels.”—(Bonnell Thornton.)

“ Multis ille bonis flobilis occidit.” HORACE. *Odes*, I., 24, 9.

“ By many a good man wept, Quintilius dies.”—(Conington.)

“ Multis minatur, qui uni facit injuriam.” PUBLILIUS SYRUS, 302.

“ He that injures one threatens a hundred.”—(Bacon.)

“ Multis occulto crescit res faenor.” HORACE. *Epistolae*, I., 1, 80.

“ Some delight to see
Their money grow by usury like a tree.”—(Conington.)

“ Multis parasse divitias non finis miseriarum fuit, sed mutatio.” SENECA. *Epistolae*, XVII. (quoting Epicurus).

“ Most people find that the acquisition of wealth is not the end of their troubles, but simply a new kind of trouble.”

“ Multis res angusta domi: sed nulla pudorem
Paupertatis habet.” JUVENAL. *Satires*, VI., 357.

“ There's many a woman knows distress at home;
Not one who feels it.”—(Gifford.)

“ Multitudo omnis, sicut natura maris, per se immobilis est, ventus et
auraे cident.” LIVY. *Historics*, XXVIII., 27.

“ The populace is like the sea, motionless in itself, but stirred by every
wind, even the lightest breeze.”

“ Multo magis est verendum, ne remissione poenae crudeles in patriam,
quam ne severitate animadversionis nimis vehementes in acerbissimos hostes fuisse videamur.”

CICERO. *In Catilinam*, IV., 6, 13.

“ It would be far better to risk appearing vindictive by the severity of the
measures taken against our implacable foes, than by remitting their
well-deserved punishment to cause injury to the state.”

“ Multorum disce exemplo, quae fata sequaris,
Quae fugias: vita est nobis aliena magistra.”

DIONYSIUS CATO. *Disticha de Moribus*, III., 13.

“ Learn from those around what to pursue
And what avoid; and let our teachers be
The lives of others.”

Multorum obtrectatio devicit unius virtutem.”

CORNELIUS NEPOS. *Hannibal*, I.

“ The virtue of one man is not proof against the disparagement of many.”

“ Multos in summa pericula misit
Venturi timor ipse mali; fortissimus ille est
Qui promptus metuenda pati, si communis instant,
Et differre potest.”

TIUCAN. *Pharsalia*, VII., 104.

“ In paths of direst peril many tread
Through fear of ill to come; the strongest he
Who's ready aye to grapple with his fate
When it's upon him, and to drive it back.”

“(Verumque illud est quod dicitur,) multos modios salis simul edendos esse, ut amicitiae munus expletum sit.”

CICERO. *De Amicitia, XIX.*, 67.

“It is a true saying that we must eat many measures of salt together to be able to discharge the functions of friendship.”

“Multum crede mihi refert, a fonte bibatur

Quae fluit, an pigro quae stupet unda lacu.”

MARTIAL. *Epigrams, IX.*, 100, 9.

“It matters much if from a running well
We drink, or from a dark and stagnant pool.”

“(Aiunt enim) multum legendum esse, non multa.”

PLINY THE YOUNGER. *Epistolae, VII.*, 9.

“Our reading should be extensive but not diffuse.”

“Multum loquaces merito omnes habemur:

Nec mutam profecto repertum ullam esse
Hodie dicunt mulierem ullo in saeclo.”

PLAUTUS. *Aulularia, Act II., Sc. I.*, 5.—(*Eunomia*.)

“I know we women are accounted troublesome,

Nor without reason looked on as mere praters.

“Tis true there never was in any age

Such a wonder to be found as a dumb woman.”

—(*Bonnell Thornton*.)

“Multum facit qui multum diligit.”

THOMAS A KEMPIS. *De Imitatione Christi, I.*, 15, 2.

“He doeth much who loveth much.”

“Mundus vult decipi.”

SEBASTIAN FRANCK. *Paradoxa Duxenta Octoginta, CCXXXVIII.*

(*Ed. A.D. 1542.*)

“The world loves to be deceived.”

“Quando equidem populus isto vult decipi, decipiatur.”

CARDINAL CARAFA (POPE PAUL IV.) (*De Thou, Historiae sui temporis, Bk. XVII., ann. 1556.*
Ed. 1609, p. 356, Col. II., D.)

“Since this people desires to be deceived, deceived let it be.”

“Munera qui tibi dat locupleti, Gaure, senique,

Si sapis et sentis, hic tibi ait, morere.”

MAARTIAL. *Epigrams, VIII.*, 27.

“You’re old and rich; you know, if you have any sense,

That he who gives you presents, plainly bids you die.”

“Musaeo contingens cuncta lepore.”

LUCRETIUS. *De Rerum Natura, I.*, 925.

“Adorning all things with the Muses’ charm.”

“Musca est meus pater, nil potest clam illum habori;

Nec sacrum nec tam profanum quidquam est, quin

Ibi illico adsit.”

PLAUTUS. *Mercator, Act II., Sc. III.*, 26.—(*Charinus*.)

“My father, like a fly, is everywhere,
Enters all places, sacred or profane.”—(*Bonnell Thornton*.)

“(Quid rides?) Mutato nomine de te
Fabula narratur.” HORACE. *Satires, I., 1, 69.*

“Laughing, are you? Why?
Change but the name, of you the tale is told.”—(Conington.)

“Nae amicum castigare ob meritam noxiari,
Immune est facinus; verum in actitate utile,
Et conducibile.”

PLAUTUS. *Trinummus, Act I., Sc. I., 1.*—(Megaronides.)

“’Tis but an irksome act to task a friend,
And rate him for his failings: yet in life
It is a wholesome and a wise correction.”

—(Bunnell Thornton.)

“Nae ista hercule magno iam conatu magnas rugas dixerit.”

TERENCE. *Heautontimorumenos, Act IV., Sc. I., 8.*—(Chremes.)

“She will take mighty pains
To be delivered of some mighty trifles.”—(George Colman.)

“Nanciscetur enim pretium nomenquo poetae,
Si tribus Anticyris caput insanabile nunquam
Tonsori Licino commiserit.” HORACE. *De Arte Poetica, 299.*

“The merest dunce,
So but he choose, may start up bard at once,
Whose head, too hot for hellebore to cool,
Was ne’er submitted to a barber’s tool.”—(Conington.)

“Narratur et prisci Catonis
Saepe mero caluisse virtus.” HORACE. *Odes, III., 21, 11.*

“They say old Cato o’er and o’er
With wine his honest heart would cheer.”—(Conington.)

“Nascentes morimur, finisque ab origine pendet.” MANILIUS. *Astronomicon, IV., 16.*

“When we are born we die, our end is but the pendant of our beginning.”

“Nascique vocatur
Incipere esse aliud quam quod fuit antea; morisque
Desinere illud idem.” OVID. *Metamorphoses, XV., 255.*

“What we call birth
Is but beginning to be something else
Than what we were before; and when we cease
To be that something, then we call it death.”

“Nate dea, quo fata trahunt retrahuntque, sequamur;
Quicquid erit, superanda omnis fortuna forendo est.”

VIRGIL. *Aeneid, V., 709.*

“My chief, let Fate cry on or back,
’Tis ours to follow, nothing slack:
Whate’er betide, lie only cures
The stroke of Fortune who endures.”—(Conington.)

“Natis in usum laetitiae scyphis
Pugnare Thracum est.” HORACE. *Odes, I., 27, 1.*

“What, fight with cups that should give joy?
’Tis barbarous; leave such savage ways
To Thracians.”—(Conington.)

“Natura enim in suis operationibus non facit saltum.”

JACQUES TISSOT. *Discours véritable de la vie, de la mort et des os du Géant Theutobocus.* Lyons, 1613. (Included in the “Variétés Historiques et Littéraires” of Edouard Fournier, Vol. IX., p. 248.)

“Nature in her operations does not proceed by leaps.”

“Natura non facit saltus.”

LINNAEUS. *Philosophia Botanica*, § 77 (p. 27 of 1st edition).

“Nature does not proceed by leaps.”

“Natura fieret laudabile carmen, an arte,
Quae situm est. Ego nec studium sine divite vena,
Nec rude quid possit video ingenium: alterius sic
Altera poscit opem res, et conjurat amice.”

HORACE. *De Arte Poetica*, 408.

“But here occurs a question some men start,
If good verse comes from nature or from art.
For me, I cannot see how native wit
Can e'er dispense with art, or art with it.
Set them to pull together, they're agreed,
And each supplies what each is found to need.”—(Conington.)

“Natura hoc ita comparatum est, ut, qui apud multitudinem sua causa loquitur, gratior eo sit, cuius mens nihil, praeter publicum commodum, videt.”

LIVY. *Histories*, III., 68.

“Nature has ordained that the man who is pleading his own cause before a large audience, will be more readily listened to than he who has no object in view other than the public benefit.”

“Natura inest in mentibus nostris insatiabilis quaedam cupiditas veri videndi.”

CICERO. *Tusculanae Disputationes*, I., 19, 44.

“Nature has implanted in our minds a certain insatiable desire to behold the truth.”

“Natura, quam te colimus inviti quoque.”

SENECA. *Phaedra*, 1125.—(Theseus.)

“Nature, how we worship thee, even against our will.”

“Naturam accusa, quae in profundo veritatem (ut ait Democritus) penitus abstruscrit.”

CICERO. *Academica*, II., 10, 32.

“You must blame nature, who, as Democritus says, has hidden away truth in the very deepest depths.”

“Naturam expellas furca, tamen usque recurret.”

HORACE. *Epistolae*, I., 10, 24.

“Drive Nature forth by force, she'll turn and rout
The false refinements that would keep her out.”—(Conington.)

“Navis, quae tibi creditum

Debes Virgilium, finibus Atticis

Reddas incolumem, precor;

Et serves animae dimidium meae.”

HORACE. *Odes*, I., 3, 5.

“So do thou, fair ship, that ow'st
Virgil, thy precious freight, to Attic coast,
Safe restore thy loan and whole,
And save from death the partner of my soul.”—(Conington.)

“Ne cures, si quis tacito sermone loquatur;
Conscius ipse sibi de se putat omnia dici.”

DIONYSIUS CATO. *Disticha de Moribus*, I., 17.

“Care not if some one whispers when you're by;
'Tis only the self-conscious man who thinks
That no one talks of anything but him.”

“(Quapropter) ne dicet quidem salse, quoties poterit, et dictum potius
aliquando perdet, quam minuet auctoritatem.”

QUINTILIAN. *De Institutione Oratoria*, VI., 3, 90.

“We should not give utterance to every witticism which occurs to us, and
we should on occasion lose the chance of a *bon mot*, rather than derogate
from our dignity.”

“Ne e quovis ligno Mercurius fiat.”

ERASMUS. *Adagiorum Chiliades*, “*Munus aptum*”.

“Not every wood is fit for a statue of Mercury.”

“Ne prodigus esse
Dicatur metuens, inopi dare nolit amico,
Frigus quo duramque famem propellere possit.”

HORACE. *Satires*, I., 2, 4.

“From fear of being called extravagant,
He'll from a friend withhold c'en what he needs
To keep at bay both cold and hunger sore.”

“Ne pudeat, quae nescieris, te velle doceri:
Scire aliquid laus est; culpa est, nil discere velle.”

DIONYSIUS CATO. *Disticha de Moribus*, IV., 29.

“Feel then no shame at the desire to learn: for laudable
Is knowledge; what we blame is not to wish for learning.”

“Ne pueros coram populo Medea trucidet.”

HORACE. *De Arte Poetica*, 185.

“Not in the audience' sight Medea must slay
Her children.”

“Ne scutica dignum horribili sectere flagello.”

HORACE. *Satires*, I., 8, 119.

“What merits but the rod, punish not with the cat.”

“Ne securus amet, nullo rivale, caveto:

Non bene, si tollas proelia, durat amor.” OVID. *Amores*, I., 8, 95.

“Be sure he has a rival in thy love,
For without contest love shall not endure.”

“Ne supra crepidam judicaret (sutor).”

PLINY THE ELDER. *Natural History*, XXXV., 36 (10).

“The cobbler should not venture an opinion beyond his last.”

(Generally quoted, “*Ne sutor ultra crepidam*”.)

“Nec belua tetricior ulla
Quam servi rabies in libera torga furentis.”

CLAUDIANUS. *In Eutropium*, I., 183.

“No savage beast is fiercer than a mob
Of slaves, with fury raging 'gainst the free.”

“Nec civis erat qui libera posset
Verba animi proferre, et vitam impendore vero.”

JUVENAL. *Satires*, IV., 90.

“Who shall dare thus liberty to take,
When every word you hazard, life's at stake.”—(Gifford.)

“Nec deus intersit, nisi dignus vindice nodus
Incidet.”

HORACE. *De Arte Poetica*, 191.

“Bring in no god, save as a last resource.”—(Conington.)

“Nec difficile erit videre, quomodo efficacia cum suavitate conjungi
debeat, ut et fortes in fine consequendo et suaves in modo asse-
quendi simus.”

CLAUDIUS AQUAVIVA. *Ad Curandos Animae Morbos* (Rome, 1606),
Cap. II., p. 18.

“It will easily be seen how we should combine force and gentleness, so as
to be at once firm in the pursuit of our end, and gentle in the methods
of our pursuing.”

(Hence the phrase, “*Suaviter in modo, fortiter in re*”.)

“Nec dulcia carmina quaeras;
Ornari res ipsa negat, contenta doceri.”

MANILIUS. *Astronomicon*, III., 39.

“Ask not for graceful verse; all ornament
My theme forbids, content if it be taught.”

“Nec ego id quod deest antiquitati flagito potius quam laudo quod est;
praesertim quum ea majora judicem quae sunt, quam illa quae
desunt.”

CICERO. *Orator*, L., 169.

“I am quite as ready to praise what is found in antiquity as to blame
what is missing; especially as, in my opinion, its qualities outweigh
its defects.”

“Nec enim poterat fieri ut ventus bonis viris secundus, contrarius
malis.”

SENECA. *De Beneficiis*, IV., 28, 3.

“It was not to be expected that the same breeze would be favourable to
the good, and contrary to the wicked.”

“Nec enim unquam sum assensus veteri illi laudatoque proverbio, quod
monet, mature fieri senem, si diu velis senex esse.”

CICERO. *De Senectute*, X., 32.

“I have never admitted the truth of the old and accepted saying, which
asserts that you will early become an old man, if you have long desired
to be one.”

“Nec eventus modo hoc docet (stultorum iste magister est).”

LIVY. *Histories*, XXII., 89.

“We do not learn this only from the event, which is the master of fools.”

“Nec fabellas aniles proferas.”

CICERO. *De Natura Deorum*, III. 5, 12.

“Do not tell us your old wives' tales.”

“Cervius haec inter vicinus garrit aniles
Ex re fabellas.”

HORACE. *Satires*, II., 6, 77.

“Neighbour Cervius, with his rustic wit,
Tells old wives' tales.”—(Conington.)

“ Nec forma aeternum, aut cuiquam est fortuna perennis,
Longius aut propius mors sua quemque manet.”

PROPERTIUS. *Elegies*, III., 25, 11 (II., 28, 57).

“ Beauty nor fortune will be ours for aye;
Or near or far Death waits for every man.”

“ Nec frons triste rigens nimisque in moribus horror:
Sed simplex hilarisque fides, et mixta pudori
Gratia.”

STATIUS. *Silvae*, V., 1, 64.

“ No stern sad brow was his,
That ever frowned on conduct's smallest slip,
But cheerful, simple honesty, where grace
Mingled with modesty.”

“ Nec grata est facies cui Gelasinus abest.”

MARTIAL. *Epigrams*, VII., 25, 6.

“ Unpleasing is the face where smiles are not.”

“ Nec historia debet egredi veritatem, et honeste factis veritas sufficit.”

PLINY THE YOUNGER. *Epistolae*, VII., 33.

“ History should not overstep the limits of truth, and indeed, in recording
noble deeds, the truth is sufficient.”

“ Nec lusisse pudet, sed non incidere ludum.”

HORACE. *Epistolae*, I., 14, 86.

“ No shame I deem it to have had my sport;
The shame had been in frolics not cut short.”—(Conington.)

“ Nec me meminisse pigebit Elissae,
Dum memor ipse mei, dum spiritus hos regit artus.”

VIRGIL. *Aeneid*, IV., 395.

“ While memory lasts and pulses beat,
The thought of Dido shall be sweet.”—(Conington.)

“ Nec me pudet ut istos, fateri nesciro quod nesciam.”

CICERO. *Tusculanae Disputationes*, I., 25.

“ I am not, like some men, ashamed to confess my ignorance when I do
not know.”

“ Nec me vis ulla volentem
Avertet, non si tellurem effundat in undas,
Diluvio miscens, coelumque in Tartara solvat.”

VIRGIL. *Aeneid*, XII., 203.

“ No violence shall my will constrain,
Though earth were scattered in the main
And Styx with ether blent.”—(Conington.)

“ Nec modus est ullus investigandi veri, nisi inveneris: et querendi
defatigatio turpis est, quum id quod quaeritur sit pulcherrimum.”

CICERO. *De Finibus*, I., 1, 3.

“ There should be no end to the search for truth, other than the finding of
it; it is disgraceful to grow weary of seeking when the object of your
search is so beautiful.”

“ Nec mora, nec requies.”

VIRGIL. *Georgics*, III., 110.

“ Naught of delay is there, or of repose.”

“Nec posse dari regalibus usquam
Secretum vitiis: nam lux altissima fati
Occultum nihil esse sinit, latebrasque per omnes
Intrat et abstrusos explorat fama recessus.”

CLAUDIANUS. *De Quarto Consulatu Honorii*, 272.

“Kings can have
No secret vices, for the light that shines
On those who've climbed to Fortune's highest peaks
Leaves naught in darkness; every lurking-place
Fame enters, and its hidden nooks explores.”

“Nec quibus rationibus superare possent, sed quemadmodum uti
victoria deberent, cogitabant.”

CAESAR. *De Bello Civili*, III., 83.

“They were thinking less of the steps to be taken to secure victory, than
of the use to which that victory was to be put.”

“Nec quidquam aliud est philosophia, si interpretari velis, praeter
studium sapientiae.” CICERO. *De Officiis*, II., 2, 5.

“Philosophy, if you ask the meaning of the word, is nothing else but the
love of wisdom.”

“Nec quidquam difficilius, quam reperire quod sit omni ex parte in
suo genere perfectum.” CICERO. *De Amicitia*, XXI., 79.

“Nothing is more difficult than to find anything which is perfect in every
part after its own kind.”

“Nec satis appetet, cur versus factitet.”

HORACE. *De Arte Poetica*, 470.

“None knows the reason why this curse
Was sent on him, this love of making verse.”—(Conington.)

“Nec scire fas est omnia.” HORACE. *Odes*, IV., 4, 22.

“Tis not God's will that we should all things know.”

“Nec semper feriet quodcunque minabitur arcus.”

HORACE. *De Arte Poetica*, 350.

“And the best bow will sometimes shoot awry.”—(Conington.)

“Nec solem proprium natura nec aera facit

Nec tenues undas.” OVID. *Metamorphoses*, VI., 349.

“Not for one man's delight has Nature made
The sun, the wind, the waters; all are free.”

“Nec sunt enim beati, quorum divitias nemo novit.”

APULEIUS. *Metamorphoses*, V., 10.

“They have no happiness in wealth, whose wealth is known to none.”

“Nec tantum prodere vati,
Quantum scire licet.” LUCAN. *Pharsalia*, V., 176.

“It is not lawful for the seer to impart
All that he knows.”

“Nec tibi nobilitas poterit succurrere amanti:
Nescit amor priscis cedero imaginibus.”

PROPERTIUS. *Elegies*, I., 5, 23.

“Thy noble birth will aid thee not in love,
Little recks love of thy forefathers' busts.”

“Nec tumulum euro. Sepelit natura relictos.”

MAECENAS. *Quoted by Seneca, Epistolae*, XCII., 35.

“Naught care I for a tomb, for Nature buries those who are left.”

“Nec unquam
Publica privatae cesserunt commoda causa.”

CLAUDIANUS. *De Laudibus Stilichonis*, I., 298.

“Ne'er has he put the public weal aside
To work for his own benefit.”

“Nec unquam satis fida potentia, ubi nimia est.”

TACITUS. *History*, II., 92.

“There can never be a complete confidence in a power which is excessive.”
—(Church and Brodribb.)

“Nec vera virtus, cum semel excidit,
Curat reponi deterioribus.”

HORACE. *Odes*, III., 5, 29.

“And genuine worth, expelled by fear,
Returns not to the worthless slave.”—(Conington.)

“Nec verbum verbo curabis reddere fidus
Interpres.”

HORACE. *De Arte Poetica*, 133.

“Nor, bound too closely to the Grecian Muse,
Translate the words whose soul you should transfuse.”—(Conington.)

“Nec vero habere virtutem satis est, quasi artem aliquam, nisi utare.
Etsi ars quidem, quum ea non utare, scientia tamen ipsa toneri
potest, virtus in usu sui tota posita est.”

CICERO. *De Republica*, I., 2, 2.

“It is not enough to possess virtue, as though it were an art, unless we use
it. For although, if you do not practise an art, you may yet retain it
theoretically, the whole of virtue is centred in the exercise of virtue.”

“Nec vero me fugit, quam sit acerbum, parentum scelera filiorum
poenis lui.”

CICERO. *Ad Brutum*, I., 12, 2.

“It does not escape me that it is a cruel thing for the children to suffer
for their parents' misdeeds.”

“Nec vero pietas adversus deos, nec quanta his gratia debatur, sine
explicatione naturae intelligi potest.”

CICERO. *De Finibus*, III., 22, 73.

“It is not possible to understand the meaning of reverence for the gods,
nor how great a debt of gratitude we owe them, unless we turn to
nature for an explanation.”

“Nec vero superstitione tollenda religio tollitur.”

CICERO. *De Divinatione*, II., 72, 148.

“We do not destroy religion by destroying superstition.”

“Nec vixit male, qui natus moriensque fecerit.”

HORACE. *Epistolae*, I., 17, 10.

“Life unnoticed is not lived amiss.”—(*Conington.*)

“Nec voluptatem requirentes, nec fugientes laborem.”

CICERO. *De Finibus*, V., 20, 57.

“Neither seeking pleasure nor avoiding toil.”

“Necesse est enim in immensum exeat cupiditas quae naturalem modum transiliit.”

SENECA. *Epistolae*, XXXIX., 5.

“Greed which has once overstepped natural limits is certain to proceed to extremes.”

“Necesse est facere sumptum qui quaerit lucrum.”

PLAUTUS. *Asinaria*, Act I., Sc. III., 65.—(*Cleacreta.*)

“He who'd seek for gain must be at some expense.”

—(*Bonnell Thornton.*)

“Ne dubites, quum magna petis, impendere parva.”

DIONYSIUS CATO. *Disticha de Moribus*, I., 35.

“Do not hesitate over small disbursements when you are aiming at great results.”

“Necesse est multos timeat quem multi timent.”

LABERIUS. *Ex incertis fabulis*, Fragment III. (Ribbeck, *Scenicae Romanorum Poesis Fragmenta.*)

“He must perforce fear many whom many fear.”

“Multis terribilis caveto multos.”

AUSONIUS. *Septem Sapientium Sententiae*, Periander, 5.

“If you are a terror to many, then beware of many.”

“Multos timere debet, quem multi timent.”

BACON. *Ornamenta Rationalia*, 32.

“He of whom many are afraid ought to fear many.”—(*Bacon.*)

“Necessitas ante rationem est: maxime in bello, quo raro permittitur tempora eligere.”

QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni*, VII., 7, 10.

“Necessity is stronger than judgment; especially in war, where we are rarely permitted to select our opportunity.”

“Necessitas fortiter ferre docet, consuetudo facile.”

SENECA. *De Tranquillitate Animi*, X., 1.

“Necessity teaches us to bear misfortunes bravely; habit to bear them easily.”

“Necessitas non habet legem.”

LANGLAND. *Piers the Plowman* (*Skeat's ed.*), *Pass. XIV.*, 45.

“Necessity has no law.”

“Necessitas plus posse quam pietas solet.”

SENECA. *Troades*, 590.—(*Ulysses.*)

“Necessity is stronger than loyalty.”

“Nefas nocere vel malo fratri puta.”

SENECA. *Thyestes*, 219.—(*Satelles.*)

“Consider it a crime to injure a brother, even though he be unbrotherly.”

“Negligere quid de se quisque sentiat, non solum arrogantis est, sed etiam omnino dissoluti.” CICERO. *De Officiis*, I., 28, 99.

“To pay no attention to what is said of one, is a mark not of pride only, but of complete want of principle.”

“Neminem cito laudaveris, neminem cito accusaveris: semper puta te coram diis testimonium dicere.” SENECA. *De Moribus*, 76.

“Be not too hasty either with praise or blame; speak always as though you were giving evidence before the judgment-seat of the gods.”

“Nemo ad id soro venit, unde nunquam,
Cum semel venit, poterit reverti.”

SENECA. *Hercules Furens*, 869.—(*Chorus*.)

“Tis ne'er too late to reach the point from which,
When once 'tis reached, there can be no return.”

“Nemo autem regere potest, nisi qui et regi.”

SENECA. *De Ira*, II., 15, 4.

“No one can rule, who cannot also submit to authority.”

“Nemo secure praeost nisi qui libenter subest.”

THOMAS à KEMPIS. *De Imitatione Christi*, I., 20, 2.

“No one can safely be in authority who does not willingly submit to authority.”

“Nemo doctus unquam mutationem consilii inconstantiam dixit esse.”

CICERO. *Ad Atticum*, XVI., 7, 8.

“No wise man ever called a change of plan inconsistency.”

“Nemo enim est tam senex, qui se annuin non putet posso vivere.”

CICERO. *De Senectute*, VII., 24.

“There is no one so old but thinks he can live a year.”

“Nemo enim potest personam diu ferre.”

SENECA. *De Clementia*, I., 1, 6.

“No one can wear a mask for very long.”

“Nemo est tam fortis, quin rci novitate perturbetur.”

CAESAR. *De Bello Gallico*, VI., 89.

“No one is so brave as not to be disconcerted by unforeseen circumstances.”

“Major ignorantiarum rerum est terror.”

LIVY. *Histories*, XXVIII., 44.

“Greater is our terror of the unknown.”

“Etiam fortis viros subitis terrori.”

TACITUS. *Annals*, XV., 59.

“Even brave men are dismayed by sudden perils.”

—(*Church and Brodrich*.)

“Nemo facile cum fortunae suae conditione concordat.”

BOETHIUS. *De Consolacione Philosophiae*, II., Prosa 4.

“No one is perfectly satisfied with what fortune allots him.”

“Nemo igitur vir magnus sine aliquo afflatus divino unquam fuit.”

CICERO. *De Natura Deorum*, II., 66, 167.

“There was never a great man without some breath of the Divine afflatus.”

“Nemo illuc vitia ridet, nec corrumpere et corrupti sacrum vocatur.”
TACITUS. *Germania*, XIX.

“No one there considers vice a thing to be laughed at, nor thinks that corrupting and being corrupted constitute a glorious age.”

“Nemo liber est qui corpori servit.” SENECA. *Epistolae*, XCII., 33.
“No one is free who is a slave to the body.”

“Nemo malus felix.” JUVENAL. *Satires*, IV., 8.
“Peace visits not the guilty mind.”—(Gifford.)

“Nemo parum diu vixit, qui virtutis perfectae perfecto functus est munere.” CICERO. *Tusculanae Disputationes*, I., 45, 109.
“No one has lived too short a life, who has faultlessly discharged the duties imposed by faultless virtue.”

“Nemo repente fuit turpissimus.” JUVENAL. *Satires*, II., 83.
“None become at once completely vile.”—(Gifford.)

“Nemo secure loquitur, nisi qui libenter tacet.”
THOMAS à KEMPIS. *De Imitatione Christi*, I., 20, 2.
“No one can talk without danger who is not ready also to be silent.”

“Nemo silens placuit; multi brevitate loquendi.”
AUSONIUS. *Epistolae*, XXV., 44.

“None by silence please; many by brevity.”

“Nemo solus satis sapit.”
PLAUTUS. *Miles Gloriosus*, Act III., Sc. III., 12.
—(Periplectomenes.)

“Two heads are better, as they say, than one.”—(Bonnell Thornton.)

“Nemo tam divos habuit faventes,
Crastinum ut possit sibi polliceri.”
SENECA. *Thyestes*, 619.—(Chorus.)

“No man has the gods so strongly on his side that he can promise himself a to-morrow.”

“Nemo tam senex est ut improbe unum diem speret.”
SENECA. *Epistolae*, XII., 6.

“No one is so old that he may not rightly hope to live one day more.”

“Nemo tam timidus est ut malit semper pendere quam semel cadere.”
SENECA. *Epistolae*, XXII., 3.

“No one is so timid as not to prefer one fall to perpetual suspense.”

“Nemo unquam imperium flagitio quaesitum bonis artibus exercuit.”
TACITUS. *History*, I., 30.

“Never yet has any one exercised for honourable purposes the power obtained by crime.”—(Church and Brodribb.)

“Nemo unquam neque poeta neque orator fuit, qui quemquam meliorem quam se arbitraretur.” CICERO. *Ad Atticum*, XIV., 20, 3.

“There has never yet been either a poet or an orator who did not consider himself the greatest in the world.”

“Nequam illud verbum ‘st ‘Bene volt,’ nisi qui bene facit.’”
PLAUTUS. *Trinummus*, *Act II.*, *Sc. IV.*, 38.—(Stasimus.)

“‘Best wishes !’ what avails that phrase, unless
Best services attend them ?”—(Bonnell Thornton.)

“Neque
Diffinget infectumque reddet
Quod fugiens semel hora vexit.” HORACE. *Odes*, *III.*, 29, 46.
“Nor cancel as a thing undone
What once the flying hour has brought.”—(Conington.)

“Neque ego, Quirites, hortor, ut jam malitis cives vestros perperam,
quam recte, fecisse: sed ne, ignoscendo malis, bonos perditum
eatis. Ad hoc, in republica, multo praestat beneficij quam
maleficij immemorem esse.” SALLUST. *Jugurtha*, *XXXI*.

“I do not ask that you should prefer to see your fellow-citizens pursuing
dishonest rather than honest courses: but that you should beware lest,
by pardoning the criminal, you bring destruction upon the law-abiding.
To this end it is far more advantageous to the community that you
should be unmindful of services than of offences.”

“Neque enim est quisquam tam malus, ut videri velit.”
QUINTILIAN. *De Institutione Oratoria*, *III.*, 8, 44.

“No one is wicked enough to wish to appear wicked.”

“Neque enim fas est homini cunctas divini operis machinas, vel
ingenio comprehendere, vel explicare sermone.”
BOËTHIUS. *De Consolazione Philosophiae*, *IV.*, *Prosa* 6.

“Man is not permitted either to understand fully or to explain all the
machinery by which God accomplishes his work.”

“Neque enim ita generati a natura sumus, ut ad ludum et jocum facti
esse videamur; sed ad severitatem potius, et ad quaedam studia
graviora et majora.” CICERO. *De Officiis*, *I.*, 29, 108.

“Nature has not, in man, produced a being apparently fitted only for
sport and jest, but one destined for more serious things, for higher and
nobler pursuits.”

“Neque enim lex aequior ulla est
Quam necis artifices arte perire sua.”
OVID. *De Arte Amandi*, *I.*, 655.

“There is no law more just than that which has ordained
That who plots others’ death in his own toils shall die.”

“Neque enim minus apud nos honestas, quam apud alios necessitas
valet.” PLINY THE YOUNGER. *Epistole*, *IV.*, 10.

“Honour is with us as keen an incentive as necessity with others.”

“Neque enim potest quisquam nostrum subito fingi, neque cuiusquam
repente vita mutari, aut natura converti.”

CICERO. *Pro Sulla*, *XXV.*, 69.

“No one of us can suddenly assume a character, or instantly change his
mode of life, or alter his nature.”

“Neque enim quod quisque potest, id ei licet, nec si non obstat, propterea etiam permittitur.” CICERO. *Philippica*, XIII., 6, 14.

“It is not the case that whatever is possible to a man is also lawful, nor is a thing permitted simply because it is not forbidden.”

“Neque enim rectae voluntati serum est tempus ullum.”

QUINTILLIAN. *De Institutione Oratoria*, XII., 1, 81.

“It is never too late for good resolutions.”

“Neque enim soli judicant, qui maligne legunt.”

PLINY THE YOUNGER. *Epistolae*, IX., 38.

“There are other judges besides those who take the hostile view.”

“Neque enim turpis mors forti viro potest accidere, neque immatura consulari, neque misera sapienti.”

CICERO. *In Catilinam*, IV., 2, 3.

“Death cannot be dishonourable to the brave man, or premature to him who has held high office, or lamentable to the philosopher.”

“Neque enim ullus alius discordiarum solet esse exitus, inter claros et potentes viros, nisi aut universus interitus, aut victoris dominatus, aut regnum.”

CICERO. *De Haruspicu Responsis*, XXV., 54.

“When men of eminence and power are driven to take up arms against each other, one of two things is certain to happen: either both parties are completely annihilated, or the victor becomes master and sovereign of the state.”

“Neque est omnino ars ulla, in qua omnia quae illa arte effici possint, a doctore tradantur.” CICERO. *De Oratore*, II., 16, 69.

“There is no art of which all the possibilities are capable of being imparted by a teacher.”

“Neque est ullum amicitiae certius vinculum, quam consensus et societas consiliorum et voluntatum.”

CICERO. *Pro Plancio*, II., 5.

“There is no surer bond of friendship than an identity and community of ideas and tastes.”

“Neque imitare malos medicos, qui in alienis morbis profitentur tenere se medicinae scientiam, ipsi se curare non possunt.”

S. SULPICRUS. (*Cicero, ad Familiares*, IV., 5, 5.)

“Do not imitate those unskilful physicians who profess to possess the healing art in the diseases of others, but are unable to cure themselves.”

“Neque lac lacti magis est simile, quam ille ego similis est mei.”

PLAUTUS. *Amphitryo*, Act II., Sc. I., 54.—(*Amphitryo*.)

“One drop of milk is not more like another than that I Is like to me.”—(*Bonnell Thornton*.)

“Neque laus in copia neque culpa in penuria consistit.”

APULEIUS. *De Magia*, XX.

“It is no credit to be rich and no disgrace to be poor.”

“Neque mala vel bona quae vulgus putet.”

TACITUS. *Annals*, VI., 22.

“Good and evil, again, are not what vulgar opinion accounts them.”
—(Church and Brodribb.)

“Neque me vixisse poenitet, quoniam ita vixi ut non frustra me natum existimem.” CICERO. *De Senectute*, XXIII., 84.

“I am not sorry to have lived, since my life has been such that I feel I was not born in vain.”

“Neque praeterquam quas ipse amor molestias

Habet addas: et illas quas habet recte feras.”

TERENCE. *Eunuchus*, Act I., Sc. I., 32.—(Parmeno.)

“Do not add to love

More troubles than it has, and those it has

Bear bravely.”—(George Colman.)

“Neque quidquam hic vile nunc est, nisi mores mali.”

PLAUTUS. *Trinummus*, Act I., Sc. I., 10.—(Megaronides.)

“There's nothing cheap or common here just now save evil living.”

“Neque semper arcum

Tendit Apollo.”

HORACE. *Odes*, II., 10, 19.

“Not always does Apollo bend his bow.”

“Nervis alienis mobile lignum.”

HORACE. *Satires*, II., 7, 82.

“A doll that moves when others pull the wires.”

“Nervos belli, pecuniam (largiri).”

CICERO. *Philippica*, V., 2, 5.

“Money, the sinews of war.”

“Nescia mens hominum fati sortisque futurae,

Et servare modum, rebus sublata secundis.”

VIRGIL. *Aeneid*, X., 501.

“O impotence of man's frail mind

To fate and to the future blind,

Presumptuous and o'erweening still

When Fortune follows at its will!”—(Conington.)

“Nescio qua natale solum dulcedine captos

Ducit, et immemores non sinit esse sui.”

OVID. *Epistolae ex Ponto*, I., 8, 85.

“By some strange charm our native land doth hold

Us captive, nor permits that we should e'er

Forget her.”

“(Ibam forte Via Sacra, sicut meus est mos)

Nescio quid meditans nugarum, totus in illis.”

HORACE. *Satires*, I., 9, 2.

“Along the Sacred Road I strolled one day,

Deep in some bagatelle (you know my way).”—(Conington.)

“Nescio quid profecto mihi animus praesagit mali.”

TERENCE. *Heautontimorumenos*, Act II., Sc. II., 7.—(Clinia.)

“My mind forebodes I know not what of ill.”—(George Colman.)

“Nescire autem quid ante quam natus sis acciderit, id est semper esse puerum.” CICERO. *Orator*, XXXIV, 120.

“To know nothing of what happened before you were born, is to remain for ever a child.”

“Nescire quaedam magna pars sapientiae est.”

HUGO DE GROOT (GROTRUS.) *Epigrams*, Bk. I., *Erudita ignorantia*, 16,—Amsterdam, 1670, p. 229.

“Ignorance of certain subjects is a great part of wisdom.”

“Nescit enim simul incitata liberalitas stare, cuius pulchritudinem usus ipse commendat.” PLINY THE YOUNGER. *Epistolae*, V., 12.

“Generosity once aroused cannot remain inactive, for it is a quality whose beauties are enhanced by its exercise.”

“Neu regio foret ulla suis animantibus orba,
Astra tenent coeleste solum formaeque deorum,
Cesserunt nitidis habitandae piscibus undae,
Terra feras cepit, volucres agitabilis aer.
Sanctius his animal, mentisque capacius altae
Deerat adhuc, et quod dominari in caetera posset.
Natus homo est.”

OVID. *Metamorphoses*, I., 72.

“Then, that no region of the universe
Should void of life remain, the floor of heaven
Was peopled with the stars and godlike forms,
The seas became the abode of glittering fish,
Earth took the beasts and mobile air the birds.
A holier animal was wanting still
With mind of wider grasp, and fit to rule
The rest. Then man was born.”

“Neutquam officium liberi esse hominis puto,
Cum is nihil promereat, postulare id gratiae apponi sibi.”

TERENCE. *Andria*, Act II., 1, 30.—(*Pamphilus*.)

“It is, I think, scarce honesty in him
To look for thanks who means no favour.”—(*George Colman*.)

“Ni

Posces ante diem librum cum lumine; si non
Intendes animum studiis et rebus honestis,
Invidia vel amore vigil torquebere.” HORACE. *Epistolae*, I., 2, 34.

“Unless you light your lamp ere dawn and read
Some wholesome book that high resolves may breed,
You'll find your sleep go from you, and will toss
Upon your pillow, envious, lovesick, cross.”—(*Conington*.)

“Nihil amori injurium est.”

PLAUTUS. *Cistellaria*, Act I., Sc. I., 105.—(*Lena*.)

“There is naught will give offence to love.”

“Nihil autem potest esse diuturnum, cui non subest ratio: licet felicitas aspirare videatur, tamen ad ultimum temeritati non sufficit.”

QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni*, IV., 14, 19.

“Nothing can be long-lived which is not based on reason: though fortune may seem favourable, yet it will in the end leave overweening confidence in the lurch.”

“ Nihil compositum miraculi causa, verum audita scriptaque senioribus tradam.” TACITUS. *Annals, XI.*, 27.

“ This is no story to excite wonder ; I do but relate what I have heard, and what our fathers have recorded.”—(*Church and Brodribb.*)

“ Nihil debet esse in philosophia commentitiis fabellis loci.” CICERO. *De Divinatione, II.*, 88, 80.

“ There should be no place in philosophy for fanciful stories.”

“ Nihil decet invita Minerva, ut aiunt, id est adversante et repugnante natura.” CICERO. *De Officiis, I.*, 31, 110.

“ Nothing is becoming to us which is against the will of Minerva, as the saying is: that is to say, contrary to, or repugnant to, nature.”

“ Nihil enim est tam contrarium rationi et constantiae quam fortuna.” CICERO. *De Divinatione, II.*, 7, 18.

“ Nothing is so unreasonable and inconsistent as fortune.”

“ Nihil enim honestum esse potest quod justitia vacat.” CICERO. *De Officiis, I.*, 19, 62.

“ Right cannot be where justice is not.”

“ Nihil enim in speciem fallacius est, quam prava religio.” LIVY. *Histories, XXXIX.*, 16.

“ There is nothing that is more often clothed in an attractive garb than a false creed.”

“ Nihil enim pejus est iis, qui paullum aliquid ultra primas litteras progressi, falsam sibi scientiae persuasionem induerunt.” QUINTILIAN. *De Institutione Oratoria, I.*, 1, 8.

“ There is nothing more detestable than a man who, because he has learned a little more than the alphabet, thinks that he has been initiated into the deepest secrets of science.”

“ Nihil enim rerum ipsa natura voluit magnum effici cito.” QUINTILIAN. *De Institutione Oratoria, X.*, 3, 4.

“ Nature herself has never attempted to effect great changes rapidly.”

“ Nihil enim semper floret, aetas succedit aetati.” CICERO. *Philippica, XI.*, 15, 89.

“ Nothing flourishes for ever ; each generation gives place to its successor.”

“ Nihil esse tam sanctum (dictitat) quod non violari, nihil tam munitum quod non expugnari pecunia possit.” CICERO. *In Verrem, I.*, 2, 4.

“ There is no sanctuary so holy that money cannot profane it, no fortress so strong that money cannot take it by storm.”

“ Nihil est ab omni
Parte beatum.” HORACE. *Odes, II.*, 16, 27.

“ There's nothing that from every side is blest.”

“ Nihil est aliud bene et beate vivere, nisi honeste et recte vivere.” CICERO. *Paradoxa, I.*, 15.

“ To live well and happily is nothing else than to live honestly and uprightly.”

“Nihil est, Antipho,
Quin male narrando possit depravarier.”

TERENCE. *Phormio, Act IV., Sc. IV.,* 15.—(*Geta.*)

“No tale's so good
But in the telling you may spoil it, Antipho.”

“Nihil est autem tam volucre quam maledictum: nihil facilius
emittitur, nihil citius excipitur, nihil latius dissipatur.”

CICERO. *Pro Plancio, XXIII.,* 57.

“There is nothing swifter than calumny; nothing is more easily set on
foot, more quickly caught up, or more widely disseminated.”

“Nihil est enim aptius ad delectationem lectoris, quam temporum
varietates, fortunaeque vicissitudines: quae etsi nobis optabiles
in experiendo non fuerint, in legendu tamen erunt jucundae.
Habet enim praeteriti doloris secura recordatio delectationem.”

CICERO. *Ad Familiares, V.,* 12, 4.

“There is nothing better calculated to delight your reader than the vicis-
situdes of fortune, and the changes which time brings with it: though,
while we experienced them, they have seemed perhaps undesirable,
yet we shall find pleasure in reading of them. It is delightful when
in smooth water to recall the stormy times that are past.”

“Nihil est enim de quo minus dubitari possit, quam et honesta ex-
petenda per se, et eodem modo turpia per se esse fugienda.”

CICERO. *De Finibus, III.,* 11, 38.

“There is nothing about which we can have less doubt, than that good is
to be sought for its own sake, and evil for its own sake to be avoided.”

“Nihil est enim tam insigne nec tam ad diuturnitatem memoriae
stabile, quam id in quo aliquid offenderis.”

CICERO. *De Oratore, I.,* 28, 129.

“Nothing attracts so much attention, or retains such a hold upon men's
memories, as the occasion when you have made a mistake.”

“Nihil est enim tam miserabile quam ex beato miser.”

CICERO. *De Partitione Oratoria, XVII.,* 57.

“Nothing is so pitiable as a poor man who has seen better days.”

“Nihil est enim tam molle, tam tenerum, tam aut fragile aut flexible,
quam voluntas erga nos, sensusque civium: qui non modo
improbitati irascuntur candidatorum, sed etiam in recte factis
saepe fastidunt.”

CICERO. *Pro Milone, XVI.,* 42.

“There is nothing so susceptible, so tender, so easily broken or bent, as
the goodwill and friendly disposition towards us of our fellow-citizens.
Not only are they alienated by any want of uprightness on the part of
those seeking their suffrages, but at times even they take exception to
what has been rightly done.”

“Nihil est incertius vulgo, nihil obscurius voluntate hominum, nihil
fallacius ratione tota comitiorum.”

CICERO. *Pro Murena, XVII.,* 96.

“Nothing is more uncertain than the masses, nothing more difficult to
gauge than the temper of the people, nothing more deceptive than the
opinions of the electors.”

“Nihil est miserius quam animus hominis conscientius,
Sicut me habet.”

PLAUTUS. *Mostellaria, Act III., Sc. I.*, 12.—(*Trario.*)

“Nothing so wretched as a guilty conscience,
And such plagues me.”—(*Bonnell Thornton.*)

“Nihil est miserum, nisi cum putes.”

BOËTHIUS. *De Consolatione Philosophiae, II., Prosa 4.*

“Nothing is lamentable unless you think it so.”

“Nihil est, quod studio et benevolentia, vel amore potius, effici non
possit.”

CICERO. *Ad Familiares, III.*, 9, 1.

“There is nothing which cannot be accomplished by affection and kindli-
ness, or perhaps, I should say, by love.”

“Nihil est tam fallax quam vita humana, nihil tam insidiosum: non
mehercules quisquam illam accepisset, nisi daretur inscientibus.”

SENECA. *Ad Marciam, de Consolatione, XXII.*, 3.

“Nothing is more deceptive than human life, nothing more full of snares:
it is a gift that none would ever have accepted, were it not that it is
given to us when we are ignorant of its meaning.”

“Nihil est tam incredibile quod non dicendo fiat probabile; nihil tam
horridum, tam incultum, quod non splendescat oratione et
tanquam excolatur.”

CICERO. *Paradoxa, Proemium*, 3.

“There is nothing too incredible to be rendered probable by a skilful
speaker; there is nothing so uncouth, nothing so unpolished, that
eloquence cannot ennoble and refine it.”

“Nihil est toto, quod perstet, in orbe.

Cuncta fluunt, omnisque vagans formatur imago.”

OVID. *Metamorphoses, XV.*, 177.

“There's nothing constant in the universe,
All ebb and flow, and every shape that's born
Bears in its womb the seeds of change.”

“Nihil in bello oportere contemni.”

CORNELIUS NEPOS. *Thrasybulus*, 2.

“Nothing in war is unimportant enough to be overlooked.”

“Nihil in discordiis civilibus festinatione tutius, ubi facto magis quam
consulto opus est.”

TACITUS. *History, I.*, 62.

“In civil strife, where action is more necessary than deliberation, nothing
is safer than haste.”—(*Church and Brodrabb.*)

“Nihil in hominum genere rarius perfecto oratore inveniri potest.”

CICERO. *De Oratore, I.*, 28, 128.

“Nothing is more rarely found among men than a consummate orator.”

“Nihil magis aegris prodest quam ab eo curari a quo volunt.”

MARCUS SENECA. *Excerpta Controversiarum, IV.*, 5.

“Nothing helps the sick more than to be attended by the doctor of their
choice.”

“Nihil non aggressuros homines, si magna conatis magna praemia
proponantur.”

LIVY. *Histories, IV.*, 85.

“There is nothing men will not attempt when great enterprises hold out
the promise of great rewards.”

“Nihil peccat, nisi quod nihil peccat.”

PLINY THE YOUNGER. *Epistolae*, IX., 26.

“He has no faults, except that he is faultless.”

“Nihil perpetuum, pauca diurna sunt.”

SENECA. *Ad Polybium, de Consolatione*, I., 1.

“Nothing is everlasting, little even of long duration.”

“Nihil potest placere quod non decet.”

QUINTILIAN. *De Institutione Oratoria*, I., 11, 11.

“Nothing can be pleasing which is not also becoming.”

“Nihil quicquam homini tam prosperum divinitus datum, quin ei tamen admixtum sit aliquid difficultatis, ut etiam in amplissima quaque laetitia sub sit quaepiam vel parva quaerimonia, conjugatione quadam mellis et fellis.” APULEIUS. *Florida*, IV., 18.

“Never have the gods bestowed on man prosperity so complete as not to be in combination with some degree of difficulty, so that beneath our keenest joys lurks some small discontent, a blending, as it were, of honey and gall.”

“Nihil rerum mortalium tam instabile ac fluxum est quam fama potentiae non sua vi nixa.” TACITUS. *Annals*, XIII., 19.

“Of all things human the most precarious and transitory is a reputation for power which has no strong support of its own.”

—(*Church and Brodrribb.*)

“Nihil tam aequa proderit quam quiescere et minimum cum aliis loqui, plurimum secum.” SENECA. *Epistolae*, CV., 6.

“There is nothing more salutary than quiescence, and little converse with others, much with oneself.”

“Nihil tam difficile est quin quaerendo investigari possiet.”

TERENCE. *Heautontimorumenos*, Act IV., 2, 8.—(*Syrus.*)

“Nothing so difficult but may be won
By industry.”—(*George Colman.*)

“Nihil tam utile est, ut in transitu prosit; distingit librorum multitudo.” SENECA. *Epistolae*, II., 3.

“There is nothing so useful that it will be of service to us in passing; we are only distracted by a multitude of books.”

“Nihilne esse proprium cuiquam?”

TERENCE. *Andria*, Act IV., Sc. III., 1.—(*Mysis.*)

“Can we securely then count nothing ours?”—(*George Colman.*)

“Nil actum credens, quum quid superesset agendum.”

LUCAN. *Pharsalia*, II., 657.

“Thinking nought done, while aught remained undone.”

“Nil agit exemplum, item quod lite resolvit.”

HORACE. *Satires*, II., 3, 103.

“Twill not do
To shut one question up by opening two.”—(*Conington.*)

“Nil agit qui diffidentem verbis solatur suis;
Is est amicus, qui in dubia re juvat, ubi re est opus.”

PLAUTUS. *Epidicus, Act I., Sc. II., 9.*—(*Stratiopocles.*)

“The man that comforts a desponding friend
With words alone does nothing. He’s a friend
Indeed, who proves himself a friend in need.”

—(*Bonnell Thornton.*)

“Nil desperandum Teucro duce et auspice Teucro.”

HORACE. *Odes, I., 7, 27.*

“Tis Teucer leads, ‘tis Teucer breathes the wind;
No more despair.”—(*Conington.*)

“Nil dictu foedum, visuque haec limina tangat,
Intra quae puer est.”

JUVENAL. *Satires, XIV., 44.*

“Swift from the roof where youth, Fuscinus, dwell,
Immodest sights, immodest sounds expel;
The place is sacred.”—(*Gifford.*)

“Nil ego contulerim jucundo sanus amico.”

HORACE. *Satires, I., 5, 44.*

“While sense abides,
A friend to me is worth the world besides.”—(*Conington.*)

“Nil ego, quod nullo tempore laedat, amo.”

OID. *Amores, II., 19, 8.*

“I love not that which never gives me pain.”

“Nil erit ulterius, quod nostris moribus addat
Posteritas: eadem cupient facientque minores.

Omne in praecipi vi vitium stetit.”

JUVENAL. *Satires, I., 147.*

“Nothing is left, nothing, for future times,
To add to the full catalogue of crimes;
The baffled sons must feel the same desires,
And act the same mad follies as their sires.
Vice has attained its zenith.”—(*Gifford.*)

“Nil fuit unquam
Sic impar sibi.”

HORACE. *Satires, I., 3, 18.*

“So strange a jumble ne’er was seen before.”—(*Conington.*)

“Nil habet infelix paupertas durius in se,

Quam quod ridiculos homines facit.”

JUVENAL. *Satires, III., 152.*

“O Poverty, thy thousand ills combined
Sink not so deep into the generous mind,
As the contempt and laughter of mankind !”—(*Gifford.*)

“Nil intentatum nostri liquere poetae.”

HORACE. *De Arte Poetica, 285.*

“There is no theme our poets have not tried.”

“Nil intra est oleam, nil extra est in nuce duri.”

HORACE. *Epistolae, II., 1, 31.*

“They may prove as well
An olive has no stone, a nut no shell.”—(*Conington.*)

“Nil mihi das vivus: dicis post fata daturum.
Si non es stultus, scis, Maro, quid cupiam.”

MARTIAL. *Epigrams, XI.*, 67, 1.

“Living you give me nought, but say you'll give when you are dead.
If you're not foolish, Maro, sure, you know what I desire.”

“Nil mortalibus arduum est.”

HORACE. *Odes, I.*, 3, 37.

“Nought is there for man too high.”—(*Conington.*)

“Nil non mortale tenemus
Pectoris exceptis ingenique bonis.
En ego, cum patria caream, vobisque, domoque,
Raptaque sint, adimi quae potuera mihi,
Ingenio tamen ipse meo comitorque fruorque;
Caesar in hoc potuit juris habere nihil.”

OVID. *Tristia, III.*, 7, 43.

“All that we own is mortal, save what's good
In heart and brain. Lo! I have lost my friends,
My home and country; all that could be ta'en
Has been rapt from me, yet my intellect
Is still my own, my comrade and my joy—
There even Caesar's might can naught avail.”

“Nil obstet tibi, dum ne sit te ditior alter.”

HORACE. *Satires, I.*, 1, 40.

“Nought can deter thee, while there lives
A richer than thyself.”

“Nil opus invidia est; procul absit gloria vulgi:
Qui sapit, in tacito gaudeat ille sinu.”

TIBULLUS. *Elegies, IV.*, 13, 7.

“No envy I desire, and I scorn
The plaudits of the mob: the wise is he
Who, silent, locks his joy within his heart.”

“Nil prodest, quod non laedere possit idem.
Igne quid utilius? Si quis tamen urere tecta
Comparat, audaces instruit igne manus.”

OVID. *Tristia, II.*, 266.

“Nought aids which may not also injure us.
Fire serves us well, but he who plots to burn
His neighbour's roof-tree arms his hands with fire.”

“(Denique) nil sciri si quis putat, id quoque nescit,
An sciri possit, qui se nil scire fatetur.”

LUCRETIUS. *De Rerum Natura, IV.*, 468.

“Who thinks that nothing can be known, e'en knows not this,
Whether it can be known or no, for he admits
That he knows nothing.”

“Nil sine magno
Vita labore dedit mortalibus.”

HORACE. *Satires, I.*, 9, 59.

“In this world of ours
The path to what we want ne'er runs on flowers.”—(*Conington.*)

“Nil super imperio moveor; speravimus ista,
Dum fortuna fuit; vincant quos vincere mavis.”

VIRGIL. *Eneid*, X., 42.

‘Tis not for empire now I fear;
That was a hope which once was dear,
But let it pass: our blood is spilt,
Yet give the victory where thou wilst.”—(Conington.)

“Nil unquam invita donabis conjugi; vendes
Hac obstante nihil; nihil, haec si nolet, emetur.”

JUVENAL. *Satires*, VI., 212.

“Nought must be given, if she opposes; nought,
If she opposes, must be sold or bought.”—(Gifford.)

“Nimia est miseria, pulchrum esse hominem nimis.”

PLAUTUS. *Miles Gloriosus*, *Act I.*, *Sc. I.*, 68.—(*Pyrgopolinices*.)

“What a plague it is to be too handsome.”—(Bonnell Thornton.)

“Nimia est voluptas, si diu abfueris domo,
Domum si redieris, si tibi nulla est aegritudo animo obviam.”

PLAUTUS. *Stichus*, *Act IV.*, *Sc. I.*, 18.—(*Epignomus*.)

“Well, I am now at home,
And being so, one feels too great's the pleasure,
When, after absence, one finds all things well.”
—(Bonnell Thornton.)

“Nimia illaec licentia
Prefecto evadet in aliquod magnum malum.”

TERENCE. *Adelphi*, *Act III.*, *Sc. IV.*, 68.—(*Demea*.)

“Immoderate indulgence must produce
Some terrible misfortune in the end.”—(George Colman.)

“Nimirum haec est illa praestans et divina sapientia, et perceptas
penitus et pertractatas res humanas habere; nihil admirari,
cum acciderit; nihil, antequam evenerit, non evenire posse
arbitrari.” CICERO. *Tusculanae Disputationes*, III., 14, 30.

“The highest, the divine wisdom consists in having investigated and
mastered the innermost nature of all that pertains to mankind; in
being surprised at nothing which happens, and in believing, before the
event, that everything is possible.”

“Nil admirari, prope res est una, Numici,
Solaque, quae possit facere et servare beatum.”

HORACE. *Epistolae*, I., 6, 1.

“Not to admire, Numicius, is the best,
The only way to make and keep men blest.”—(Conington.)

“Nimirum insanus paucis videatur, eo quod
Maxima pars hominum morbo jactatur eodem.”

HORACE. *Satires*, II., 8, 120.

“Few men can see much madness in his whim,
Because the mass of mortals ail like him.”—(Conington.)

“Nimirum sapere est abjectis utile nugis,
Et tempestivum pueris concedere ludum.”

HORACE. *Epistolae*, II., 2, 141.

“Wise men betimes will bid adieu to toys,
And give up idle games to idle boys.”—(Conington.)

“Nimis vile 'st vinum atque amor,
Si ebrio atque amanti impune facere, quod lubeat, licet.”

PLAUTUS. *Aulularia*, IV., 10, 20.—(Euclio.)

“Worthless indeed
Are wine and love, if with impunity
The drunkard and the lover work their will.”

“Nimium altercando veritas amittitur.” PUBLILIUS SYRUS, 326.

“In a heated argument we are apt to lose sight of the truth.”

“Nimium boni est, cui nihil est mali.”

ENNUS. *Fragment Incert.*, XX.

“He is too fortunate who has no misfortunes.”

“Nimium difficile 'st reperiri amicum, ita ut nomen cluet,
Cui tuam cum rem credideris, sine omni cura dormias.”

PLAUTUS. *Trinummus*, III., 1, 19.—(Stasimus.)

“‘Tis very difficult to find a friend
More than in name, to whom your near concerns
Having entrusted, you may keep at ease.”—(Bonnell Thornton.)

“Nimium enim risus pretium est, si probitatis impendio constat.” QUINTILIAN. *De Institutione Oratoria*, VI., 3., 35.

“We pay too much for a laugh if it is at the expense of our honesty.”

“Nisi carenti doloribus morbisque, vita ipsa poena fuit.”

PLINY THE ELDER. *Natural History*, XXVIII., 1.

“Life is in itself a punishment, save to the man who has neither sorrows
nor ill-health.”

“Nisi forte rebus cunctis inest quidam velut orbis, ut quem ad modum
temporum vices, ita morum vertantur; nec omnia apud priores
meliora, sed nostra quoque aetas multa laudis et artium imitanda
posterioris tulit.” TACITUS. *Annals*, III., 55.

“Or possibly there is in all things a kind of cycle, and there may be moral
revolutions just as there are changes of seasons. Nor was everything
better in the past, but our own age too has produced many specimens
of excellence and culture for posterity to imitate.”

—(Church and Brodrribb.)

“Nisi tu illi drachmis fleveris argenteis,
Quod tu istis lacrimis te probare postulas,
Non pluris refert, quam si imbreu in cibrum geras.”

PLAUTUS. *Pseudolus*, Act I., Sc. I., 98.—(Pseudolus.)

“Unless

You could weep silver drachmas in her lap,
All you can do to endear you by your tears
Would be but sending water in a sieve.”

—(Bonnell Thornton.)

“Nisi utile est quod facimus, stulta est gloria.

Nihil agere, quod non prospicit, fabella admonet.”

PHAEDRUS. *Fables*, III., 17, 12.

“Unless our deeds bear fruit, their fame's but foolishness—

‘Do nothing or do good’ is the burden of my tale.”

“Nobilis equus umbra quoque virgæ regitur: ignavus ne calcari quidem concitari potest.”

QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni*, VII., 4, 18.

“A well-bred horse is controlled by the mere shadow of the whip; a sluggish one is not roused even by the spur.”

“Nobilitas sola est et unica virtus.” JUVENAL. *Satires*, VIII., 20.

“Virtue alone is true nobility.”—(Gifford.)

“Nobis ad bellum auxilium pro nomine tanto

Exiguae vires.” VIRGIL. *Aeneid*, VIII., 472.

“Although a mighty name be ours,

Yet scanty are our martial powers.”—(Conington.)

“Nobis cum semel occidit brevis lux,

Nox est perpetua una dormienda.” CATULLUS. *Carmina*, V., 5.

“When once the sun of our brief day has set,

There follows but a night of endless sleep.”

“Nobis non licet esse tam disertis

Qui Musas colimus severiores.” MARTIAL. *Epigrams*, IX., 12, 16.

“We may not strive for elegance

Who cultivate a sterner Muse.”

“Noli adfectare quod tibi non est datum,

Delusa ne spes ad querelam recidat.”

PHAEDRUS. *Fables*, III., 18, 14.

“Strive not to gain what not to thee is given;

Thus shalt thou ne'er complain of hopes betrayed.”

“Noli homines blando nimium sermone probare:

Fistula dulce canit, volucrem dum decipit auceps.”

DIONYSIUS CATO. *Disticha de Moribus*, I., 27.

“Trust not a man with too caressing tongue;

With sweet-toned pipe the fowler snares the bird.”

“Noli me tangere.”

THE VULGATE. *St. John*, XX., 17.

“Touch me not.”

“Nolo quod cupio statim tenere,

Nec Victoria mi placet parata.”

PETRONIUS ARBITER. *Satyricon*, Cap. 15.

“I do not care to gain at once what I desire,

Nor is a victory sweet which costs me naught.”

“Nolo virum facili redimit qui sanguine famam;

Hunc volo, laudari qui sine morte potest.”

MARTIAL. *Epigrams*, I., 8 (9), 5.

“Not him I love, who with his life's blood buys his fame,

But him who living earns the meed of praise.”

“Nomen atque omen.”

PLAUTUS. *Persa, Act IV., Sc. IV.,* 73.—(*Toxilus.*)

“An omen in the name.”

“Non aetate verum ingenio adipiscitur sapientia.”

PLAUTUS. *Trinummus, Act II., Sc. II.,* 88.—(*Philto.*)

“‘Tis not by years that wisdom is acquired,
But waits on disposition.”—(*Bonnell Thornton.*)

“Non alio facinore clari homines, alio obscuri necantur.”

CICERO. *Pro Milone, VII.,* 17.

“We do not inflict the death penalty for one crime on men of note, and for another on men of no position.”

“Non amo nimium diligentes.”

SCRIPPIO AFRICANUS. (*Cicero, De Oratore, II.,* 67, 272.)

“I do not like people to be too assiduous.”

“Nocere saepe nimiam diligentiam.”

PLINY THE ELDER. *Natural History, XXXV.,* 36, 10.

“Too great assiduity is often harmful.”

“Non amo te, Sabidi, nec possum dicere quare,
Hoc tantum possum dicere, non amo te.”

MARTIAL. *Epigrams, I.,* 32 (33), 1.

“I do not love thee, Dr. Fell,
The reason why I cannot tell,
But this alone I know full well,
I do not love thee, Dr. Fell.”—(*Tom Brown.*)

“Non bene convenientiunt nec in una sede morantur
Majestas et amor.”

OVID. *Metamorphoses, II.,* 846.

“There is no brotherhood ‘twixt love and dignity,
Nor can they share the same abode.”

“Non bene olet, qui bene semper olet.”

MARTIAL. *Epigrams, II.,* 12, 4.

“Who uses perfumes has good reasons for it.”

“Non cuivis homini contingit adire Corinthum.”

HORACE. *Epistolae, I.,* 17, 36.

“Corinth town is fair,
But ‘tis not every man that can get there.”—(*Conington.*)

“Non damnatio sed causa hominem turpem facit.”

SENECA. *De Moribus, 123.*

“It is not the condemnation but the crime that disgraces a man.”

“Non datur ad Musas currere lata via.”

PROPERTIUS. *Elegies, IV.,* 1, 14 (*III.,* 1, 14).

“There is no royal road to poesy.”

“Non dolet hic, quisquis laudari, Gellia, quaerit.
Ille dolet vere, qui sine teste dolet.”

MARTIAL. *Epigrams, I.,* 33 (34), 3.

“He grieves not much who grieves to merit praise;
His grief is real who grieves in solitude.”

“ Non domus et fundus, non aeris acervus et auri
 Aegroto domini deduxit corpore febres,
 Non animo curas.” HORACE. *Epistolae*, I., 2, 47.

“ Not house or grounds, not heaps of brass and gold
 Will rid the frame of fever's heat and cold,
 Or cleanse the heart of care.”—(Conington.)

“ Non eadem est aetas, non mens.” HORACE. *Epistolae*, I., 1, 4.
 “ My age, my mind, no longer are the same.”

“ Non eadem ratio est sentire et demere morbos.” OVID. *Epistolae ex Ponto*, III., 9, 15.

“ To feel our ills is one thing, but to cure them
 Is different quite.”

“ Non ego hoc ferrem calidus juventa
 Consule Plancō.” HORACE. *Odes*, III., 14, 27.

“ How had I fired in life's warm May,
 In Plancus' year!”—(Conington.)

“ Non ego illam mihi dotem duco esse, quae dos dicitur;
 Sed pudicitiam et pudorem, et sedatum cupidinem,
 Deum metum, parentum amorem et cognatum concordiam.”

PLAUTUS. *Amphitryo*, Act II., Sc. II., 209.—(Alcumena.)

“ I hold not that my portion which is called so,
 But honour, modesty, subdued desires,
 Fear of the gods, affection for my parents,
 And friendship with my kindred.”—(Bonnell Thornton.)

“ Non ego ventosae plebis suffragia venor
 Impensis cenarum et tritae munere vestis.” HORACE. *Epistolae*, I., 19, 87.

“ I stoop not, I, to catch the rabble's votes
 By cheap refreshments or by cast-off coats.”—(Conington.)

“ Non enim gazae neque consularis
 Summovet lictor miseris tumultus
 Mentis et curas laqueata circum
 Tecta volantes.” HORACE. *Odes*, II., 16, 9.

“ No pomp, no lictor clears the way
 'Mid rabble-routs of troubrous feelings,
 Nor quells the cares that sport and play
 Round gilded ceilings.”—(Conington.)

“ Non enim hominum interit sententiae quoque occidunt, sed lucem
 auctoris fortasse desiderant.”

CICERO. *De Natura Deorum*, I., 5, 11.

“ A man's utterances do not die with him, but they lose, perhaps, something
 of the brilliancy with which he endowed them.”

“ Non enim numero haec judicantur, sed pondere.”

CICERO. *De Officiis*, II., 22, 79.

“ Not number but weight is our test in these matters.”

“ Non enim omnis error stultitia est dicenda.”

CICERO. *De Divinatione*, II., 43, 90.

“ We must not say that every mistake is a foolish one.”

“Non enim solum ipsa fortuna caeca est, sed eos etiam plerumque efficit caecos quos complexa est.”

CICERO. *De Amicitia*, XV., 54.

“Not only is fortune herself blind, but she generally blinds those on whom she bestows her favours.”

“Non enim tam auctoritatis in disputando, quam rationis momenta quaerenda sunt.” CICERO. *De Natura Deorum*, I., 5, 10.

“We should in discussion rather seek force of argument than of authority.”

“Non enim temere nec fortuito sati et creati sumus.”

CICERO. *Tusculanae Disputationes*, I., 49, 118.

“We were not begotten and born for nothing, or haphazard.”

“Non esse consuetudinem populi Romani, ullam accipere ab hoste armato conditionem.”

CÆSAR. *De Bello Gallico*, V., 41.—(Quintus Cicero to the Nervii.)

“It is not the custom of the Roman people to make any conditions with an enemy under arms.”

“Non est ad astra mollis e terris via.”

SENECA. *Hercules Furens*, 441.—(Megara.)

“Not smooth the road that leads from earth to heaven.”

“Non est, crede mihi, sapientis dicere ‘Vivam’,

Sera nimis vita est crastina; vive hodie.”

MARTIAL. *Epigrams*, I., 15 (16), 11.

“No wisdom 'tis to say 'I'll soon begin to live'.

“Tis late to live to-morrow; live to-day.”

“Non est enim consilium in vulgo, non ratio, non discriminem, non diligentia: semperque sapientes ea quae populus fecisset ferenda, non semper laudanda, duxerunt.”

CICERO. *Pro Plancio*, IV., 9.

“The mob have no judgment, no discretion, no discrimination, no consistency; and it has always been the opinion of men of sense that popular movements must be acquiesced in, but not always commended.”

“Non est jocus esse malignum.

Nunquam sunt grati, qui nocuere sales.”

SENECA. *Epigrams*, V., 17.

“Malice is not jest;

There's nothing pleasing e'er in wit that stabs.”

“Non est paupertas, Nestor, habere nihil.”

MARTIAL. *Epigrams*, XI., 32, 8,

“It is not poverty to nothing have.”

“Non est vivere, sed valere, vita.” MARTIAL. *Epigrams*, VI., 70, 15.

“It is not life to live, but to be well.”

“Non exercitus neque thesauri praesidia regni sunt, verum amici: quos neque armis cogere, neque auro parare queas, officio et fide pariuntur.” SALLUST. *Jugurtha*, X.

“Neither the army nor the treasury, but friends, are the true supports of the throne; for friends cannot be collected by force of arms, nor purchased with money; they are the offspring of kindness and sincerity.”

“Non exiguum temporis habemus; sed multa perdidimus.”

SENECA. *De Brevitate Vitae*, I., 3.

“It is not that we have but little time, but that we have lost so much.”

“Non facile dijudicatur amor verus et factus, nisi aliquod incidat ejusmodi tempus, ut, quasi aurum igni, sic benevolentia fidelis periculo aliquo perspici possit.”

CICERO. *Ad Familiares*, IX., 16, 2.

“It is not easy to distinguish between true and false affection, unless there occur one of those crises in which, as gold is tried by fire, so a faithful friendship may be tested by danger.”

“Non facile solus serves quod multis placet.”

PUBLILIUS SYRUS, 336.

“It is not easy to keep to yourself what many desire.”

“Non facit nobilem atrium plenum fumosis imaginibus.”

SENECA. *Epistolae*, XLIV., 5.

“It is not a gallery full of dusty family portraits that makes a man a gentleman.”

“Non faciunt meliorem equum aurei freni.”

SENECA. *Epistolae*, XLI., 6.

“A gilded bit does not make a bad horse a good one.”

“Non fit sine periculo facinus magnum et memorabile.”

TERENCE. *Heautontimorumenos*, Act II., Sc. III., 73.—(Syrus.)

“No great and memorable deed is e'er
Accomplished without danger.”

“Non fumum ex fulgore, sed ex fumo dare lucem

Cogitat.” HORACE. *De Arte Poetica*, 143.

“Not smoke from fire his object is to bring;
But fire from smoke,—a very different thing.”—(Conington.)

“Non idem semper dicere, sed idem semper spectare debemus.”

CICERO. *Ad Familiares*, I., 9, 21.

“We are not bound always to hold the same language, but we are bound to be constant in our aims.”

“Non ignara mali miseris succurrere disco.”

VIRGIL. *Aeneid*, I., 630.

“Myself not ignorant of woe,
Compassion I have learnt to show.”—(Conington.)

“Non in Caesare tantum
Nomen erat, nec fama ducis; sed nescia virtus
Stare loco, solusque pudor non vincere bello.”

LUCAN. *Pharsalia*, I., 143.

“Not great in name alone, or warlike fame,
Was Cæsar; but no rest his valour knew,
And nothing, save defeat, he counted shame.”

“Non in mari tantum aut in proeliis vir fortis appetet; exhibetur etiam in lectulo virtus.”

SENECA. *De Remediis Fortuitorum*, VI., 1.

“It is not only at sea or in battle that a man's bravery is displayed, courage is shown even in the bed-chamber.”

“Non ingenerantur hominibus mores tam a stirpe generis ac seminiis quam ex iis rebus quae ab ipsa natura loci et a vitae consuetudine suppeditantur, quibus alimur et vivimus.”

CICERO. *De Legi Agraria, II.*, 35, 95.

“Character is not so much born with us, as a consequence of heredity and descent, but is rather the growth of circumstances dependent on locality and habit, the circumstances of our life and development.”

“Non intelligunt homines, quam magnum vectigal sit parsimonia.”

CICERO. *Paradoxa, VI.*, 3, 49.

“Men do not understand how valuable a possession is frugality.”

“Non is solum gratus debet esse qui accepit beneficium, verum etiam is cui potestas accipiendo fuit.”

CICERO. *De Provinciis Consularibus, XVII.*, 41.

“Gratitude should not be confined to him who has accepted a favour, but should be felt also by him who has had the opportunity of accepting.”

“Non laudandus est, qui credit plus qui audit, quam qui videt;
Non placet, cum illi plus laudant, qui audiunt, quam qui vident;
Pluris est oculatus testis unus, quam auriti decem.

Qui audiunt, audita dicunt; qui vident plane sciunt.”

PLAUTUS. *Truculentus, Act II.*, Sc. VI., 6.—(*Stratophanes*.)

“I don't command the man, who rather trusts
His ears than eyes.—It discomposes me
When those are louder in their commendations,
Who've only heard reports, than those who saw
The deeds performed.—And one eye-witness weighs
More than ten hearsays. Seeing is believing
All the world o'er.”—(Bonnell Thornton.)

“Non maxumas quae maxumae sunt interdum irae injurias
Faciunt; nam saepe est, quibus in rebus aliis ne iratus quidem est,
Quum de eadem causa est iracundus factus inimicissimus.”

TERENCE. *Hecyra, Act III.*, Sc. I., 27.—(*Parmeno*.)

“The greatest quarrels do not always rise
From deepest injuries. We often see
That which would never move another's spleen
Render the choleric your worst of foes.”—(George Colman.)

“Lis minimis verbis interdum maxima crescit.”

DIONYSIUS CATO. *Disticha de Moribus, II.*, 11.

“From lightest words sometimes the direst quarrel springs.”

“Non metuit mortem, qui scit contemnere vitam.”

DIONYSIUS CATO. *Disticha de Moribus, IV.*, 22.

“He fears not death who has learnt to despise life.”

“Non, mihi si linguae centum sint oraque centum,
Ferrea vox, omnis scalarum comprehendere formas,
Omnia poenarum percurrere nomina possim.”

VIRGIL. *Aeneid, VI.*, 625.

“No, had I e'en a hundred tongues,
A hundred mouths, and iron lungs,
Those types of guilt I could not show,
Nor tell the forms of penal woe.”—(Conington.)

“Non minus principi turpia sunt multa supplicia, quam medico multa funera.” SENECA. *De Clementia*, I., 24, 1.

“Many punishments are no less disgraceful to a prince, than many deaths to a doctor.”

“Non missura cutem, nisi plena crux, hirudo.”

HORACE. *De Arte Poetica*, 476.

“As leeches stick till they have sucked their fills.”—(Conington.)

“Non modo proditori, sed ne perfugae quidem locus in meis castris cuiquam fuit.” CICERO. *In Verrem*, II., 1, 38, 98.

“Not only no traitor, but no deserter even, has ever found a place in my camp.”

“Non nasci homini longe optimum esse (docuit); proximum autem, quam primum mori.”

CICERO. *Tusculanae Disputationes*, I., 48, 114.

“He taught that far the happiest fate for a man was not to be born; the next happiest to die very early.”

“Non nostrum inter vos tantas componere lites.”

VIRGIL. *Eclogues*, III., 108.

“In quarrels such as these not ours to intervene.”

“Non omnia eadem aequa omnibus, here, suavia esse scito.”

PLAUTUS. *Asinaria*, Act III., Sc. III., 51.—(Libanus.)

“All things are not alike pleasant to all.”—(Bonnell Thornton.)

“Non omnia possumus omnes.” VIRGIL. *Eclogues*, VIII., 63.

“Some limit must there be to all men's faculties.”

“Non omnibus aegris eadem auxilia convenient.”

CELSUS. *De Medicina*, III., 1.

“The same remedies do not suit every patient.”

“Non omnis aetas, Lyde, ludo convenit.”

PLAUTUS. *Bacchides*, Act I., Sc. II., 21.—(Pistoclerus.)

“Not every age is fit for childish sports.”

“Non omnis moriar, multaque pars mei

Vitabit Libitinam.” HORACE. *Odes*, III., 30, 6.

“I shall not wholly die; large residue
Shall 'scape the queen of funerals.”—(Conington.)

“Cum volet, illa dies, quae nil nisi corporis hujus

Jus habet, incerti spatium mihi finiat aevi:

Parte tamen meliore mei super alta perennis

Astra ferar, nomenque erit indeabile nostrum.”

OVID. *Metamorphoses*, XV., 878.

“When the last day takes wing, and bears with it

The worthless clay o'er which alone it rules,

Then ends the span of my uncertain life:

But high above the stars my nobler self

Shall rise eternal, nor shall time efface

My deathless name.”

“Non oportere quemquam a sermone principis tristem discedere (dicebat). TITUS. (*Suetonius, VIII.*, 8.)

“No one should ever go away sad from an audience with his sovereign.”

“Non parcit populis regnum breve.” STATIUS. *Thebais, II.*, 446.

“A short reign brings no respite to the masses.”

“Non possidentem multa vocaveris

Recte beatum: rectius occupat

Nomen beati, qui deorum

Muneribus sapienter uti,

Duramque callet pauperiem pati,

Pejusque leto flagitium timet;

Non ille pro caris amicis

Aut patria timidus perire.”

HORACE. *Odes, IV.*, 9, 45.

“The lord of boundless revenues
Salute him not as happy: no,
Call him the happy, who can use
The bounty that the gods bestow,
Can bear the load of poverty,
And tremble not at death, but sin:
No recreant he when called to die
In cause of country or of kin.”—(*Conington.*)

“Non rete accipitri tenditur, neque miluo,
Qui male faciunt nobis: illis qui nihil faciunt tenditur.”

TERENCE. *Phormio, Act II., Sc. II.*, 16.—(*Phormio.*)

“The net's not stretched to catch the hawk,
Or kite, who do us wrong; but laid for those,
Who do us none at all.”—(*George Colman.*)

“Non satis est pulchra esse poemata; dulcia suntio,
Et quocumque volent animum auditoris agunto.”

HORACE. *De Arte Poetica*, 99.

“Mere grace is not enough: a play should thrill
The hearer's soul, and move it at its will.”—(*Conington.*)

“Non satis est puris versum perscribere verbis.”

HORACE. *Satires, I.*, 4, 54.

“Tis not sufficient to combine
Well-chosen words in a well-ordered line.”—(*Conington.*)

“Non semper ea sunt quae videntur; decipit
Frons prima multos, rara mens intelligit
Quod interiore condidit cura angulo.”

PHAEDRUS. *Fables, IV.*, 2, 5.

“Things are not always what they seem to us;
How many does the outward form deceive!
Rare is the mind that's skilled to understand
What's carefully concealed behind the mask.”

“Non semper placidus perjuros ridet amantes
Jupiter, et surda negligit aure preces.”

PROPERTIUS. *Elegies, III., 7, 47 (II., 16, 47).*

“Not always does Jove calmly smile
At lovers' perjuries, and to their prayers
Turn a deaf ear.”

“Non sentire mala sua non est hominis et non ferre non est viri.”

SENECA. *Ad Polybium, de Consolatione, XVII., 2.*

“Not to feel one's misfortunes is not human, not to bear them is not manly.”

“Non sentiunt viri fortes in acie vulnera.”

CICERO. *Tusculanae Disputationes, II., 24, 58.*

“In the stress of battle brave men do not feel their wounds.”

“Non, si male nunc, et olim
Sic erit.”

HORACE. *Odes, II., 10, 17.*

“Because to-day the Fates are stern,
'Twill not be ever so.”

“Non sibi, sed domino gravis est, quae servit, egestas.”

LUCAN. *Pharsalia, III., 152.*

“Dangerous is servile poverty,
Not to itself but to the lord it serves.”

“Non sum occupatus unquam amico operam dare.”

PLAUTUS. *Mercator, Act II., Sc. II., 2, 17.—(Lysimachus.)*

“I've always leisure to assist my friend.”—(Bonnell Thornton.)

“Non sum qualis eram bonae
Sub regno Cinarae.”

HORACE. *Odes, IV., 1, 3.*

“Trust me, I am not the same
As in the reign of Cinara, kind and fair.”—(Conington.)

“Non sunt longa, quibus nihil est quod demere possis;
Sed tu, Cosconi, disticha longa facis.”

MARTIAL. *Epigrams, II., 77, 7.*

“No poem's too long from which you nought can take;
With you, Cosconius, e'en a distich's long.”

“Non tali auxilio nec defensoribus istis
Tempus eget.”

VIRGIL. *Aeneid, II., 521.*

“Not such defenders, not such aid as this,
The times demand.”

“Non tam bene cum rebus humanis agitur, ut meliora pluribus placeant;
argumentum pessimi turba est.”

SENECA. *De Vita Beata, II., 1.*

“Human affairs are not so well arranged that the wisest counsels find the
most supporters; the opinion of the mob is a worthless argument.”

“Non tam portas intrare patentes
Quam fregisse juvat.”

LUCAN. *Pharsalia, II., 443.*

“Less it delights through open gates to pass,
Than first to break them down.”

“Non temerarium est, ubi dives blonde appellat pauperem.
Jam illic homo aurum me scit habere, eo me salutat blandius.”

PLAUTUS. *Aulularia, Act II., Sc. II., 7.*—(*Euclio.*)

“ ‘Tis not for nothing
When a rich man speaks kindly to a poor one.
Now, to be sure, he knows I have got money;
And therefore he’s so wondrous complaisant.”

—(*Bonnell Thornton.*)

“Non tibi illud apparere, si sumas, potest;
Nisi tu immortale rere esse argentum tibi.
Sero atque stulte, prius quod cautum oportuit,
Postquam comedit rem post rationem putat.”

PLAUTUS. *Trinummus, Act II., Sc. IV., 12.*—(*Stasimus.*)

“You cannot eat your cake and have it too,
Unless you think your money is immortal.
The fool too late, his substance eaten up,
Reckons the cost.”—(*Bonnell Thornton.*)

“Non tu corpus eras sine pectore.” HORACE. *Epistolae, I., 4, 6.*
“No brainless trunk is yours.”—(*Conington.*)

“Non tu nunc hominum mores vides?
Quo jusmodi hic cum fama facile nubitur.
Dum dos est, nullum vitium vitio voritur.”

PLAUTUS. *Persa, Act III., Sc. I., 57.*—(*Saturnio.*)

“You don’t observe the manners of the times—
Girls, of whatever character, get husbands
Easily here,—and so they have but money,
All faults are overlooked.”—(*Bonnell Thornton.*)

“Non tu scis, cum ex alto puteo sursum ad summum escenderis,
Maximum periculum inde esse, a summo ne rursum cadas?”

PLAUTUS. *Miles Gloriosus, Act IV., Sc. IV., 14.*—(*Palaestrio.*)

“Do you not know
When from the bottom of a well you’ve mounted
Up to the top, then there’s the greatest danger,
Lest from the brink you topple back again?”

—(*Bonnell Thornton.*)

“Non tutum est, quod ames, laudare sodali.”

OVID. *De Arte Amandi, I., 741.*

“ ‘Tis dangerous to praise aught that you love
Before your boon companion.”

“Non ut diu vivamus curandum est, sed ut satis.”

SENECA. *Epistolae, XCIII., 2.*

“It should be our care not so much to live a long life as a satisfactory one.”

“Non, ut intelligere possit, sed, ne omnino possit non intelligere,
curandum.”

QUINTILIAN. *De Institutione Oratoria, VIII., 2, 24.*

“It must be our effort, not so much to make ourselves intelligible, as, above
all things, to avoid being misunderstood.”

“Non vacat exiguis rebus adesse Jovi.” OVID. *Tristia, II.*, 216.

“Jove has no leisure to attend to little things.”

“(Sed) non videmus, manticae quod in tergo est.” CATULLUS. *Carmina, XX. (XXII.)*, 21.

“Nought see we of the wallet at our back.”

“Peras imposuit Jupiter nobis duas:

 Propris repletam vitiis post tergum dedit,
 Alienis ante pectus suspendit gravem.

 Hac re videre nostra mala non possumus;
 Alii simul delinquent, censores sumus.”

PHAEDRUS. *Fables, IV.*, 10, 1.

“Two sacks has Jove upon our shoulders placed:

 One hangs behind with our own vices filled,
 One, with our neighbours' weighted, on our breast.

 Thus our own failings are concealed from view;
 Let others stumble, swift we criticise.”

“Aliena vitia in oculis habemus, a tergo nostra sunt.”

SENECA. *De Ira, II.*, 28, 8.

“The vices of others we have before our eyes; our own are behind our backs.”

“Ut nemo in sese tentat descendere; nemo;
 Sed praecedenti spectatur mantica tergo.”

PERSIUS. *Satires, IV.*, 23.

“How few, alas, their proper faults explore!

 While on his loaded back, who walks before,
 Each eye is fixed.”—(Gifford.)

“Non vitae, sed scholae discimus.” SENECA. *Epistolae, CVI.*, 12.

“We learn, unfortunately, the lessons not of life, but of the schools.”

“Nondum Justitiam facinus mortale fugarat;

 Ultima de Superis illa reliquit humum.” OVID. *Fasti, I.*, 249.

“Nor yet was Justice banished by men's crimes;
 She, last of all the immortals, left the earth.”

“Nondum omnium dierum solem occidisse.”

LIVY. *Histories, XXXIX.*, 26.

“The sun has not yet set for all time.”

“Nos autem, ut ceteri alia certa, alia incerta esse dicunt, sic ab his dissidentes alia probabilia, contra alia dicimus.”

CICERO. *De Officiis, II.*, 2, 7.

“Where others say that some things are certain, others uncertain, we, differing from them, say that some things are probable, others improbable.”

“Nos duo turba sumus.”

OVID. *Metamorphoses, I.*, 355.

“We two are to ourselves a crowd.”

“Nos homunculi indignamur, si quis nostrum interiit aut occisus est, quorum vita brevior esse debet, quum
Uno loco tot oppidum cadavera
Projecta jacent?”

S. SULFICRUS. (*Cicero, ad Familiares, IV., 5, 4.*)

“What right have we mannikins to be indignant at the death of one amongst us, either in his bed or on the battlefield, we whose life should of right be shorter, when

The corpses of full many a town
Lie prostrate on one site?”

“Non indignemur mortalia corpora solvi,
Cernimus exemplis, oppida posse mori.”

RUTILIUS NUMATIANUS. *De Reditu Suo, I., 413.*

“Why chafe we at the loosing of those bonds
Which bind the bodies and the souls of men,
When we have proof that cities too may die?”

“Nos numerus sumus et fruges consumere nati.”

HORACE. *Epistolae, I., 2, 27.*

“But what are we? a mere consuming class,
Just fit for counting roughly in the mass.”—(Conington).

“Nos omnes, quibus est alicunde aliquis objectus labos,
Omne quod est interea tempus, prius quam id rescitum est, lucro est.”

TERENCE. *Hecyra, Act III., Sc. I., 6.*—(Pamphilus)

“For when
Misfortune befalls us, all the interval
Between its happening, and our knowledge of it,
May be esteemed clear gain.”—(George Colman.)

“Nosse velint omnes, mercedem solvere nemo.”

JUVENAL. *Satires, VII., 157.*

“All wish to know, but none the price will pay.”—(Gifford.)

“Noster ille Ennius sanctos appellat poetas, quod quasi deorum aliquo dono atque munere commendati nobis esse videantur.”

CICERO. *Pro Archia, VIII., 18.*

“Our Ennius calls poets holy, because they seem to bring us as credentials a certain Divine gift.”

“Nostri mores mulierum;
Dum moliuntur, dum comuntur, annus est.”

TERENCE. *Heautontimorumenos, Act II., Sc. II., 10.*—(Clitipho.)

“You know the ways of women; to set off
And trick their persons out requires an age.”—(George Colman.)

“Nostra autem respublica non unius esset ingenio, sed multorum, nec una hominis vita, sed aliquot constituta seculis et aetatibus.”

CICERO. *De Republica, II., 1, 2.*

“Our state did not spring from the brain of one man, but of many; nor was it consolidated in a lifetime, but in the course of generations and centuries.”

“Nostra sine auxilio fugiunt bona. Carpite florem,
Qui nisi carptus erit, turpiter ipse cadet.”

OID. *De Arte Amandi*, III., 179.

“Our blessings flee unaided. Pluck the flower,
For if you pluck it not, 'twill fade and fall.”

“Nostrapte culpa facimus, ut malos expediat esse,
Dum nimium dici nos bonos studemus et benignos.
Ita fugias ne praeter casam, quod aiunt.”

TERENCE. *Phormio*, Act V., Sc II., 1.—(*Demipho*.)

“Tis our own fault that we encourage rogues,
By overstraining the due character
Of honesty and generosity.

‘Shoot not beyond the mark,’ the proverb goes.”

—(*George Colman*.)

“Nota mala res optuma 'st.”

PLAUTUS. *Trinummus*, Act I., Sc. II., 25.—(*Megaronides*.)

“The evil that we know is best.”—(*Bonnell Thornton*.)

“Notissimum quodque malum, maxime tolerabile.”

LIVY. *Histories*, XXIII., 3.

“Those ills are easiest to bear with which we are most familiar.”

“Notatio naturae, et animadversio peperit artem.”

CICERO. *Orator*, LV., 183.

“Art is born of the observation and investigation of nature.”

“Novi ego amantium animum; advertunt graviter quae non censeas.”

TERENCE. *Heartontimorumenos*, Act III., Sc. III., 9.—(*Chremes*.)

“I know the ways

Of lovers; they oft take offence at things

You dream not of.”—(*George Colman*.)

“Novi ego ingenium viri

Indocile: flecti non potest, frangi potest.”

SENECA. *Thyestes*, 199.—(*Atreus*.)

“I know the stubborn temper of the man;

He may be broken but can ne'er be bent.”

“Novi ingenium mulierum:

Nolunt ubi velis; ubi nolis cupiunt ultro.”

TERENCE. *Eunuchus*, Act IV., Sc. VII., 42.—(*Gnatho*.)

“I know

The ways of women. When you will, they won't,

And when you won't, they're dying for you.”—(*George Colman*.)

“Novo modo tu, homo, amas; si quidem te quidquam, quod faxis, pudet,
Nihil amas; umbra es amantium magis, quam amator, Pleusides.”

PLAUTUS. *Miles Gloriosus*, Act III., Sc. I., 30.—(*Periplectomenes*.)

“You are a lover, man, of a new mode,

That you can blush at anything you do.

Go, go, you nothing love.—A lover? no,

The semblance you, and shadow of a lover.”

—(*Bonnell Thornton*.)

“Nudo detrahere vestimenta me jubes.”

PLAUTUS. *Asinaria, Act I., Sc. I.*, 79.—(Libanus.)

“You order me to strip the clothes from a naked man.”

“Nudum hominem primum mater Natura profudit;
Insuper excruciat, niveis quum dentibus armat.”

SERENUS SAMONICUS. *De Medecina*, 1038.

“Naked is man of Mother Nature born;
But soon she tortures him, when with white teeth
She arms him.”

“Nudum latro transmittit. Etiam in obsessa via pauperi pax est.”

SENeca. *Epistolae*, XIV., 9.

“The footpad lets the beggar pass by. Even when the highway is in the
hands of brigands, there is no danger to the poor man.”

“Cantabit vacuus coram latrone viator.”

JUVENAL. *Satires*, X., 22.

“Void of care the beggar trips along,
And, in the spoiler's presence, trolls his song.”—(Gifford.)

“Nudus amor formae non amat artificem.”

PECCERTIUS. *Elegies*, I., 2, 8.

“Naked love
Loves not the beauty that is due to art.”

“Num quis, quod bonus vir esset, gratias diis egit unquam? At quod
dives, quod honoratus, quod incolumis.”

CICERO. *De Natura Deorum*, III., 36, 87.

“Who was ever known to thank the gods for virtue? But for wealth, for
honour, for safety, many.”

“Num tibi cum fauces urit satis, aurea quaeris
Pocula?”

HORACE. *Satires*, I., 2, 114.

“Surely you do not ask to drink from golden cups,
When you're half dead with thirst?”

“Nulla aconite bibuntur

Fictilibus.” JUVENAL. *Satires*, X., 25.

“None from earthen bowls destruction sip.”—(Gifford.)

“Nulla dies adeo est australibus humida nimbis,
Non intermissis ut fluat imber aquis.
Non sterilis locus ullus ita est, ut non sit in illo
Mixta fere duris utilis herba rubis.
Nil adeo fortuna gravis misera bilie fecit,
Ut minuant nulla gaudia parte malum.”

OVID. *Epistolae ex Ponto*, IV., 4, 1.

“The south wind ne'er so fast the rain clouds brings,
That there's no glimpse of sunshine 'twixt the showers.
No land's so barren that we may not find
Some useful herb amidst the brambles hidden.
No lot has fortune so unhappy made,
But some joy's left to ease the sting of pain.”

“Nulla est igitur excusatio peccati, si amici causa peccaveris.”

CICERO. *De Amicitia*, XI., 37.

“It is no excuse for sin that we sinned for a friend's sake.”

“Nulla est tam facilis res, quin difficilis siet,
Quum invitus facias.”

TERENCE. *Heautontimorumenos, Act IV., Sc. VI., 1.*—(Clitipho.)

“Nothing so easy in itself, but when
Performed against one's will grows difficult.”—(George Colman.)

“Nulla est tam stulta civitas, quae non injuste imperare malit, quam
servire juste.” CICERO. *De Republica, III., 18, 28.*

“There is no community so foolish as not to prefer unlawful dominion
to lawful servitude.”

“Nulla est voluptas navitis, Messenio,
Major, meo animo, quam quom ex alto procul
Terram conspiciunt.”

PLAUTUS. *Menaechmi, Act II., Sc. I., 1.*—(Menaechmus Sosicles.)

“No greater joy have voyagers, Messenio,
Than from the deep far off to spy out land.”
—(Bonnell Thornton.)

“Nulla fere causa est in qua non femina litem
Moverit.” JUVENAL. *Satires, VI., 242.*

“There's scarce a case comes on but you shall find
A woman's at the bottom.”

“Nulla fides regni sociis, omnisque potestas
Impatiens consortis erit.” LUCAN. *Pharsalia, I., 92.*

“Mongst those who share a throne no loyalty can be.
Dominion's eye impatient of a consort.”

“Nulla injuria est quae in volentem fiat.”

ULPLANUS. (*Corpus Juris Civilis Romani, Digesta, Lib. XLVII., Tit. X., 1., § 5.*)

“That is no injury which is done to a willing person.”
(Generally quoted, “*Volenti non fit injuria*”.)

“Nulla juventutis est spes; sese omnes amant.”

PLAUTUS. *Captivi, Act I., Sc. II., 19.*—(Ergasilus.)

“Young fellows of this age are all self-lovers;
I have no hopes of 'em.”—(Bonnell Thornton.)

“Nulla lex satis commoda omnibus est: id modo quaeritur, si majori
parti et in summam prodest.” LIVY. *Histories, XXXIV., 3.*

“No law can possibly meet the convenience of every one: we must be
satisfied if it be beneficial on the whole and to the majority.”

“Nulla reparabilis arte
Laesa pudicitia est. Deperit illa semel.” OVID. *Heroides, V., 101.*

“A stain on chastity no art can wash away;
It dies to live no more.”

“Nulla res efficacius multitudinem regit, quam superstition: alioquin
impotens, saeva, mutabilis, ubi vana religione capta est, melius
vatisbus quam ducibus suis paret.”

QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, IV., 10, 7.*

“Nothing has more effect upon the mob than superstition: at other times
feeble, cruel, inconstant, once it falls under the spell of some ground-
less belief, it obeys its priests more willingly than its leaders.”

“Nulla sancta societas
Nec fides regni est.”

ENNIUS. (*Quoted by Cicero, de Officiis, I., 8, 26.*)

“There is no holy bond, and no fidelity
‘Twixt those who share a throne.”

“Nulla sors longa est; dolor ac voluptas
Invicem cedunt; brevior voluptas.”

SENECA. *Thyestes*, 596.—(Chorus.)

“Nought is allotted us for long; pleasure and pain
In turn succeed each other, but ‘tis pleasure
That swiftest flees.”

“Nulla taberna meos habeat, nec pila, libellos
Queis manus insudet vulgi, Hermogenisque Tigelli;
Nec recitem quicquam, nisi amicis, idque coactus,
Non ubivis, coramve quibuslibet.” HORACE. *Satires*, I., 4, 71.

“No books of mine on stall or counter stand,
To tempt Tigellus or some clammier hand,
Nor read I save to friends, and that when pressed,
Not to chance auditor, or casual guest.”—(Conington.)

“Nulla unquam de morte hominis cunctatio longa est.
O demens, ita servus homo est? Nil fecerit, esto:
Hoc volo, sic jubeo, sit pro ratione voluntas.”

JUVENAL. *Satires*, VI., 221.

“When the life of man is in debate,
No time can be too long, no care too great;
Hear all, weigh all with caution, I advise.
‘Thou sniveller! is a slave a man?’ she cries.
‘He’s innocent, be’t so:—’tis my command,
My will; let that, sir, for a reason stand.’”—(Gifford.)

“Nullae sunt occultiores insidiae, quam eae quae latent in simulatione
officii aut in aliquo necessitudinis nomine.”

CICERO. *In Verrem*, II., 1, 15, 39.

“A conspiracy is never more difficult of detection than when it is concealed
under a pretence of duty, or some alleged necessity.”

“Nullam ego rem citiorem apud homines esse quam famam reor.”

PLAUTUS. *Fragment.*

“There’s nothing among men more swift, methinks, than rumour.”

“Nullam invenies quae parcat amanti.”

JUVENAL. *Satires*, VI., 208.

“To a fond spouse a wife no mercy shows.”—(Gifford.)

“Nullam rem e nihilo digni divinitus unquam.”

LUCRETIUS. *De Rerum Natura*, I., 151.

“Nothing the gods have e’er produced from nothingness.”

“Nulli ad aliena respicienti sua placent.”

SENECA. *De Ira*, III., 31, 1.

“No one is pleased with what he has, when he looks round at the posses-
sions of others.”

“Nulli est homini perpetuum bonum.”

PLAUTUS. *Curculio*, Act I., Sc. III., 33.—(Planesium.)

“No blessing lasts for ever.”—(Bonnell Thornton.)

“Nulli fortuna tam dedita est, ut multa temptanti ubique respondeat.”
SENECA. *De Ira*, III., 6, 5.

“To no one is fortune so enslaved that she will always answer to his prayers if he attempts too much.”

“Nulli secundus.” APULEIUS. *Florida*, I., 9, 32.

“Second to none.”

“Nullius addictus jurare in verba magistri,
Quo me cunque rapit tempestas, deferor hospes.”
HORACE. *Epistolae*, I., 1, 14.

“I've taken no man's shilling; none
Of all your fathers owns me for his son;
Just where the weather drives me, I invite
Myself to take up quarters for the night.”—(Conington.)

“Nullius boni sine socio jucunda possessio est.”
SENECA. *Epistolae*, VI., 4.

“There is no pleasure in the possession of any blessing unless we share it with another.”

“Nullius exitium patitur Natura videri.”
LUCRETIUS. *De Rerum Natura*, I., 218.

“There is no place in nature for extinction.”

“Nullo fata loco possis excludere: quum Mors
Venerit in medio, Tibure Sardinia est.”

MARTIAL. *Epigrams*, IV., 60, 5.

“Go where you will, you cannot shut
The door on Fate; when Death draws nigh,
Then far Sardinia is as near
As Tibur.”

“Nullum ad nocendum tempus angustum est malis.”
SENECA. *Medea*, 292.—(Creon.)

“No time is too short for the evil-disposed to work their wicked will.”

“Nullum bellum suscipi a civitate optima, nisi aut pro fide aut pro salute.” CICERO. *De Republica*, III., 23, 34.

“War should only be undertaken by a highly civilised state to preserve either its religion, or its existence.”

“Nullum beneficium esse duco id, quod cui facias non placet.”
PLAUTUS. *Trinummus*, Act III., Sc. III., 12.—(Lesbonicus.)

“Nought can I deem
A benefit, if it displeases him
On whom it is bestowed.”—(Bonnell Thornton.)

“Nullum enim officium referenda gratia magis necessarium est.”
CICERO. *De Officiis*, I., 15, 47.

“There is no duty more obligatory than the repayment of a kindness.”

“(Dicere enim solebat) nullum esse librum tam malum, ut non aliqua parte prodesset.”

PLINY THE YOUNGER. *Epistolae*, III., 5.—(A saying of Pliny the Elder.)

“No book is so bad but benefit may be derived from some part of it.”

“(Ex quo intelligi potest) Nullum esse imperium tutum, nisi benevolentia munitum.” CORNELIUS NEPOS. *Dion*, 5.

“No sovereignty is secure unless safeguarded by affection.”

“Nullum est jam dictum quod non dictum sit prius.”

TERENCE. *Eunuchus, Prologue*, 41.

“Nothing’s said now but has been said before.”—(*George Colman.*)

“Nullum magnum ingenium sine mixtura dementiae fuit.”

SENECA. *De Tranquillitate Animi*, XVII., 10.

“No great genius was ever without some admixture of madness.”

“Nullum majus boni imperii instrumentum quam bonos amicos esse.”

TACITUS. *History*, IV., 7.

“There can be no more effectual instrument of good government than good friends.”—(*Church and Brodribb.*)

“Nullum numen habes, si sit prudentia; nos te

Nos facimus, Fortuna, deam, coeloque locamus.”

JUVENAL. *Satires*, X., 365.—(*Cf. XIV.*, 315.)

“We should see,

If wise, O Fortune, nought divine in thee:

But we have deified a name alone,

And fixed in heaven thy visionary throne.”—(*Gifford.*)

“Nullum quod tetigit non ornavit.”

DR. JOHNSON. *Epitaph on Goldsmith*.—(*Boswell’s Life of Johnson, Fitzgerald’s ed.*, 1888, Vol. II., p. 153.)

“He touched nothing which he did not adorn.”

“Nullum scelus rationem habet.” LIVY. *Histories*, XXVIII., 28.

“No crime can ever be defended on rational grounds.”

“Nullus argento color est avaris

Abdito terris.” HORACE. *Odes*, II., 2, 1.

“The silver, Sallust, shows not fair

While buried in the greedy mine.”—(*Conington.*)

“Nullus cunctationis locus est in eo consilio quod non potest laudari nisi peractum.” TACITUS. *History*, I., 38.

“There is no room for delay in a business which can only be approved when it is done.”—(*Church and Brodribb.*)

“Nullus dolor est quem non longinquitas temporis minuat et molliat. Hoc te exspectare tempus tibi turpe est ac non ei rei sapientia tua te occurrere.”

S. SULPICIUS. (*Cicero, ad Familiares*, IV., 5, 6.)

“There is no grief so bitter as not to be diminished and assuaged by lapse of time. But it would be unworthy of you to wait thus for time, instead of calling upon philosophy to aid you.”

“Numerantur enim sententiae, non ponderantur; nec aliud in publico consilio potest fieri; in quo nihil est tam inaequale, quam aequalitas ipsa.” PLINY THE YOUNGER. *Epistolae*, II., 12.

“Votes are counted, not weighed; the only possible course in a public assembly, where nothing is so unequal as equality itself.”

“*Numerō deus impare gaudet.*”

VIRGIL. *Eclogues, VIII.*, 75 (also “*Ciris*,” 373).

“*Fortune loves the odd numbers.*”

“*Nunc adhībe puro*

Pectore verba, puer; nunc te melioribus offer;
Quo semel est imbuta recens, servabit odorem
Testa diu.”

HORACE. *Epistolae, I.*, 2, 67.

“*Now, while your system’s plastic, ope each pore;*
Now seek wise friends, and drink in all their lore;
The smell that’s first imparted will adhere
To seasoned jars through many an after year.”—(Conington.)

“*Nunc ego verum illud verbum esse experior vetus:*

Aliquid mali esse propter vicinum malum.”

PLAUTUS. *Mercator, Act IV.*, Sc. IV., 31.—(*Lysimachus*.)

“*’Tis an old saying, and, I find, a true one,*
That a bad neighbour brings bad fortune with him.”—(Bonnell Thornton.)

“*Nunc est bibendum, nunc pede libero*

Pulsanda tellus.”

HORACE. *Odes, I.*, 37, 1.

“*Now drink we deep, now feately tread*
A measure.”—(Conington.)

“*Nunc est mens adducta tua, mea Lesbia, culpa,*

Atque ita se officio perdidit ipsa pio,

Ut jam nec bene velle queam tibi, si optima fias,

Nec desistere amare, omnia si facias.”

CATULLUS. *Carmina, LXXXIII.* (*LXXV.*), 1.

“*Thy faults, my Lesbia, have such charm for me,*
So far in love of thee I’ve lost myself,
Wert thou a saint, I could not wish thee well,
Nor cease to worship thee whate’er thy sins.”

“*Nunc est profecto, interfici, cum perpeti me possum,*

Ne hoc gaudium contaminet vita aegritudine aliqua.”

TERENCE. *Eunuchus, Act III.*, Sc. V., 3.—(*Chaerea*.)

“*’Tis now the very time*
When I could suffer to be put to death,
Lest not another transport like to this
Remain in life to come.”—(George Colman.)

“(Et) *Nunc omnis ager, nunc omnis parturit arbos;*

Nunc frondent silvae; nunc formosissimus annus.”

VIRGIL. *Eclogues, III.*, 56.

“*Now every field, now every tree brings forth,*
And now the woods put on their leafy garb;
Now is the year most fair.”

“*Nunc patimur longae pacis mala, saevior armis*

Luxuria incubuit, victumque ulciscitur orbem.”

JUVENAL. *Satires, VI.*, 292.

“*Now all the evils of long peace are ours;*
Luxury, more terrible than hostile powers,
Her baleful influence wide around has hurled,
And well avenged the subjugated world.”—(Gifford.)

“Nunc vero nec locus tibi ullus dulcior esse debet patria; nec eam diligere minus debes, quod deformior est, sed miserari potius.”

CICERO. *Ad Familiares*, IV., 9, 3.

“No place should now be sweeter to you than your fatherland, nor should you love it less, but rather pity it more, because of its deformities.”

“Nunquam aliud natura, aliud sapientia dicit.”

JUVENAL. *Satires*, XIV., 321.

“Nature and Wisdom never are at strife.”—(Gifford.)

“Nunquam desunt consulta duobus.”

SILIUS ITALICUS. *Punica*, XV., 351.

“Where two take counsel there'll be no lack of plans.”

“Nunquam erit alienis gravis, qui suis se concinnat levem.”

PLAUTUS. *Trinummus*, Act III., Sc. II., 58.—(Lesbonicus.)

“Who bears him gently to his own relations
Will ne'er show hard to others.”—(Bonnell Thornton.)

“Nunquam est fidelis cum potente societas.”

PHAEDRUS. *Fables*, I., 1.

“Trust not too far the alliance of the strong.”

“Nunquam est ille miser, cui facile est mori.”

SENECA. *Hercules Oetaeus*, III.—(Chorus.)

“He's ne'er unhappy to whom death is easy.”

“Nunquam imperator ita paci credit, ut non se praeparet bello.”

SENECA. *De Vita Beata*, XXVI., 2.

“No ruler can be so confident of peace as to neglect to prepare for war.”

“Qui desiderat pacem, praeparet bellum.”

VEGETIUS. *De Re Militari*, III., Prologue.

“Let him who desires peace prepare for war.”

“Nunquam, inquit, sapiens irascitur.”

CICERO. *Pro Murena*, XXX., 62.

“The wise man never loses his temper.”

“Nunquam irasci desinet sapiens, si semel cooperit; omnia sceleribus
ac vitiis plena sunt.”

SENECA. *De Ira*, II., 9.

“The sage will never cease from anger, if once he gives way to it; for
everything round him is overflowing with vice and crime.”

“Nunquam ita quisquam bene subducta ratione ad vitam fuit,
Quin res, aetas, usus, semper aliquid adportet novi,
Aliiquid moneat, ut illa, quae tu scire credas, nescias,
Et quae tibi putaris prima, in experiundo repudies.”

TERENCE. *Adelphi*, Act V., Sc. IV., 1.—(Demea.)

“Never did man lay down so fair a plan,
So wise a rule of life, but fortune, age,
Or long experience made some change in it;
And taught him, that those things he thought he knew
He did not know, and what he held as best,
In practice he threw by.”—(George Colman.)

“(Dicebat) Nunquam se minus otiosum esse, quam quum otiosus, nec minus solus quam quum solus esset.”

CICERO. *De Officiis*, III., 1, 1.—(A saying of Scipio Africanus Major.)

“He used to say that he was never less idle than in idleness, or less alone than in solitude.”

“Nunquam scelus scelere vincendum est.”

SENECA. *De Moribus*, 139.

“It is unlawful to overcome crime by crime.”

“Nunquam sero te venisse putabo, si salvus veneris.”

CICERO. *Ad Familiares*, XVI., 12, 6.

“I shall never think that you are late in arriving, provided you arrive safely.”

“(Apelli fuit alioqui perpetua consuetudo) Nunquam tam occupatam diem agendi, ut non lineam ducendo exerceret artem.”

PLINY THE ELDER. *Natural History*, XXXV., 36 (10).

“It was Apelles' constant habit never to allow a day to be so fully occupied that he had not time for the exercise of his art, if only to the extent of one stroke of the brush.”

(Hence the phrase, “*Nulla dies sine linea*”.)

“Nunquam vacat lasciviri districtis, nihilque tam certum est quam otii vitia negotio discuti.” SENECA. *Epistolae*, LVI., 9.

“Busy men have no time for aimless frivolity, and nothing is more certain than that the vices engendered by leisure are dissipated by occupation.”

“Nunquam vera species ab utilitate dividitur.”

QUINTILLIAN. *De Institutione Oratoria*, VIII., 3, 11.

“The truly beautiful is never separated from the useful.”

“Nusquam est qui ubique est.” SENECA. *Epistolae*, II., 2.

“The man who is everywhere is never anywhere.”

“Nusquam minus quam in bello eventus respondent.”

LIVY. *Histories*, XXX., 80.

“Nowhere are our calculations more frequently upset than in war.”

“Nutritur vento, vento restinguuntur ignis:

Lenis alit flamas, grandior aura necat.”

OVID. *Remedias Amoris*, 807.

“Wind feeds the fire, and wind extinguishes:

The flames are nourished by a gentle breeze,
Yet, if it stronger grows, they sink and die.”

“(Numen, convivae, praesens agnoscite Numen :)

Nympha pudica deum vidit et erubuit.”

RICHARD CRASHAW. *Epigrammata Sacra* (Cambridge, 1670), p. 30.

“*Aquae in vinum versae.*”

“Fail not, ye guests, to recognise your lord;

The conscious water saw her god, and blushed.”

“O caeca nocentum
Consilia! o semper timidum scelus!” STATIUS. *Thebais*, II., 489.

“How blind the counsels of wrong-doers!
How timorous aye is crime!”

“O consuetudo peccandi! quantum habes jucunditatem improbis et
audacibus, quum poena abfuit et licentia consecuta est!”
CICERO. *In Verrem*, II., 3, 76, 176.

“Alas, the habit of evil-doing! what pleasure it affords to the depraved
and the shameless, when punishment is in abeyance, and has been
replaced by licence.”

“O Cupido, quantus es!
Nam tu quemvis confidentem facile tuis factis facis,
Eundem ex confidente actutum diffidentem denuo.”
PLAUTUS. *Mercator*, Act V., Sc. II., 18.—(Charinus.)

“God of love,
How absolute thy sway! for thou canst make
The coward confident, and fright the brave.”
—(Bonnell Thornton.)

“O curas hominum! o quantum est in rebus inane!”
PERSIUS. *Satires*, I., 1.

“Alas, for man! How vain are all his cares!
And oh! what bubbles his most grave affairs!”—(Gifford.)

“O curvae in terras animae, et coelestium inanes!”
PERSIUS. *Satires*, II., 61.

“O grovelling souls! and void of things Divine!”—(Gifford.)

“O Diva, gratum quae regis Antium,
Praesens vel imo tollere de gradu
Mortale corpus, vel superbos
Vertere funeribus honores.” HORACE. *Odes*, I., 35, 1.

“Lady of Antium, grave and stern!
O goddess, who can lift the low
To high estate, and sudden turn
A triumph to a funeral show!”—(Conington.)

“O dura messorum ilia!” HORACE. *Epodes*, 3, 4.
“O for the digestion of a hind!”

“O faciles dare summa deos, eademque tueri
Difficiles!” LUCAN. *Pharsalia*, I., 505.

“Ye gods, how readily you grant to men
The height of their desire, yet how reluctantly
Do ye preserve it to them!”

“O Fortuna, viris invida fortibus,
Quam non aequa bonis praemia dividis!”
SENECA. *Hercules Furens*, 528.—(Chorus.)

“O Fortune, ever envious of the brave, who ne'er
Bestowest on the good fair meed of favour.”

“O fortunata mors, quae naturae debita pro patria est potissimum reddita!” CICERO. *Philippica*, XIV., 12, 81.

“Happy the death of him who pays the debt of nature for his country's sake.”

“Naturae debitum reddiderunt.”

CORNELIUS NEPOS. *De Regibus*, I.

“They paid the debt of nature.”

“Immo carnis tributum naturae debitum persolves, mox futurus liber.”

SENECA. *De Remediis Fortitorum*, II., 8.

“Soon you will be free, by paying the debt of the flesh to nature.”

“O fortunatam natam me consule Romanam!”

CICERO. *De Suis Temporibus*, Fragment.—(Quoted by Juvenal, X., 122.)

“How fortunate a natal day was thine,

In that late consulate, O Rome, of mine!”—(Gifford.)

“O fortunate adolescens, qui tuae virtutis Homerum paeconem inveneris!”

CICERO. *Pro Archia*, X., 24.—(Alexander at the tomb of Achilles.)

“O happy youth, who found a Homer to herald your virtues!”

“O fortunate! nescis quid mali

Praeterieris, qui nunquam es ingressus mare.”

TERENCE. *Hecyra*, Act III., Sc. IV., 4.—(Sosia.)

“O happy Parmeno!

You little know the dangers you've escaped,
Who've never been to sea.”—(George Colman.)

“O fortunatos nimium, sua si bona norint

Agricolas, quibus ipsa, procul discordibus armis,

Fundit humo facilem victimum justissima tellus!”

VIRGIL. *Georgics*, II., 458.

“O happy, far too happy, did ye wot,

Ye rustic swains, the blessings of your lot;

Remote from war, by labour ye are fed,

And the impartial Earth, with daily bread.”—(J. B. Rose.)

“O imitatores, servum pecus, ut mihi saepe

Bilem, saepe jocum vestri movere tumultus!”

HORACE. *Epistolae*, I., 19, 19.

“Mean, miserable apes! the wit you make

Oft gives my heart, and oft my sides, an ache.”—(Conington.)

“O magna vis veritatis, quae, contra hominum ingenia, calliditatem, solleritiam, contraque fictas omnium insidias, facile se per se ipsa defendat!” CICERO. *Pro Caelio*, XXVI., 63.

“Great is the might of Truth, against whom shall be arrayed the intelligence, the cunning, the ingenuity of man, the well-laid plots of the whole world, yet she will with ease defend herself.”

“O major tandem parcas, insane, minori !”

HORACE. *Satires, II.*, 3, 826.

“O mighty senior, spare a junior fool !”—(Conington.)

“O mihi praeteritos referat si Jupiter annos !”

VIRGIL. *Aeneid, VIII.*, 560.

“Ah, would but Jupiter restore

The strength I had in days of yore !”—(Conington.)

“O miser, quum re, tum hoc ipso, quod non sentis quam miser sis.”

CICERO. *Philippica, XIII.*, 17, 84.

“O miserable man, both in fact, and in this also, that you know not how miserable you are !”

“O miseras hominum mentes ! o pectora caeca !
Qualibus in tenebris vitae, quantisque periclis
Degitur hoc aevi quodcumque 'st ! nonne videre
Nil aliud sibi Naturam latrare, nisi ut, cum
Corpore sejunctus dolor absit, mente fruatur
Jucundo sensu, cura semota, metuque ?”

LUCRETIUS. *De Rerum Natura, II.*, 14.

“Oh, how unhappy are the minds of men,
How blind their hearts ; how dark the path of life,
How full of perils is our earthly span !
Why is't ye do not see that this alone
Nature demands, that when the body's free
From pain, the mind relieved from care and fear
May to the full enjoy emotions sweet ?”

“O mors, amoris una sedamen mali,
O mors, pudoris maximum laesi decus,
Confugimus ad te.”

SENECA. *Phaedra, 1196.*—(Phaedra.)

“Death, who alone can't still unholy love,
And throw a veil o'er modesty dethroned,
To thee we fly for refuge.”

“O morte ipsa mortis tempus indignius !”

PLINY THE YOUNGER. *Epistolas, V* 16.

“More cruel than death itself was the moment of death.”

“O nimium coelo et pelago confise sereno,
Nudus in ignota, Palinure, jacebis arena !”

VIRGIL. *Aeneid, V.*, 870.

“Ah, fatal confidence, too prone
To trust in sea and sky !
A naked corpse on shores unknown
Shall Palinurus lie !”—(Conington.)

“O quam cito transit gloria mundi !”

THOMAS à KEMPIS. *De Imitatione Christi, I.*, 3, 6.

“How swiftly passes the glory of the world !”

“O quantum caliginis mentibus nostris objicit magna felicitas !”

SENECA. *De Brevitate Vitae, XIII.*, 7.

“How our minds are darkened by excess of happiness !”

“O rus! quando ego te aspiciam?” HORACE. *Satires, II.*, 6, 60.

“O my dear homestead in the country! when
Shall I behold your pleasant face again?”—(Conington.)

“Oh, si angulus ille
Proximus accedat qui nunc denomat agellum!” HORACE. *Satires, II.*, 6, 8.

“Oh, might that nook
Which spoils my field be mine by hook or crook!”—(Conington.)

“O socii,—neque enim ignari sumus ante malorum—
O passi graviora, dabit deus his quoque finem.” VIRGIL. *Aeneid, I.*, 198

“Comrades and friends! for ours is strength
Has brooked the test of woes;
O worse-scarred hearts! these wounds at length
The gods will heal, like those.”—(Conington.)

“O stulte, stulte; nescis nunc venire te;
Atque in eo ipso adstas lapide, ubi praeco praedicat.” PLAUTUS. *Bacchides, Act IV., Sc. VII.*, 16.—(Chrysalus.)

“Fool, O silly fool!
You know not now you are on sale, and stand
Upon the stone where stands the auctioneer.”—(Bonnell Thornton.)

“O tempora, o mores!” CICERO. *In Catilinam, I.*, 1, 2.—*In Verrem, II.*, 4, 25, 56.—*Pro Rege Deiotaro, XI.*, 31.—*Ad Pontifices, LIII.*, 137.

“What times! what morals!”

“O vitae Philosophia dux! o virtutis indagatrix expultrixque vitiorum;
quid non modo nos, sed omnino vita hominum sine te esse
potuisset?” CICERO. *Tusculanae Disputationes, V.*, 2, 5.

“O Philosophy, the ruler of life! thou that seekest out virtue, and ex-
pellest vice! what should we be, what would human life be, without
thee?”

“O vitae tuta facultas
Pauperis, angustique Lares! o munera nondum
Intellecta deum!” LUCAN. *Pharsalia, V.*, 527.

“O for the careless ease
Of poverty! O for a humble cot!
Most priceless gifts of all the gods bestow,
Yet men discern it not.”

“O vitam misero longam, felici brevem!” PUBLILIUS SYRUS, 358.
“O life that art too long to the unhappy, too short to the happy!”

“(Namque) oblita modi millesima pagina surgit,
Omnibus et crescit multa damnosa papyro.” JUVENAL. *Satires, VII.*, 100.

“He no limit knows;
The thousandth page is reached, and still he piles
Sheet upon sheet, a curse to all mankind.”

“Obsequium amicos, veritas odium parit.”

TERENCE. *Andria, Act I., Sc. I., 41.*—(Sosia.)

“Compliance raises friends, and truth breeds hate.”—(George Colman.)

“Obstipui, steteruntque comae et vox faucibus haesit.”

VIRGIL. *Aeneid, II., 774, and III., 48.*

“I heard, fear-stricken and amazed,
My speech tongue-tied, my hair upraised.”—(Conington.)

“Occaecat animos fortuna, ubi vim suam ingruentem refringi non
vult.”

LIVY. *Histories, V., 37.*

“Fortune blinds men when she does not wish them to withstand the violence
of her onslaughts.”

“Occasiones namque hominem fragilem non faciunt, sed qualis sit
ostendunt.”

THOMAS à KEMPIS. *De Imitatione Christi, I., 16, 4.*

“Circumstances do not make a man weak, but they show what manner of
man he is.”

“Occupet extremum scabies.”

HORACE. *De Arte Poetica, 417.*

“Devil take the hindmost.”

“Oculi sunt in amore duces.”

PROPERTIUS. *Elegies, III., 6, 12 (II., 15, 12)*

“In love the eyes are our leaders.”

“Oderint dum probent.”

TIBERIUS. (Suetonius, III., 59.)

“Let them hate, provided they approve.”

“Odero si potero. Si non, invitus amabo.”

OVID. *Amores, III., 11, 35.*

“I'll hate thee if I can. If not,
Unwillingly I'll love.”

“Oderunt hilarem tristes tristemque jocosi,
Sedatum celeres, agilem gnavumque remissi.”

HORACE. *Epistolae, I., 18, 89.*

“The gay dislike the grave, the staid the pert,
The quick the slow, the lazy the alert.”—(Conington.)

“Oderunt peccare boni virtutis amore:

Tu nihil admittes in te formidine poenae.”

HORACE. *Epistolae, I., 16, 52.*

“Tis love of right that keeps the good from wrong;
You do no harm because you fear the thong.”—(Conington.)

“Odi et amo. Quare id faciam fortasse requiris.

Nescio: sed fieri sentio, et excrucior.”

CATULLUS. *Carmina, LXXXIII. (LXXXV.), 1.*

“I hate, and yet I love. Perchance you ask me why.
I know not; but, to my exceeding pain, 'tis true.”

“Odi, nec possum cupiens non esse quod odi.”

OVID. *Amores, II., 4, 5.*

“I hate, and yet must love the thing I hate.”

“Odi puerulos praecoqui sapientia.”

UNKNOWN POET. (*Ribbeck, Scenicae Romanorum Poesis Fragmента. Ex Incertis Incertorum, LXIII.*)

“I hate your boys of too precocious wisdom.”

“Quod observatum fere est, celerius occidere festinatam maturitatem.”

QUINTILIAN. *De Institutione Oratoria, VI., Proemium*, 10.

“It is a matter of general observation that early maturity is followed by early decay.”

“Odia qui nimium timet

Regnare nescit.” SENECA. *Oedipus Rex*, 716.—(*Oedipus.*)

“He knows not how to reign who hatred dreads.”

“Odimus accipitrem qui vivit semper in armis,

Et pavidum solitos in pecus ire lupos.”

OVID. *De Arte Amandi, II.*, 147.

“We hate the hawk that's aye with talons bared,
And eke the wolf that preys on trembling lambs.”

“Odit verus amor, nec patitur, moras.”

SENECA. *Hercules Furens*, 592.—(*Chorus.*)

“True love doth hate, nor ever brooks, delay.”

“Officii fructus sit ipsum officium.”

CICERO. *De Finibus, II.*, 22, 72.

“Let the reward of duty be duty itself.”

“Officiis et administrationibus potius non peccatueros praeponere, quam
damnare cum peccassent.” TACITUS. *Agricola, XIX.*

“It is better to avoid appointing to public offices and magistracies men who
are likely to make mistakes, than to condemn them after the mistakes
are made.”

“Ohe, jam satis est, ohe, libelle!

Jam pervenimus usque ad umbilicos.”

MARTIAL. *Epigrams, IV.*, 91, 1.

“Come, little book, methinks thou'rt long enow,
'Tis time to think of bindings.”

“Oleum adde camino.”

HORACE. *Satires, II.*, 3, 321.

“Throw oil upon the flames.”

“Oleum et operam perdidit.”

PLAUTUS. *Poenulus, I.*, 2, 118.—(*Anoilla.*)

“I have wasted time and lamp-oil.”

“Olim nescio, quid sit otium, quid quies, quid denique illud iners
quidem, jucundum tamen, nihil agere, nihil esse.”

PLINY THE YOUNGER. *Epistolae, VIII.*, 9.

“For some time past I have not known the meaning of leisure, of repose,
of that indolent yet delightful *dolce far niente.*”

“Omitte mirari beatae
Fumum et opes strepitumque Romae.”

HORACE. *Odes*, III., 29, 11.

“Cease for a moment to admire
The smoke, the wealth, the noise of Rome!”—(Conington.)

“Omne adeo genus in terris hominumque ferarumque,
Et genus aequoreum, pecudes, pictaeque volucres,
In furias ignemque ruunt. Amor omnibus idem.”

VIRGIL. *Georgics*, III., 242.

“Ay, all that breathe the breath of life yprove
Alike the unresisted fire of love:
Man, beast, the aqueous tribe, the lowing herds,
And denizens of air, the painted birds.”—(J. B. Rose.)

“Omne animi vitium tanto conspectius in se
Crimen habet, quanto major qui peccat habetur.”

JUVENAL. *Satires*, VIII., 140.

“Vice glares more strongly in the public eye,
As he who sins in power or place is high.”—(Gifford.)

“Omne bellum (dixit) sumi facile, ceterum aegerrime desinere; non
in ejusdem potestate initium ejus et finem esse; incipere cuivis
etiam ignavo licere: deponi, cum victores velint.”

SALLUST. *Jugurtha*, LXXXIII.

“It is always easy enough to take up arms, but very difficult to lay them
down; the commencement and the termination of war are not neces-
sarily in the same hands; even a coward may begin, but the end comes
only when the victors are willing.”

“Omne ignotum pro magnifico est.” TACITUS. *Agricola*, XXX.

“Whatever is unknown is supposed to be magnificent.”

“Omne malum nascentis facile opprimitur: inveteratum fit plerumque
robustius.” CICERO. *Philippica*, V., 11, 31.

“Every evil at its birth is easily suppressed; but, if it be of long standing,
it will offer a stouter resistance.”

“Omne officium, quod ad conjunctionem hominum, et ad societatem
tuendam valet, anteponendum est illi officio quod cognitione et
scientia continetur.” CICERO. *De Officiis*, I., 44, 158.

“Every duty which, when properly performed, tends to promote the unity
of humanity and to preserve society, should be held more sacred than
that which is confined to the acquisition of information and knowledge.”

“Omne solum forti patria est, ut piscibus aequor,
Ut volucri vacuo quidquid in orbe patet.” OVID. *Fasti*, I., 493.

“The sea's vast depths lie open to the fish;
Where'er the breezes blow the bird may fly;
So to the brave man every land's a home.”

“Non sum uni angulo natus, patria mea totus hic mundus
est.” SENECA. *Epistolae*, XXVIII., 4.

“I am not the native of a small corner only; the whole world is
my fatherland.”

“Omne homini natale solum.”

STATIUS. *Thebais*, VIII., 320.

“The whole world is a man's birthplace.”

“Omne tulit punctum qui miscuit utile dulci,
Lectorem delectando pariterque monendo.”

HORACE. *De Arte Poetica*, 343.

“He who, mixing grave and gay, can teach
And yet give pleasure, gains a vote from each.”—(Conington.)

“Omne vafer vitium ridenti Flaccus amico
Tangit; et admissus circum praecordia ludit,
Callidus excusso populum suspendere naso.”

PERSIUS. *Satires*, I., 116.

“Arch Horace, while he strove to mend,
Probed all the foibles of his smiling friend;
Played lightly round and round the peccant part,
And won, unfelt, an entrance to his heart:
Well skilled the follies of the crowd to trace,
And sneer with gay good humour in his face.”—(Gifford.)

“Omnes artes quae ad humanitatem pertinent, habent quoddam
commune vinculum, et quasi cognatione quadam inter se
continentur.”

CICERO. *Pro Archia*, I., 2.

“All the arts which belong to humanity have a common bond of union,
and, so to say, relationship.”

“Omnes autem et habentur et dicuntur tyranni, qui potestate sunt
perpetua in ea civitate quae libertate usa est.”

CORNELIUS NEPOS. *Miltiades*, 8.

“All men are both thought of and described as tyrants, who, in a state
which has been accustomed to freedom, exercise an uninterrupted
sovereignty.”

“(Quia) omnes bonos bonasque accurare addebet,
Suspicionem et culpam ut ab se segregent.”

PLAUTUS. *Trinummus*, Act I., Sc. II., 41.—(Megaronides.)

“For that it doth behove all honest men
To keep them both from blame and from suspicion.”

—(Bonnell Thornton.)

“Omnes enim immemorem beneficii oderunt, eamque injuriam in
deterrenda liberalitate sibi etiam fieri, eumque qui faciat com-
munem hostem tenuiorum putant.”

CICERO. *De Officiis*, II., 18, 69.

“All men detest ingratitude, as being an injury done to themselves, by
the effect it has of discouraging generosity, and the ingrate they look
upon as the common enemy of the poor.”

“Omnes enim, qui gloria famaque ducuntur, mirum in modum
adsensio et laus, a minoribus etiam profecta, delectat.”

PLINY THE YOUNGER. *Epistolae*, IV., 12.

“Those who live for fame and notoriety, take a most extraordinary
delight in praise and flattery, even when it comes from their inferiors.”

“Omnes eodem cogimur; omnium
Versatur urna serius ocius
Sors exitura et nos in aeternum
Exilium impositura cymbae.”

HORACE. *Odes, II., 3, 25.*

“One way all travel; the dark urn
Shakes each man's lot, that soon or late
Will force him, hopeless of return,
On board the exile-ship of fate.”—(Conington.)

“Omnes homines ad suum quaestum callent, et fastidiunt.”

PLAUTUS. *Truculentus, Act V., Sc. I., 40.*—(Phronesium.)

“Every one knows
Nicely to pick and choose for his own profit.”—(Bonnell Thornton.)

“Omnes homines, patres conscripti, qui de rebus dubiis consultant, ab
odio, amicitia, ira atque misericordia vacuos esse decet.”

SALLUST. *Catiline, LI.*

“All those who offer an opinion on any doubtful point should first
clear their minds of every sentiment of dislike, friendship, anger or
pity.”

“Omnes humanos sanat medicina dolores;
Solus amor morbi non amat artificem.”

PROPERTIUS. *Elegies, II., 1, 57.*

“All human ills by medicine may be cured;
Love, love alone, loves not the healing art.”

“(Nam) omnes mortales deis sunt freti; sed tamen
Vidi ego deis fretos saepe multos decipi.”

PLAUTUS. *Casina, Act II., Sc. V., 40.*—(Olympio.)

“All mortal men rely upon good fortune,
Yet many of them have I seen deceived.”—(Bonnell Thornton.)

“Omnes quibus res sunt minus secundae, magis sunt, nescio quomodo,
Suspiciosi; ad contumeliam omnia accipiunt magis;
Propter suam impotentiam se semper credunt negligi.”

TERENCE. *Adelphi, Act IV., Sc. III., 14.*—(Hegio.)

“They whose fortunes are less prosperous
Are all, I know not how, the more suspicious;
And think themselves neglected and contemned,
Because of their distress and poverty.”—(George Colman.)

“(Quamobrem) omnes, quum secundae res sunt maxume, tum maxume
Meditari secum oportet, quo pacto advorsam aerumnam ferant;
Pericla, damna, exilia; peregre rediens semper cogitet,
Aut filii peccatum, aut uxoris mortem, aut morbum filiae;
Communia esse haec; fieri posse: ut ne quid animo sit novum;
Quidquid praeter spem eveniat, omne id deputare esse in lucro.”

TERENCE. *Phormio, Act II., Sc. I., 11.*—(Demipho.)

“Every man,
When his affairs go on most swimmingly,
E'en then it most behoves to arm himself
Against the coming storm: loss, danger, exile;
Returning, let him ever look to meet
His son in fault, wife dead, or daughter sick—
All common accidents, and may have happened,
That nothing should seem new or strange. But if
Aught has fall'n out beyond his hopes, all that
Let him account clear gain.”—(George Colman.)

“(Verum illud verbum est, vulgo quod dici solet)

Omnes sibi malle melius esse quam alteri.”

TERENCE. *Andria, Act II., Sc. V.*, 16.—(Byrria.)

“Tis an old saying, and a true one, too :

“Of all mankind each loves himself the best.”—(George Colman.)

“Omnes tuos nervos in eo contendas.”

CICERO. *Ad Familiares, XV.*, 14, 5.

“Strain every nerve to gain your point.”

“Omni autem in re consensio omnium gentium lex naturae putanda est.”

CICERO. *Tusculanae Disputationes, I.*, 18, 30.

“The unanimous agreement of the nations upon any subject may be considered equivalent to a law of nature.”

“Omnia, Castor, emis: sic fiet ut omnia vendas.”

MARTIAL. *Epigrams, VII.*, 98.

“Castor, you're buying everything; the end

Will be that everything you'll sell.”

“Omnia enim plerumque, quae absunt, vehementius hominum mentes perturbant.”

CÆSAR. *De Bello Gallico, VII.*, 84.

“It is, as a rule, unseen terrors which have the most powerful effect on men's minds.”

“Omnia enim vitia in aperto leviora sunt.”

SENECA. *Epistolæ, LVI.*, 10.

“Vices unmasked are always less dangerous.”

“Omnia fert aetas, animum quoque.”

VIRGIL. *Eclogues, IX.*, 51.

“Age sweeps all things away, even our understanding.”

“Omnia habeo, neque quidquam habeo. Nihil cum est, nihil deficit tamen.”

TERENCE. *Eunuchus, Act II., Sc. II.*, 12.—(Gnatho.)

“I've everything, though nothing; nought possess,
Yet nought I ever want.”—(George Colman.)

“Omnia humana brevia et caduca sunt, et infiniti temporis nullam partem occupantia.”

SENECA. *Ad Marciam de Consolatione, XXI.*, 1.

“All things human are short-lived and perishable, occupying no appreciable fraction of infinite time.”

“Omnia inconsulti impetus coepta initisi valida, spatio languescunt.”

TACITUS. *History, III.*, 58.

“All movements that originate in thoughtless impulse, however vigorous in their beginnings, become feeble after a time.”

—(Church and Brodrīb.)

“Omnia jura divina atque humana pervertit propter eum quem sibi ipse opinionis errore finixerat principatum.”

CICERO. *De Officiis, I.*, 8, 26.—(Of Cæsar.)

“He disregarded all laws, human and Divine, in pursuit of the dominion which, by an error of judgment, he had allotted to himself.”

“Omnia leviora accident exspectantibus.”

SENECA. *De Constantia Sapientis*, XIX., 8.

“All misfortunes will fall more lightly upon us when we are prepared for them.”

“Omnia majora etiam vero praesidia hostium, minora sua, metu interprete, semper in deteriora inclinato, ducebant.”

LIVY. *Histories*, XXVII., 44.

“Under the influence of fear, which always leads men to take a pessimistic view of things, they magnified their enemies' resources, and minimised their own.”

“Omnia mea porto mecum.”

CICERO. *Paradoxa*, I., 8.—(A saying of Bias.)

“I carry all my worldly goods with me.”

“Omnia mea mecum sunt.”

SENECA. *De Constantia Sapientis*, V., 6.—(A saying of Stilpo.)

“Omnia mors aequat.”

CLAUDIANUS. *De Raptu Proserpinae*, II., 302.

“Death makes all things equal.”

“Omnia mors poscit. Lex est, non poena, perire.”

SENECA. *Epigrams*, VII., 7.

“All things death claims: 'Tis law, not punishment, to die.”

“Omnia mortali mutantur lege creati,

Nec se cognoscunt terrae vertentibus annis.

Exutae variant faciem per saecula gentes,

At manet incolumis mundus suaque omnia servat.”

MANILIUS. *Astronomicon*, I., 513.

“Death's law brings change to all created things;

Lands cease to know themselves as years roll on.

As centuries pass, e'en nations change their form,

Yet safe the world remains, with all it holds.”

“Omnia mutantur nos et mutantur in illis;

Illa vices quasdam res habet, illa vices.”

LOTHAIR I. OF GERMANY.—(Matthias Borbonius, *Deliciae Poetarum Germanorum*, Vol. I., p. 685.)

(Generally quoted, “Tempora mutantur,” etc.)

“All things are changed, and with them we, too, change;

Now this way and now that turns fortune's wheel.”

“Omnia non pariter rerum sunt omnibus apta.”

PROPERTIUS. *Elegies*, IV., 8 (III., 9), 7.

“Not everything is fit alike for all.”

“Omnia non properanti clara certaque erunt; festinatio improvida est, et caeca.”

LIVY. *Histories*, XXII., 39.

“All things will be clear and distinct to the man who does not hurry; haste is blind and improvident.”

“Omnia orta occidunt, et aucta senescunt.” SALLUST. *Jugurtha*, II.

“Everything that rises sets, and everything that grows grows old.”

“Omnia, patres conscripti, quae nunc vetustissima creduntur, nova fuere; plebei magistratus post patricios, Latinos post plebeios, ceterarum Italiae gentium post Latinos. Inveterascat hoc quoque, et quod hodie exemplis tuemur, inter exempla erit.”

TACITUS. *Annals*, XI., 24.

“Everything, senators, which we now hold to be of the highest antiquity was once new. Plebeian magistrates came after patrician; Latin magistrates after plebeian; magistrates of other Italian peoples after Latin. This practice, too, will establish itself, and what we are this day justifying by precedents will be itself a precedent.”

—(Church and Brodrribb.)

“(Dicunt Stoici) omnia peccata esse paria; omne delictum scelus esse nefarium, nec minus delinquere eum, qui gallum gallinaceum, quam opus non fuerit, quam eum qui patrem suffocaverit: sapientem nihil opinari, nullius rei poenitere, nulla in re falli, sententiam mutare nunquam.”

CICERO. *Pro Murena*, XXIX., 61.

“The Stoicks say that all sins are on an equality; that every fault is a heinous crime; that the man who needlessly wrings the neck of a barn-door fowl is as much a wrong-doer as he who strangles his own father; and that the wise man is never in doubt, never suffers remorse, never makes a mistake, and never changes his mind.”

“Omnia perversas possunt corrumpere mentes.”

OVID. *Tristia*, II., 301.

“All things may corrupt when minds are prone to evil.”

“Omnia prius experiri, quam arma sapientem decet.”

TERENCE. *Eunuchus*, Act IV., Sc. VII., 19.—(Thraso.)

“Tis the part of a wise general
To try all methods, ere he comes to arms.”—(George Colman.)

“Omnia profecto quum se a coelestibus rebus referet ad humanas, excelsius magnificentiusque et dicet et sentiet.”

CICERO. *Orator*, XXXIV., 119.

“When a man turns from the study of Divine philosophy to the affairs of humanity, all his thoughts and words will be loftier and nobler.”

“Omnia Romae

Cum pretio.” JUVENAL. *Satires*, III., 183.

“There's naught in Rome that money cannot buy.”

“Omnia scelera etiam, ante effectum operis, quantum culpae satis est, perfecta sunt.” SENECA. *De Constantia Sapientis*, VII., 4.

“All crimes are committed, so far as the blame attaching to them is concerned, before they are actually carried into effect.”

“Omnia tempus alit, tempus rapit: usus in arto est.”

CALPURNIUS. *Elegogues*, XI., 32.

“Time is of all things first the nurse, and then the destroyer; short space he leaves for their enjoyment.”

“Omnia vincit amor; et nos cedamus amori.”

VIRGIL. *Elegogues*, X., 69.

“Love conquers all; let us, too, yield to love.”

“Omnibus illo nobis commune est iter: quid fata defemus? non reliquit ille nos, sed antecessit.”

SENECA. *Ad Polybium de Consolazione*, IX., 9.

“The path is one which we must all tread: why, then, mourn his death? He is not lost, but gone before.”

“Omnibus in rebus, voluptatibus maximis fastidium finitimum est.”

CICERO. *De Oratore*, III., 25, 100.

“In everything we do, all our keenest pleasures end in satiety.”

“Fit fastidium copia.” LIVY. *Histories*, III., 1.

“From abundance springs satiety.”

“Nulla est voluptas quae non assiduitate fastidium pariat.”

PLINY THE ELDER. *Natural History*, XII., 40.

“There is no pleasure the constant enjoyment of which does not breed satiety.”

“Omnibus hoc vitium est cantoribus, inter amicos

Ut nunquam inducant animum cantare rogati;

Injussi nunquam desistant.” HORACE. *Satires*, I., 3, 1.

“All singers have a fault: if asked to use

Their talent among friends, they never choose;

Unasked, they ne'er leave off.”—(Conington.)

“Omnibus nobis ut res dant sese, ita magni atque humiles sumus.”

TERENCE. *Hecyra*, Act III., Sc. III., 20.—(Pamphilus.)

“Tis in the very nature of our minds

To rise and fall according to our fortunes.”—(George Colman.)

“Omnino probabiliora sunt, quae lacescunt dicimus, quam quae priores.”

CICERO. *De Oratore*, II., 56, 230.

“We are more likely to speak the truth under cross-examination than in our evidence in chief.”

“Omnis ars imitatio est naturae.”

SENECA. *Epistolae*, LXV.

“All art is an imitation of nature.”

“Omnis enim res,

Virtus, fama, decus, divina humanaque pulchris

Divitiae parent.” HORACE. *Satires*, II., 3, 94.

“All things, human and Divine, renown,
Honour and worth, at money's shrine bow down.”—(Conington.)

“Omnium autem perturbationum fontem esse dicunt intemperantiam;

quae est a tota mente defectio, sic aversa a praescriptione

rationis, ut nullo modo appetitiones animi nec regi nec contineri
queant.” CICERO. *Tusculanae Disputationes*, IV., 9, 22.

“The source of the passions is want of moderation, which is a revolt
against the intellectual faculties, and so opposed to the dictates of
reason as to destroy all control and restraint of our desires.”

“Omnium est communis inimicus, qui fuit hostis suorum. Nemo
unquam sapiens proditori credendum putavit.”

CICERO. *In Verrem*, II., 1, 15, 38.

“He is a common enemy who has been a foe to his own people. No man
of sense has ever considered a traitor worthy of credence.”

“Omnium magnarum artium, sicut arborum, altitudo nos delectat, radices stirpesque non item; sed esse illa sine his non potest.”

CICERO. *Orator*, 43, 147.

“The arts, in their loftier developments, resemble trees, which please us by the height to which they have attained, while we pay no regard to their roots or their trunks; and yet, without the latter, the former could not exist.”

“Omnium sapientissimum (arbitrabatur) esse dictum, quod haec esset una omnis sapientia non arbitrari sese scire quod nesciat.”

CICERO. *Academica*, I., 4, 16.

“The wisest saying of all was that the only true wisdom lay in not thinking that one knew what one did not know.”

“Opes invisae merito sunt forti viro,
Quia dives arca veram laudem intercipit.”

PHAEDRUS. *Fables*, IV., 12, 1.

“Rightly is wealth by the brave man despised;
Full coffers bar the way to honest praise.”

“Opinionis enim commenta delet dies, naturae judicia confirmat.”

CICERO. *De Natura Deorum*, II., 2, 5.

“Time effaces the utterances of opinion, and confirms the judgments of nature.”

“Opinor
Omnibus et lippis notum et tonsoribus esse.”

HORACE. *Satires*, I., 7, 2.

“(He’s) known, I take it, to each wight that drops
Oil on bleared eyes, or lolls in barbers’ shops.”—(Conington.)

“Oportet privatis utilitatibus publicas, mortalibus aeternas anteferre;
multoque diligentius muneri suo consulere quam facultatibus.”

PLINY THE YOUNGER. *Epistolae*, VII., 18.

“We should prefer public to private, enduring to transitory advantage,
and think more of what we ought to do than of what we can do.”

“Opposuit natura Alpemque nivemque;
Diducit scopulos et montem rumpit aceto.”

JUVENAL. *Satires*, X., 152.

“Nature opposed her everlasting mounds,
Her alps, and snows; o’er these, with torrent force,
He pours, and rends through rocks his dreadful course.”—(Gifford.)

“Optat ephippia bos piger, optat arare caballus.

Quam scit uterque, libens, censebo, exerceat artem.”

HORACE. *Epistolae*, I., 14, 48.

“The horse would plough, the ox would draw the car.

No; do the work you know, and tarry where you are.”

—(Conington.)

“Optima autem hereditas a patribus traditur liberis, omnique patrimonio praestantior, gloria virtutis rerumque gestarum: cui dedecori esse, nefas judicandum est.”

CICERO. *De Officiis*, I., 88, 121.

“The best legacy a father can leave to his children, a legacy worth far more than the largest patrimony, is the fame of a virtuous and well-spent life. He who disgraces such a bequest is deserving of infamy.”

“Dos est magna parentium
Virtus.”

HORACE. *Odes*, III., 24, 21.

“Theirs are dowries not of gold,
Their parents' worth.”—(Conington.)

“Optima quaeque dies miseris mortalibus aevi
Prima fugit.”

VIRGIL. *Georgics*, III., 66.

“Ah, how fleetly speeds the little span
Of lusty youth allowed to mortal man!”—(J. B. Rose.)

“Optimum est pati quod emendare non possis.”

SENECA. *Epistolae*, CVII., 9.

“What can't be cured were best endured.”

“Optimus est portus poenitenti mutatio consilii.”

CICERO. *Philippica*, XII., 2, 7.

“The safest haven for the penitent is altered conduct.”

“Opum contemtor, recti pervicax, constans adversus metus.”

TACITUS. *History*, IV., 5.—(Of *Helvidius Priscus*.)

“Despising wealth, steadily tenacious of right, and undaunted by danger.”

“Ore favete omnes.”

VIRGIL. *Aeneid*, V., 71.

“Hush your tongues from idle speech.”—(Conington.)

“Favete linguis.”

HORACE. *Odes*, III., 1, 1.

“With silence favour me.”

“Ornanda enim est dignitas domo, non ex domo tota quaerenda: nec domo dominus, sed domino domus honestanda est.”

CICERO. *De Officiis*, I., 89, 139.

“Your house may add lustre to your dignity, but it will not suffice that you should derive all your dignity from your house: the master should ennable the house, not the house the master.”

“Ornat haec magnitudo animi, quae nihil ad ostentationem, omnia ad conscientiam refert; recteque facti, non ex populi sermone mercedem, sed ex facto petit.”

PLINY THE YOUNGER. *Epistolae*, I., 22.

“How ennobling is that greatness of soul which tries all things by the test of conscience, not of vain parade; and seeks the reward of great deeds, not in the plaudits of the public, but in the deeds themselves.”

“Ossa atque pellis sum misera macritudine,
Neque unquam quidquam me juvat, quod edo domi;
Foris aliquantillum etiam, quod gusto, id beat.”

PLAUTUS. *Captivi, Act I., Sc. II.*, 32.—(*Ergasilus.*)

“I’m so lean withal, that I am nothing
But skin and bone:—whate’er I eat at home
Does me no good; but be it e’er so little
I taste abroad, that relishes, that cheers me.”

—(*Bonnell Thornton.*)

“Otia corpus alunt, animus quoque pascitur illis:

Immodicus contra carpit utrumque labor.”

OVID. *Epidotae ex Ponto, I., 4, 21.*

“Leisure the body feeds, and eke the mind:
Both are destroyed by unremitting toil.”

“Otia si tollas, periere Cupidinis arcus.”

OVID. *Remedia Amoris*, 189.

“Destroy our leisure and you break love’s bow.”

“Otio qui nescit uti, plus negoti habet,
Quam qui est negotiosus in negotio.”

ENNUS. *Iphigenia, Fragment III. (IV).*—(*Chorus.*)

“He’s busier who knows not how leisure should be used
Than he who’s always busied with his business.”

“Otium sine literis mors est et hominis vivi sepultura.”

SENECA. *Epistolae, LXXXII., 3.*

“Leisure without literature is death or living burial.”

“Pacem duello miscuit.”

HORACE. *Odes, III., 5, 38.*

“Twixt peace and war distinction made he none.”

“Pacemve hoc fertis an arma?”

VIRGIL. *Aeneid, VIII., 114.*

“Bring you peace or war?”—(*Conington.*)

“Pacis est comes otiique socia et jam bene constitutae civitatis quasi
alumna quaedam eloquentia.”

CICERO. *Brutus, XII., 45.*

“Eloquence is the comrade of peace, the ally of leisure, and, in some
sense, the foster child of a well-ordered state.”

“Palam blandiuntur; clam, si occasio usquam est,

Aquam frigidam subdole subfundunt.”

PLAUTUS. *Cistellaria, Act I., Sc. I., 36.*—(*Lena.*)

“Before the world,
Tis true, they’re civil to us: but in private,
Whene’er occasion offers, underhand
They throw cold water on us.”—(*Bonnell Thornton.*)

“Palam mutire plebeio piaculum est.”

ENNUS. *Telephus, Fragment II. (IV.).*

“Tis a crime that must be expiated for one of the lower orders to murmur
openly.”

“Pallida mors aequo pulsat pede pauperum tabernas
Regumque turres.” HORACE. *Odes, I.*, 4, 13.

“Pale death, impartial, walks his round; he knocks at cottage gate
And palace portal.”—(*Conington.*)

“Pallium
Non facio flocci ut splendeat.” JUVENTIUS. *Fragment. Incert.*, II.

“I do not care a jot how fine your coat.”

“Palmam qui meruit, ferat.”

DR. JORTIN. *Lusus Poetici*, VIII., 20.—(*Ad Ventos.*)

“Let him who has deserved it bear the palm.”

“Pandite atque aperite propere januam hanc Orci, obsecro!
Nam equidem haud aliter esse duco, quippe quo nemo advenit,
Nisi quem spes reliquere omnes, esse ut frugi possiet.”

PLAUTUS. *Bacchides*, Act III., Sc. I., 1.—(*Lydus.*)

“Quick, open, open wide this gate of hell;
For I in truth can count it nothing less.
No one comes here who has not lost all hope
Of being good.”—(*Bonnell Thornton.*)

“Par negotiis neque supra erat.” TACITUS. *Annals*, VI., 39

“He was equal to business, and was not too great for it.”
—(*Church and Brodribb.*)

“Par nobile fratrum.” HORACE. *Satires*, II., 3, 243.

“A pretty pair of brothers.”

“Parce gaudere oportet et sensim queri,
Totam quod vitam miscet dolor et gaudium.”

PHAEDRUS. *Fables*, IV., 17, 9.

“Be sparing in your joy, in grief restrained,
For all our life is mingled pain and pleasure.”

“Parcendum est animo miserabile vulnus habenti.”

OVID. *Epidotae ex Ponto*, I., 5, 23.

“Nay, spare the soul that feels a deadly wound.”

“(Hae tibi erunt artes, pacisque imponere morem)

“Parcere subjectis et debellare superbos.” VIRGIL. *Aeneid*, VI., 853.

“Be this thy genius, to impose
The rule of peace on vanquished foes,
Show pity to the humbled soul,
And crush the sons of pride.”—(*Conington.*)

“Parcite paucarum diffundere crimen in omnes.”

OVID. *De Arte Amandi*, III., 9.

“Blame not the sex at large when but a few have sinned.”

“Pares autem, vetere proverbio, paribus facillime congregantur.”

CICERO. *De Senectute*, III., 7.

“As the old proverb says, like readily consorts with like.”

“ Parentes, patriam incolumem, amicos, genus, cognatos, divitias ;
 Atque haec perinde sunt ut illius animus, qui ea possidet :
 Qui uti scit, ei bona ; illi qui non utitur recte, mala.”

TERENCE. *Heautontimorumenos*, *Act I.*, *Sc. II.*, 20.—(*Chremes*.)

“ Parents, a prosperous country, friends, birth, riches ;
 Yet all these take their value from the mind
 Of the possessor : he that knows their use,
 To him they're blessings ; he that knows it not,
 To him misuse converts them into curses.”—(*George Colman*.)

“ Pars beneficii est quod petitur, si belle neges.”

PUBLILIUS SYRUS, 357.

“ You confer a part of the favour asked, if you refuse prettily.”

“ Pars hominum vitiis gaudet constanter, et urget
 Propositum ; pars multa natat, modo recta capessens,
 Interdum pravis obnoxia.”

HORACE. *Satires*, *II.*, 7, 6.

“ Some men there are take pleasure in what's ill
 Persistently, and do it with a will :
 The greater part keep wavering to and fro,
 And now all right, and now all wrong you go.”—(*Conington*.)

“ Pars magna bonitatis est velle fieri bonum.”

SENECA. *Epistolae*, *XXXIV.*, 3.

“ A great step towards goodness is the desire to be good.”

“ (Gemmis auroque teguntur
 Omnia;) Pars minima est ipsa puella sui.”

OVID. *Remedia Amoris*, 344.

“ Her beauties all 'neath gold and gems are hid ;
 The maid herself's the least of what we see.”

“ Pars sanitatis velle sanari fuit.”

SENECA. *Phaedra*, 254.—(*The Nurse*.)

“ If you desire to be cured, you're on the road to health.”

“ Parva leves capiunt animos.”

OVID. *De Arte Amandi*, *I.*, 159.

“ Little things please little minds.”

“ Parva saepe scintilla contempta magnum excitavit incendium.”

QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni*, *VI.*, 3, 11.

“ A small spark neglected has often kindled a mighty conflagration.”

“ Parvi enim sunt foris arma, nisi est consilium domi.”

CICERO. *De Officiis*, *I.*, 22, 76.

“ Of little value is valour abroad, unless there be wise counsels at home.”

“ Parvis componere magna.”

VIRGIL. *Eclogues*, *I.*, 23.

“ To compare great things with small.”

“ Si parva licet componere magnis.”

VIRGIL. *Georgics*, *IV.*, 76.

“ Si componere magnis

Parva mihi fas est.”

OVID. *Metamorphoses*, *V.*, 416.

“ Grandia si parvis assimilare licet.”

OVID. *Tristia*, *I.*, 6, 28.

“Parvulum differt, patiaris adversa, an exspectes: nisi quod tamen est dolendi modus, non est timendi. Doleas enim quantum scias accidisse; timeas quantum possit accidere.”

PLINY THE YOUNGER. *Epistolae*, VIII., 17.

“It matters very little whether you are undergoing or anticipating ill fortune, excepting only that there is a limit to grief, but no limit to fear. For you grieve over what you know has happened, while you fear whatever may possibly happen.”

“Parvum parva decent.” HORACE. *Epistolae*, I., 7, 44.

“Small things become small folks.”—(Conington.)

“Pascitur in vestrum redditum votiva juventa.”

HORACE. *Epistolae*, I., 3, 36.

“When your safe return shall come to pass,
I've got a votive heifer out at grass.”—(Conington.)

“Pascitur in vivis livor. Post fata quiescit,

Cum suus ex merito quemque tuetur honos.

Ergo etiam cum me supremus adederit ignis,

Vivam, parsque mei multa superstes exit.”

OVID. *Amores*, I., 15, 89.

“Tis on the living Envy feeds. She silent grows
When, after death, man's honour is his guard.
So I, when on the pyre consumed I lie,
Shall live, for all that's noblest will survive.”

“Passibus ambiguis Fortuna volubilis errat,
Et manet in nullo certa tenaxque loco;
Sed modo laeta manet, vultus modo sumit acerbos,
Et tantum constans in levitate sua est.”

OVID. *Tristia*, V., 8, 15.

“With wavering steps doth fickle Fortune stray,
Nowhere she finds a firm and fixed abode;
But now all smiles, and now again all frowns,
She's constant only in inconstancy.”

“Pastillos Rufillus olet, Gorgonius hircum.”

HORACE. *Satires*, I., 2, 27.

“Rufillus smells just like a barber's shop;
Gorgonius like a goat.”

“Pastor, arator, eques, pavi, colui, superavi,
Capras, rus, hostes, fronde, ligone, manu.”

PENTADIUS. *Epigrams*, X. (*Ad Virgilium*.)

“As shepherd, ploughman, knight, I've pastured, tilled, subdued
Herds, farms and enemies, with herbage, hoe and arms.”

“Pater, avos, proavos, abavos, attavos, tritavos,
Quasi mures, semper edere alienum cibum,
Neque edacitate eos quisquam poterat vincere.”

PLAUTUS. *Persa*, Act I., Sc. II., 5.—(Saturio.) (Cf. *Captivi*,
Act I., Sc. I., 9.)

“My father, grandfather, great-grandfather,
His father, grandfather, great-grandfather,
Like mice they lived, on victuals not their own,
And never were in gluttony exceeded.”—(Bonnell Thornton.)

“Pater ipse colendi
Haud facilem esse viam voluit, primusque per artem
Movit agros, curis acuens mortalia corda,
Nec torpere gravi passus sua regna veterno.”

VIRGIL. *Georgics*, I., 121.

“For he, the sire, ordained it so to be,
Nor willed earth's harvests to be garnered free,
He chaseth slaggardness forth from his reign,
And chasteneth the human heart with pain.”—(J. B. Rose.)

“Pati ab igne ignem capere, si quis velit.”

CICERO. *De Officiis*, I., 16, 52.

“Let who will light his fire from yours.”

“Patria est, ubicunque est bene.”

PACUVIUS. *Teucer*, Fragment XXI.—(Teucer.)

“Where'er a man is thriving, there's his fatherland.”

“Patriae . . . pietatis imago.”

VIRGIL. *Aeneid*, IX., 294.

“The mirrored likeness of his filial love.”

“Pauci ex multis sunt amici homini, qui certi sient.”

PLAUTUS. *Pseudolus*, Act I., Sc. III., 156.—(Pseudolus.)

“Out of many men, we find but few

Who are staunch friends.”—(Bonnell Thornton.)

“Pauci libertatem, pars magna justos dominos volunt.”

SALLUST. *History*, Bk. IV.—(Fragment.)

“Few men desire liberty; the majority are satisfied with a just master.”

“Paucis carior fides quam pecunia fuit.” SALLUST. *Jugurtha*, XVI.

“There were few who preferred honour to money.”

“Paulatim deinde ad superos Astraea recessit.”

JUVENAL. *Satires*, VI., 19.

“At length Astraea, from these confines driven,
Regained by slow degrees her native heaven.”—(Gifford.)

“Paulisper, Lydc, est libido homini suo animo obsequi;

“Jam aderit tempus, cum sese etiam ipse oderit; morem geras.”

PLAUTUS. *Bacchides*, Act III., Sc. III., 12.—(Philoxenus.)

“Lydus, it is not for a length of time
A youth desires to indulge his inclinations.
The hour is near when he will hate himself.
Give him the reins.”—(Bonnell Thornton.)

“Paulo majora canamus.”

VIRGIL. *Eclogues*, IV., 1.

“Come let us sing a loftier strain.”

“Pauper enim non est cui rerum suppetit usus.”

HORACE. *Epistolae*, I., 12, 4.

“With another's store

To use at pleasure, who shall call you poor?”—(Conington.)

“Pauperis est numerare pecus.” OVID. *Metamorphoses*, XIII., 823.

“'Tis the poor man wh'll ever count his flock.”

“Paupertas me saeva domat dirusque Cupido:
Sed toleranda fames, non tolerandus amor.”

CLAUDIANUS. *Epigrams*, XXXIV. (XXXIX.).

“By cruel poverty and Cupid dire subdued,
I yet can easier hunger bear than love.”

“Paupertas, prisca apud saecula, omnium civitatum conditrix, omnium
artium repertrix, omnium peccatorum inops, omnis gloriae
munifica, cunctis laudibus apud omnes nationes perfuncta.”

APULEIUS. *De Magia*, XVIII.

“Poverty, in the earliest times, was the founder of every state, the inventor
of every art, free from all taint of wrong-doing, the bountiful bestower
of all renown, enjoying the highest estimation among all nations.”

“Pax optima rerum
Quas homini novisse datum est: pax una triumphis
Innumeris potior.”

SILIUS ITALICUS. *Punica*, XI., 592.

“Nought more fair than peace 'tis given to man to know;
Better one peace than countless triumphs.”

“Pectus est enim quod disertos facit, et vis mentis.”

QUINTILIAN. *De Institutione Oratoria*, X., 7, 15.

“It is understanding and mental capacity which make men learned.”

“Pecuniae alienae non appetens, suae parcus, publicae avarus.”

TACITUS. *History*, I., 49.—(Of Galba.)

“Other men's money he did not covet; with his own he was parsimonious,
with that of the State avaricious.”—(Church and Brodribb.)

“Pecuniam in loco negligere, maximum interdum 'st lucrum.”

TERENCE. *Adelphi*, Act II., Sc. II., 8.—(Syrus.)

“To seem upon occasion to slight money,
Proves in the end, sometimes, the greatest gain.”

—(George Colman.)

“Pecuniam si cuipiam fortuna ademit, aut si alicujus eripuit injuria,
tamen dum existimatio est integra, facile consolatur honestas
egestatem.”

CICERO. *Pro Quintio*, XV., 49.

“If fortune or another's crime has deprived us of our wealth, yet so long
as our reputation is untarnished, our character will console us for our
poverty.”

“(Quod aiunt,) pedibus in sententiam meam vado.”

APULEIUS. *Metamorphoses*, II., 7.

“I go into the division lobby in support of my opinion.”

“Pedibus timor addidit alas.”

VIRGIL. *Aeneid*, VIII., 224.

“Terror wings his flight.”—(Conington.)

“Timor ungulas mihi alas fecerat.”

APULEIUS. *Metamorphoses*, VI., 26.

“Fear turned my hoofs into wings.”

“Pejor est bello timor ipse belli.”

SENECA. *Thyestes*, 572.—(Chorus.)

“The dread of war is worse than war itself.”

“Pelle moras; brevis est magni fortuna favoris.”

SILIUS ITALICUS. *Punica*, IV., 732.

“Delay not; swift the flight of fortune's greatest favours.”

“Accipe quam primum; brevis est occasio lucri.”

MARTIAL. *Epigrams*, VIII., 9, 3.

“Take while you can; brief is the moment of profit.”

“Pellitur e medio sapientia: vi geritur res.

Spernit orator bonus, horridus miles amatetur.

Haud doctis dictis certant, sed maledictis,

Miscent inter sese inimicitias agitantes.”

ENNUS. (Quoted by *Aulus Gellius*, *Noctes Atticae*, XX., 10, 2.)

“Wisdom is banished from our midst; the state

By force is ruled. The soldier rough and rude

Is idolised; the orator's despised.

Not with wise arguments, but with abuse,

Contending, man his fellow meets, and strife

Stirs up.”

“Per quae declaratur haud dubie naturae potentia, idque esse quod
Deum vocamus.” PLINY THE ELDER. *Natural History*, II., 5.

“These things clearly proclaim the power of nature, that which we call
God.”

“Per scelera semper sceleribus tutum est iter.”

SENECA. *Agamemnon*, 116.—(*Clytemnestra*.)

“Through crime to crime the way is ever sure.”

“Per varios casus, per tot discrimina rerum

Tendimus in Latium.” VIRGIL. *Aeneid*, I., 204.

“Through chance, through peril, lies our way

To Latium.”—(*Conington*.)

“Per varios usus artem experientia fecit,

Exemplo monstrante viam.”

MANILIUS. *Astronomicon*, I., 59.

“Experience, after many trials, perfected the art, example showing the
way.”

“Peragit tranquilla potestas

Quod violenta nequit.”

CLAUDIANUS. *De Consulatu Fl. Mallii Theodori*, 239.

“A peaceful power oft accomplishes

What violence has failed to carry through.”

“Percontando a peritis.”

CICERO. *Academica*, II., 1, 2.

“Constantly asking questions of experts.”

“Percontatorem fugito; nam garrulus idem est;

Nec retinent patulae commissa fideliter aures;

Et semel emissum volat irrevocabile verbum.”

HORACE. *Epistolae*, I., 18, 69.

“Avoid a ceaseless questioner; he burns

To tell the next he talks with what he learns;

Wide ears retain no secrets, and you know

You can't get back a word you once let go.”—(*Conington*.)

“Perdidici istaec esse vera damno cum magno meo.”

PLAUTUS. *Asinaria, Act I., Sc. III.*, 35.—(*Argyrippus.*)

“Yes, to my cost I've learnt that this is true.”—(*Bonnell Thornton.*)

“Perdidit arma, locum virtutis deseruit, qui

Semper in augenda festinat et obruitur re.”

HORACE. *Epistolae, I.*, 16, 67.

“The wretch, whose thoughts by gain are all engrossed,

Has flung away his sword, betrayed his post.”—(*Conington.*)

“Pereant amici, dum una inimici intercidant.”

Quoted (with disapproval) by CICERO, *Pro Rege Deiotaro, IX.*, 25.

“Let our friends perish, if only our enemies are destroyed with them.”

“Pereant qui ante nos nostra dixerunt.”

AELIUS DONATUS.—(*St. Jerome, Commentary on Ecclesiastes, Cap. I.*)
(*Migne's Patrologiae Cursus, Vol. XXIII.*, 390.)

“Perish those who said our good things before we did.”

“Perfer et obdura! dolor hic tibi proderit olim.

Saepe tulit lassis sucus amarus opem.”

OVID. *Amores, III.*, 11, 7.

“Endure your pain! In time 'twill benefit,
The bitter draught oft gives the sickly strength.”

“Periculosa plenum opus aleae,

Tractas et incedis per ignes

Suppositos cineri doloso.”

HORACE. *Odes, II.*, 1, 6

“A work of danger and distrust

You treat, as one on fire should tread

Scarce hid by treacherous ashen crust.”—(*Conington.*)

“Periculoso est credere et non credere.”

PHAEDRUS. *Fables, III.*, 10, 1.

“There is danger both in belief and in unbelief.”

“Periculoso est, mihi crede, ostendere civitati quanto plures mali
sint.”

SENECA. *De Clementia, I.*, 23, 2.

“It is a dangerous thing to show a community that the majority of its
members are wicked.”

“Periculum ex aliis facito, tibi quod ex usu siet.”

TERENCE. *Heautontimorumenos, Act II., Sc. I.*, 9.—(*Clitipho.*)

“Draw from others' faults

A profitable lesson for thyself.”—(*George Colman.*)

“Periere mores, jus, decus, pietas, fides,

Et qui redire, cum perit, nescit, pudor.”

SENECA. *Agamemnon, 113.*—(*Clytemnestra.*)

“Morality is dead, and justice, honour, faith and piety, and modesty
which, once 'tis lost, will ne'er return.”

“Periisse Germanicum nulli jactantius maerent quam qui maxime
laetantur.”

TACITUS. *Annals, II.*, 77.

“The death of Germanicus was by none more ostentatiously mourned than
by those who most rejoiced at it.”

“Perit omnis in illo
Nobilitas, cuius laus est in origine sola.”
SALEIUS BASSUS. *Panegyricus in Calpurnium Pisonem*, 10.

“He loses all nobility
Whose only claim to merit's noble birth.”

“Perjuria ridet amantum
Jupiter, et ventos irrita ferre jubet.” TIBULLUS. *Elegies*, III., 6, 49.

“Jove laughs at lovers' perjuries, and bids
The winds to scatter them as nothing worth.”

“Jupiter ex alto perjuria ridet amantum,
Et jubet Aeolios irrita ferre notos.”

OVID. *De Arte Amandi*, I., 633.

“Permitte divis caetera.” HORACE. *Odes*, I., 9, 9.
“The future trust with Jove.”—(Conington.)

“Perpetuus nulli datur usus et heres
Heredem alterius, velut unda supervenit undam.”
HORACE. *Epistolae*, II., 2, 175.
“Perpetual possession none may claim;
As wave succeeds to wave, heir follows heir.”

“Persicos odi, puer, apparatus;
Dispicent nexae philyra coronae;
Mitte sectari, rosa quo locorum
Sera moretur.” HORACE. *Odes*, I., 38, 1.

“No Persian cumber, boy, for me;
I hate your garlands linden-plaited;
Leave winter's rose where on the tree
It hangs belated.”—(Conington.)

“Personam tragicam forte vulpes viderat:
O quanta species, inquit, cerebrum non habet!
Hoc illis dictum est, quibus honorem et gloriam
Fortuna tribuit, sensum communem abstulit.”

PHAEDRUS. *Fables*, I., 7.
“A fox by chance a tragic mask had found;
‘Tis beautiful,’ says he, ‘but has no brains’.
We use the phrase for those to whom Fortune grants
Honour and praise, but common sense denies.”

“Perspicio tecum tacitus, quid quisque loquatur;
Sermo hominum mores et celat et indicat idem.”

DIONYSIUS CATO. *Disticha de Moribus*, IV., 20.

“Note carefully what each man says, for speech
Is cloak and index both of character.”

“Persuades hoc tibi vere,
Ante potestatem Tulli atque ignobile regnum,
Multos saepe viros nullis majoribus ortos
Et vixisse probos, amplis et honoribus auctos.”

HORACE. *Satires*, I., 6, 8.

“Convinced, and truly, too, the wights unknown,
Ere Servius' rise set freedmen on the throne,
Despite their ancestors not seldom came
To high employment, honours, and fair fame.”—(Conington.)

“(Vere enim illud dicitur) Perverse dicere homines perverse dicendo facillime consequi.” CICERO. *De Oratore*, I., 33, 150.

“It is a true saying that one falsehood leads easily to another.”

“Pervigilat noctes totas ; tum autem interdius
Quasi claudus sutor domi sedet totos dies.”

PLAUTUS. *Aulularia, Act I., Sc. I.*, 33.—(*Staphyla*.)

“He lies awake all night, and then he sits
Purring and poring the whole day at home,
Like a lame cobbler in his stall.”—(*Bonnell Thornton.*)

“Pessima sit, nulli non sua forma placet.”

OVID. *De Arte Amandi*, I., 614.

“Ill-favoured though she be,
There's none who thinks not her own form most fair.”

“Pessimum inimicorum genus, laudantes.”

TACITUS. *Agricola*, *XLI.*

“Man's worst enemies, flatterers.”

“Pessimus quidem pudor est vel parsimoniae vel paupertatis.”

LIVY. *Histories*, *XXXIV.*, 4.

“There is nothing worse than being ashamed of parsimony or poverty.”

“Petite hinc, juvenesque senesque
Finem animo certum, miserisque viatica canis.”

PERSIUS. *Satires*, V., 64.

“There seek, ye old, ye young, secure to find
That certain end, which stays the wavering mind;
Stores which endure, when other means decay,
Through life's last stage, a sad and cheerless way.”—(*Gifford.*)

“Philosophia enim simulari potest, eloquentia non potest.”

QUINTILIAN. *De Institutione Oratoria*, *XII.*, 3, 12.

“It is possible to feign philosophy; impossible to feign eloquence.”

“Philosophia me docuit non tantum beneficium amare, sed etiam
maleficium, magisque judicio impartire quam commodo inservire,
et quod in commune expediat malle quam quod mihi.”

APULEIUS. *Florida*, *II.*, 9, 38.

“Philosophy has taught me to value not only favours, but even injuries;
to study the dictates of reason rather than my own convenience,
and to prefer what is of benefit to the world at large to what is ad-
vantageous to myself.”

“Philosophia, ut fertur, virtutis continet et officii et bene vivendi
disciplinam.” CICERO. *In Pisonem*, *XXIX.*, 71.

“Philosophy comprises the understanding of virtue, of duty and of right
living.”

“Pictoribus atque poetis
Quidlibet audendi semper fuit aequa potestas.
Scimus, et hanc veniam petimusque damusque vicissim.”

HORACE. *De Arte Poetica*, 9.

“Poets and painters (sure you know the plea)
Have always been allowed their fancy free.
I own it; 'tis a fair excuse to plead;
By turns we claim it, and by turns concede.”—(*Conington.*)

“(Meo judicio,) pietas fundamentum est omnium virtutum.”

CICERO. *Pro Plancio*, XII., 29.

“Filial piety is the foundation stone of all the virtues.”

“(Garrulus atque) piger scribendi ferre laborem,

Scribendi recte.”

HORACE. *Satires*, I., 4, 12.

“Fluent, yet indolent, he would rebel

Against the toil of writing, writing well.”—(*Conington.*)

“Pindarum quisquis studet aemulari,

Iule, ceratis ope Daedalea

Nititur pennis, vitreō daturus

Nomina ponto.”

HORACE. *Odes*, IV., 2, 1.

“Who fain at Pindar’s flight would aim,

On waxen wings, Iulus, he

Soars heavenward, doom’d to give his name

To some new sea.”—(*Conington.*)

“Placeat homini quicquid deo placuit.”

SENECA. *Epistolae*, LXXIV., 20.

“Whatever is God’s pleasure should be man’s pleasure.”

“Placet ille meus mihi mendicus; suus rex reginae placet.

Idem animus est in paupertate, qui olim in divitiis fuit.”

PLAUTUS. *Stichus*, Act I., Sc. II., 76.—(*Pinacium.*)

“My beggar is agreeable to me,

Her king is to his queen agreeable,

And she the same in poverty or riches.”—(*Bonnell Thornton.*)

“Plausibus ex ipsis populi, laetoque favore,

Ingenium quodvis incalusisse potest.”

OVID. *Epistolae ex Ponto*, III., 4, 29.

“The applause, the favour of our fellow-men,

Fans even a spark of genius to a flame.”

“Plenus annis abiit, plenus honoribus.”

PLINY THE YOUNGER. *Epistolae*, II., 1.

“He is gone from us, full of years and full of honours.”

“Pleraque in summa fortuna auspiciis et consiliis quam telis et manibus geri.”

TACITUS. *Annals*, XIII., 6.

“The highest rank chiefly worked through its prestige and its counsels more than by sword and hand.”—(*Church and Brodribb.*)

“Plerique homines, quos, quum nihil refert, pudet; ubi pudendum est, Ibi eos deserit pudor, quom usus est, ut pudeat.”

PLAUTUS. *Epidicus*, Act II., Sc. I., 1.—(*Apocedes.*)

“It’s the same with most men: they’re ashamed

Without occasion: when they should be so,

Then shame deserts them.”—(*Bonnell Thornton.*)

“Plerique neque in rebus humanis quidquam bonum norunt, nisi quod fructuosum sit, et amicos, tanquam pecudes, eos potissimum diligunt, ex quibus sperant se maximum fructum esse capturos.”

CICERO. *De Amicitia*, XXI., 79.

“In the affairs of this world many men recognise nothing as good, unless it is also profitable, and value their friends as they do their live stock, proportionately to their expectation of making a profit out of them.”

“Plerumque gratae divitibus vices,
Mundaeque parvo sub lare pauperum
Cenae, sine aulaeis et ostro
Solicitam explicuere frontem.” HORACE. *Odes, III., 29, 13.*

“In change e'en luxury finds a zest:
The poor man's supper, neat, but spare,
With no gay couch to seat the guest,
Has smoothed the rugged brow of care.”—(Conington.)

“Plerumque ipsam se fraudem, etiamsi initio cautior fuerit, detegere.” LIVY. *Histories, XLIV., 15.*

“A fraudulent intent, however carefully concealed at the outset, will generally, in the end, betray itself.”

“Plerumque stulti risum dum captant levem,
Gravi destringunt alios contumelia,
Et sibi vicissim concitant periculum.”

PHAEDRUS. *Fables, I., 29, 1.*

“Ofttimes the fools who raise an empty laugh
Offer thereby grave insult to their neighbours,
And fire a train which ends in their undoing.”

“Ploratur lacrimis amissa pecunia veris.”

JUVENAL. *Satires, XIII., 134.*

“We mourn our money lost with genuine tears.”

“Plura saepe peccantur dum demeremur quam dum offendimus.”

TACITUS. *Annals, XV., 21.*

“More faults are often committed while we are trying to oblige than while we are giving offence.”—(Church and Brodrigg.)

“Plura sunt, Lucili, quae nos terrent quam quae premunt, et saepius opinione quam re laboramus.” SENECA. *Epistolae, XIII., 4.*

“The things which alarm us are more numerous than the things which injure us, and we more often suffer in imagination than in fact.”

“Plures efficiemur quoties metimur a vobis; semen est sanguis Christianorum.” TERTULLIAN. *Apologeticus, 48.*

“The more you mow us down, the more thickly we grow; the blood of Christians is fresh seed.”

(Generally quoted, “The blood of the Christians is the seed of the Church”.)

“Plurima sunt quae
Non audent homines pertusa dicere laena.”

JUVENAL. *Satires, V., 130.*

“Oh, there is much that never can be spoke
By a poor client in a threadbare cloak!”—(Gifford.)

“Plurimum facere, minimum ipse de se loqui.”

SALLUST. *Jugurtha, VI.*

“Do as much as possible, and talk of yourself as little as possible.”

“Plus aegri ex abitu viri quam ex adventu voluptatis cepi.”

PLAUTUS. *Amphitryo, Act II., Sc. II., 11.—(Alcumena.)*

“I've ta'en of grief
From the departure of my husband more
Than I received of pleasure from his coming.”
—(Bonnell Thornton.)

“Plus aloes quam mellis habet.” JUVENAL. *Satires*, VI., 181.

“There's more of gall than honey in your cup.”

“Plus amat e natis mater plerumque duobus,
Pro cuius reditu, quod gerit arma, timet.”

OIDV. *Remedia Amoris*, 547.

“The mother of two sons loves him the best
For whose return from war she, trembling, prays.”

“Plus apud me tamen vera ratio valebit quam vulgi opinio.”

CICERO. *Paradoxa*, I., 8.

“Sound argument will have more weight with me than popular opinion.”

“Plus est quam vita salusque
Quod perit; in totum mundi prosternimur aevum.”

LUCAN. *Pharsalia*, VII., 640.

“Tis not mere life and safety that's at stake;
We are o'erthrown for all eternity.”

“Plus ibi boni mores valent quam alibi bonaे leges.”

TACITUS. *Germania*, XIX.

“Good morals have there more effect than good laws elsewhere.”

“Plus impetus, majorem constantiam penes miserios esse.”

TACITUS. *Agricola*, XV.

“There is more impetuosity and, at the same time, more steadfastness in those who are unfortunate.”

“(Ut judicari possit,) Plus in amicitia valere similitudinem morum quam affinitatem.” CORNELIUS NEPOS. *Atticus*, 5.

“In friendship similarity of character has more weight than kinship.”

“Plus oportet scire servom quam loqui.”

PLAUTUS. *Miles Gloriosus*, Act II., Sc. V., 67.—(Palaestrio.)

“A servant ought to know more than he speaks.”—(Bonnell Thornton.)

“Plus tibi virtus tua dedit quam fortuna abstulit.”

CICERO. *Ad Familiares*, V., 18, 1.

“Your virtue has given you more than fortune has taken from you.”

“Poena potest demī, culpa perennis erit.”

OIDV. *Epistolae ex Ponto*, I., 1, 64.

“The penalty may be remitted, the crime is eternal.”

“(Usus) Poetae, ut moris est, licentia.”

PHAEDRUS. *Fables*, IV., 25, 8.

“Using, as his habit is, a poet's licence.”

“Poeticam istud licentiam decet.”

SENECA. *Naturales Quaestiones*, II. 44, 1.

“That befits the poet's licence.”

“Pollicitis dives quilibet esse potest.”

OIDV. *De Arte Amandi*, I., 444.

“In promises who will may wealthy be.”

“Pollicitus meliora.”

HORACE. *Odes*, I., 29, 16.

“One who gave promise of better things.”

“Popularis aura.” CICERO. *De Haruspicum Responsis*, XX., 43.
“The breeze of popular favour.”

“Populi imperium juxta libertatem, paucorum dominatio regiae libidini propior est.” TACITUS. *Annals*, VI., 42.

“Popular government almost amounts to freedom, while the rule of a few approaches closely to a monarch's caprice.”—(*Church and Brodribb.*)

“(Virtus,) Populumque falsis
Dedocet uti
Vocibus.” HORACE. *Odes*, II., 2, 19.

“Soon or late
From lying words
She weans men's lips.”—(*Conington.*)

“Populus me sibilat; at mihi plundo
Ipse domi, simul ac nummos contemplor in arca.” HORACE. *Satires*, I., 1, 66.

“‘Folks hiss me,’ said he, ‘but myself I clap
When I tell o'er my treasures on my lap.’”—(*Conington.*)

“Possunt quia posse videntur.” VIRGIL. *Aeneid*, V., 231.
“They can because they think they can.”—(*Conington.*)

“Post inimicitias iram meminisse malorum est.” DIONYSIUS CATO. *Disticha de Moribus*, II., 15.
“Only the ill-natured remember their wrath when enmity is laid aside.”

“Post malam segetem serendum est.” SENECA. *Epistolae*, LXXXI., 1.
“After a bad crop we must sow again.”

“Post mortem in morte nihil est, quod metuam, mali.” PLAUTUS. *Captivi*, Act III., Sc. V., 83.—(*Tyndarus.*)
“There is no evil I need dread in death,
When death is over.”—(*Bonnell Thornton.*)

“Post multa virtus opera laxari solet.” SENECA. *Hercules Furens*, 480.—(*Amphitryon.*)
“After great labours valour colder grows.”

“Post te victucae per te quoque vivere chartae
Incipient. Cineri gloria sera venit.” MARTIAL. *Epigrams*, I., 25 (26), 7.
“If after thee thy verses are to live,
Let them begin whilst thou'rt alive. Too late
The glory that illumines but thy tomb.”

“Posteriores cogitationes (ut aiunt,) sapientiores solent esse.” CICERO. *Philippica*, XII., 2, 5.

“Second thoughts, they say, are generally best.”

“Postquam leges bello siluere coactae,
Pellimur e patriis laribus patimurque volentes
Exsilium.” LUCAN. *Pharsalia*, I., 277.

“When law is silenced by the might of arms,
We're driven from our home and fatherland,
Yet exile not unwillingly we brave.”

“Postquam omnis res mea Janum
Ad medium fructa est, aliena negotia curo,
Excessus propriis.”

HORACE. *Satires, II., 3, 19.*

“Why, ever since my hapless all went down
'Neath the mid arch, I go about the town,
And make my neighbours' matters my sole care,
Seeing my own are damaged past repair.”—(Conington.)

“Potest melior vincere, non potest non peior esse qui vicerit.”

SENECA. *Epistolae, XIV., 13.*

“The better man may win, but he cannot fail to be the worse for his victory.”

“Potius ignoratio juris litigiosa est quam scientia.”

CICERO. *De Legibus, I., 6, 18.*

“The litigious spirit is more often found with ignorance than with knowledge of law.”

“Potiusque sero quam nunquam obviam eundum audaciae temeritati-
que.”

LIVY. *Histories, IV., 3.*

“Resistance to criminal rashness comes better late than never.”

“Praecepto monitus, saepe te considera.”

PHAEDRUS. *Fables, III., 8, 1.*

“Take, then, this rule to heart, and learn
By constant searching thine own self to know.”

“Praecipuum munus annualium reor, ne virtutes sileantur, atque pravis
dictis factisque ex posteritate et infamia metus sit.”

TACITUS. *Annals, III., 65.*

“This I regard as history's highest function, to let no worthy action be
uncommemorated, and to hold out the reprobation of posterity as a
terror to evil words and deeds.”—(Church and Brodrribb.)

“Praecipuum naturae bonum, mortem.”

PLINY THE ELDER. *Natural History, VII., 56.*

“Nature's choicest gift, death.”

“Praeferre patriam liberis regem decet.”

SENECA. *Troades, 341.—(Agamemnon.)*

“'Tis a king's duty to prefer his country to his children.”

“Praefulgebant Cassius atque Brutus eo ipso quod effigies eorum non
visebantur.”

TACITUS. *Annals, III., 76.*

“But Cassius and Brutus outshone them all from the very fact that their
likenesses were not to be seen.”—(Church and Brodrribb.)

“Praeterita magis reprehendi possunt quam corrigi.”

LIVY. *Histories, XXX., 30.*

“It is easier to reprobate than to correct our past errors.”

“Pravo favore labi mortales solent,
Et, pro judicio dum stant erroris sui,
Ad paenitendum rebus manifestis agi.”

PHAEDRUS. *Fables, V., 5, 1.*

“Applause bestowed perversely oft brings men to shame,
And, while they stoutly hold to their mistaken judgment,
The truth's proclaimed to their discomfiture.”

“Premit altum corde dolorem.” VIRGIL. *Aeneid*, I., 209.

“Deep in his breast his grief he hides.”

“(Sed) pretium si grande feras, custodia victa est;
Nec prohibent claves; et canis ipse tacet.”

TIBULLUS. *Elegies*, II., 4, 33.

“If but the bribe be large, the warder's thine;
No locks can stop thee; e'en the watch-dog's dumb.”

“Prima est eloquentiae virtus perspicuitas.”

QUINTILLIAN. *De Institutione Oratoria*, II., 3, 8.

“The first virtue of eloquence is perspicuity.”

“Prima, inquit, cratera ad sitim pertinet, secunda ad hilaritatem, tertia
ad voluptatem, quarta ad insaniam.”

APULEIUS. *Florida*, IV., 20.

“The first cup is for thirst, the second for merriment, the third for
sensuality, the fourth for madness.”

“Prima urbes inter, divum domus, aurea Roma.”

AUSONIUS. *Ordo Nobilium Urbium*, I.

“First among cities, home of the gods, is golden Rome.”

“Primaque eorum proelia plus quam virorum, postrema minus quam
feminarum esse.” LIVY. *Histories*, X., 28.—(Of the Gauls.)

“They are more than men at the outset of their battles; at the end they
are less than women.”

“Primo avulso non deficit alter.” VIRGIL. *Aeneid*, VI., 143.

“One plucked, another fills its room.”—(Conington.)

“Primus Erichthonius currus et quattuor ausus
Jungere equos, rapidusque rotis insistere vixit.”

VIRGIL. *Georgics*, III., 113.

“Twas Erichthonius first conjoined the four,
And rode triumphant on the rapid car.”—(J. B. Rose.)

“Princeps qui delatores non castigat, irritat.”

DOMITIAN. (*Suetonius*, VIII., 9.)

“The prince who does not punish informers encourages them.”

“Principibus placuisse viris non ultima laus est.”

HORACE. *Epistolae*, I., 17, 35.

“To gain by honourable ways
A great man's favour is no vulgar praise.”—(Conington.)

“Principiis obsta. Sero medicina paratur,

Cum mala per longas convaluere moras.

Sed prope, nec te venturas differ in horas:

Qui non est hodie, cras minus aptus erit.”

OVID. *Remedias Amoris*, 91.

“Face troubles from their birth, for 'tis too late to cure

When long delay has given the evil strength.

Haste then; postpone not to the coming hour: to-morrow

He'll be less ready who's not ready now.”

“Principio coelum ac terras camposque liquentis
 Lucentemque globum Lunae Titaniaque astra
 Spiritus intus alit, totamque infusa per artus
 Mens agitat molem et magno se corpore miscet.”

VIRGIL. *Aeneid*, VI., 724.

“Know first, the heaven, the earth, the main,
 The moon’s pale orb, the starry train,
 Are nourished by a soul,
 A bright intelligence, whose flame
 Glows in each member of the frame,
 And stirs the mighty whole.”—(Conington.)

“Principis est virtus maxima nosse suos.”

MARTIAL. *Epigrams*, VIII., 15, 8.

“Tis the first virtue of a prince to know his friends.”

“Prisca fides facto, sed fama perennis.” VIRGIL. *Aeneid*, IX., 79.

“The tale long since was told,
 But fame is green, though faith be old.”—(Conington.)

“Prisco si credis, Maecenas docte, Cratino,
 Nulla placere diu, nec vivere carmina possunt
 Quae scribuntur aquae potoribus.” HORACE. *Epistolae*, I., 19, 1.

“If truth there be in old Cratinus’ song,
 No verse, you know, Maecenas, can live long
 Writ by a water-drinker.”—(Conington.)

“Prius te cassis ergo, quam pudere, aequum fuit.”

PLAUTUS. *Bacchides*, Act IV., Sc. IX., 94.—(Nicobulus.)

“Better it were that you had taken heed
 Before, than now to be ashamed.”—(Bonnell Thornton.)

“Priusquam incipias, consulto; et ubi consulueris, mature facto opus
 est.” SALLUST. *Catiline*, I.

“Before you act, consider; when you have considered, ‘tis fully time
 to act.”

“Priusquam Theognis (ut Lucilius ait) nasceretur.”

AULUS GELLIUS. *Noctes Atticae*, I., 3, 8.

“Before Theognis was born (as Lucilius says).”
 (Proverbial expression, meaning, “In the very earliest times”.)

“Privatus illis census erat brevis,
 Commune magnum.”

HORACE. *Odes*, II., 15, 13.

“Each Roman’s wealth was little worth,
 His country’s much.”—(Conington.)

“Pro aris et focis.”

CICERO. *Pro Roscio Amerino*, V.

SALLUST. *Catiline*, LIX.

“For our altars and our hearths.”

“Pro his nos habemus luxuriam atque avaritiam: publice egestatem,
 privatum opulentiam: laudamus divitias, sequimur inertiam:
 inter bonos et malos discrimen nullum: omnia virtutis praemia
 ambitio possidet.” SALLUST. *Catiline*, LII.

“Instead of this we have luxury and avarice; public indigence side by side
 with private opulence; we glorify wealth and pursue idleness; between
 the worthy and the unworthy we make no distinction; all the prizes of
 virtue are awarded to ambition.”

“Pro peccato magno paululum supplicii satis est patri.”
 TERENCE. *Andria, Act V., Sc. III.*, 32.—(Chremes.)
 “For a great fault a little punishment
 Suffices to a father.”—(George Colman.)

“Pro Superi! quantum mortalia pectora caecae
 Noctis habent!” OVID. *Metamorphoses, VI.*, 471.

“Ye gods! how dark the night that shrouds the heart of man!”

“Procul o, procul este, profani!” VIRGIL. *Aeneid, VI.*, 258.
 “Back, ye unhallowed!”—(Conington.)

“Odi profanum vulgus et arceo.” HORACE. *Odes, III.*, 1, 1.
 “I bid the unhallowed crowd avaunt.”—(Conington.)

“Prodigus et stultus donat, quae spernit et odit.
 Haec seges ingratos tulit, et feret omnibus annis.”
 HORACE. *Epistolae, I.*, 7, 20.

“Tis silly prodigality to throw
 Those gifts broadcast whose value you don’t know;
 Such tillage yields ingratitude and will,
 While human nature is the soil you till.”—(Conington.)

“Proditores etiam iis quos anteponunt invisi sunt.”
 TACITUS. *Annals, I.*, 58.
 “Traitors are detested even by those whom they prefer.”
 —(Church and Brodrribb.)

“Proeliis ambiguus, bello non victus.”
 TACITUS. *Annals, II.*, 88.—(Of Arminius.)
 “(He) had fought, indeed, indecisive battles, yet in war remained un-
 conquered.”—(Church and Brodrribb.)

“Profecto in aedes meas me absente neminem
 Volo intromitti; atque etiam hoc praedico tibi:
 Si bona Fortuna veniat, ne intromiseris.”
 PLAUTUS. *Aulularia, Act I., Sc. II.*, 20.—(Euclio.)
 “Be sure, let no one in, while I’m away;
 I charge you even if Good-Luck should come,
 Don’t let her in.”—(Bonnell Thornton.)

“Profecto ut quisque minimo contentus fuit,
 Ita fortunatam vitam vixit maxime,
 Ut philosophi aiunt isti, quibus quidvis sat est.”
 SEXTUS TURPILIUS. *Lindia, Fragment IV. (IX.)*.

“He who with smallest means contentment finds
 Will live the happiest life; so cries the sage,
 To whom whate’er he has suffices.”

“Professoria lingua.” TACITUS. *Annals, XIII.*, 14.
 “A pedant’s tongue.”—(Church and Brodrribb.)

“Proinde, dum suppetit vita, enitamur ut mors quam paucissima,
 quae abolere possit, inveniat.”
 PLINY THE YOUNGER. *Epistolae, V.*, 5.

“Let us then strive, while life lasts, to leave as little as possible for death
 to make an end of,”

“(Telephus et Peleus, quum pauper et exsul uterque)
Projicit ampullas et sesquipedalia verba.”

HORACE. *De Arte Poetica*, 97

“Peleus or Telephus, suppose him poor
Or driven to exile, talks in tropes no more;
His yard-long words desert him.”—(Conington.)

“Prope est ut libenter damnet, qui cito. Prope est ut inique puniat,
qui nimis.”

SENECA. *De Clementia*, I., 14.

“To condemn hastily is almost to condemn willingly. To punish ex-
cessively is almost to punish unjustly.”

“Propemodum saeculi res in unum illum diem fortuna cumulavit.”

QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni*, IV., 16, 10.

—(Of the battle of Arbela.)

“It may almost be said that into that day fate crowded the events of a
century.”

“Proprium hoc statuo esse virtutis, conciliare animos hominum, et ad
usus suos adjungere.”

CICERO. *De Officiis*, II., 5, 17.

“It is Virtue’s province to win her way into the hearts of men, and bind
them to her service.”

“Propter paupertatem hoc adeo nomen repperi;
Eo, quia paupertas fecit, ridiculus forem:

Nam illa omnes artes perdocet, ubi quem attigit.”

PLAUTUS. *Stichus*, Act I., Sc. III., 22.—(Gelasimus.)

“My father, when I was a tiny boy,
Named me Gelasimus; for, from my childhood,
Laughter I raised in all—a talent this
I owe to poverty—being born poor,
And fated so to live. For poverty,
Whome’er she comes to, teaches every art.”

—(Bonnell Thornton.)

“Prosperum ac felix scelus
Virtus vocatur.”

SENECA. *Hercules Furens*, 255.—(Amphytrion.)

“We virtue call
The crime that brings prosperity and fortune.”

“Provocarem ad Philippum, sed sobrium.”

VALERIUS MAXIMUS, VI., 2, *Externa*, I.

“I would appeal to Philip, but to Philip sober.”

“Proximus ardet
Ucalegon.”

VIRGIL. *Aeneid*, II., 311.

“And now the flames
Spread to Ucalegon’s, our neighbour’s, house.”

“Proximus huic, longo sed proximus intervallo,
Insequitur Salius.”

VIRGIL. *Aeneid*, V., 320.

“Nearest him where none are near
Young Salius strains in full career.”—(Conington.)

“Proximus sum egomet mihi.”

TERENCE. *Andria*, Act IV., Sc. I., 12.—(Charinus.)

“I am my nearest neighbour.”

“Prudens futuri temporis exitum
Caliginosa nocte premit Deus,
Ridetque, si mortalis ultra
Fas trepidat.”

HORACE. *Odes, III., 29, 29*

“The issue of the time to be
Heaven wisely hides in blackest night,
And laughs, should man's anxiety
Transgress the bounds of man's short sight.”—(Conington.)

“Pudet haec opprobria nobis
Et dici potuisse et non potuisse repelliri.”

OVID. *Metamorphoses, I., 758.*

“It shames us that these charges can be made,
It shames us that they cannot be rebutted.”

“Pudore et liberalitate liberos
Retinere satius esse credo, quam metu.”

TERENCE. *Adelphi, Act I., Sc. I., 82.*—(Micio.)

“'Tis, in my opinion, better far
To bind your children to you by the ties
Of gentleness and modesty than fear.”—(George Colman.)

“Pueri inter sese quam pro levibus noxiis iras gerunt.
Qua propter? quia enim, qui eos gubernat animus, infirmum gerunt.”

TERENCE. *Hecyra, Act III., Sc. I., 30.*—(Parmeno.)

“Observe how lightly children squabble. Why?
Because they're governed by a feeble mind.”—(George Colman.)

“Pulchra mulier nuda erit, quam purpurata, pulchrior.”

PLAUTUS. *Mostellaria, Act I., Sc. III., 131.*—(Scapha.)

“A naked beauty is more charming than
From head to foot in purple.”—(Bonnell Thornton.)

“Pulchrum est beneficere reipublicae, etiam bene dicere haud absurdum
est.”

SALLUST. *Catiline, III.*

“Most honourable are services rendered to the State; even if they do not
go beyond words, they are not to be despised.”

“Pulchrum est digito monstrari et dicier—Hic est!”

PERSIUS. *Satires, I., 28.*

“But, sure, 'tis pleasant, as we walk, to see
The pointed finger, hear the loud 'That's he'
On every side.”—(Gifford.)

“Punica fide.”

SALLUST. *Jugurtha, CVIII.*

“With Punic faith.”

“Qua flumen placidum est, forsan latet altius unda.”

DIONYSIUS CATO. *Disticha de Moribus, IV., 31.*

“Where the river flows calmly, there perchance is it deepest.”

“Quadrupedante putrem sonitu quatit ungula campum.”

VIRGIL. *Aeneid, VIII., 596.*—(Cf. *Aeneid, XI., 875.*)

“Horny feet

Recurrently the champaign beat
And shake the crumbling ground.”—(Conington.)

“Quae belua ruptis,
Cum semel effugit, reddit se prava catenis?”

HORACE. *Satires*, II., 7, 70.

“What beast that has escaped its riven chain
Is base enough to seek its bonds again?”

“Quae caret ora cruento nostro?”

HORACE. *Odes*, II., 1, 36.

“What coast from Roman blood is free?”—(Conington.)

“Quae cum ita pugnaret, tamquam quae vincere nollet,
Victrix est non aegre proditio sua.”

OVID. *Amores*, I., 5, 15.

“She who resists as though she would not win,
By her own treason falls an easy prey.”

“Quae enim domus tam stabilis, quae tam firma civitas est, quae non
odii atque dissidiis funditus possit everti?”

CICERO. *De Amicitia*, VII., 23.

“There is no house so strong, no state so firmly established, that it may
not be levelled to the ground by internal hatreds and dissensions.”

“Quae est autem in hominibus tanta perversitas, ut inventis frugibus
glande vescantur?”

CICERO. *Orator*, 9, 31.

“What perversity is this in mankind, that when fruits are to be found they
prefer to live on acorns?”

“(Nam) quae indotata est, ea in potestate est viri;
Dotatae mactant et malo et damno viros.”

PLAUTUS. *Aulularia*, Act III., Sc. V., 60.—(Megadorus.)

“Maidens that come dowerless
Are ever in their husbands' power, but dames
With full-swoln portions are their plague and ruin.”

—(Bonnell Thornton.)

“(Nam) quae mortali cuiquam est amentia major,
In Jovis errantem regno perquirere divos,
Tantum opus ante pedes transire et perdere segnem?”

LUCILIUS JUNIOR. *Aetna*, 255.

“What greater madness e'er afflicts a man
Than when he wanders idly through the realms
Of Jove, seeking the gods, and passes by
The task that lies unheeded at his feet?”

“Quae natura aut fortuna darentur hominibus, in iis rebus se vinci
posse animo aequo pati; quae ipsi sibi homines parare possent,
in iis rebus se pati non posse vinci.”

CRASSUS. (*Cicero, de Oratore*, II., 11, 45.)

“We may cheerfully permit ourselves to be excelled in those things which
are bestowed on mankind by nature or fortune, but not in those which
men can secure for themselves by their own efforts.”

“Quae nimis apparent retia, vitat avis.”

OVID. *Remedias Amoris*, 516.

“If the net be spread
Too openly, the bird avoids the snare.”

“Quae potest esse vitae jucunditas sublatis amicitiis?”
CICERO. *Pro Flaccio*, XXXIII., 80.

“What sweetness is left in life if you take away friendship?”

“(Sed) quae praecara et prospera tantum,
Ut rebus laetis par sit mensura malorum.”
JUVENAL. *Satires*, X., 97.

“Yet what delight can rank and power bestow,
Since every joy is balanced by its woe!”—(Gifford.)

“Quae quidem laudatio hominis turpissimi mihi ipsi erat paene
turpis.” CICERO. *In Pisonem*, XXIX., 72.

“Such praise, coming from so degraded a source, was degrading to me, its
recipient.”

“Quae regio in terris nostri non plena laboris?”
VIRGIL. *Aeneid*, I., 460.

“‘Is there, friend,’ he cries, ‘a spot
That knows not Troy’s unhappy lot.’”—(Conington.)

“Quae res in se neque consilium neque modum
Habet ullum, eam consilio regere non potes.”
TERENCE. *Eunuchus*, Act I., Sc. I., 12.—(Parmeno.)
“The thing which hath not in itself
Or measure or advice, advice can’t rule.”—(George Colman.)

“Quae vera audivi taceo et contineo optime:
Sin falsum, aut vanum, aut fictum est, continuo palam est:
Plenus rimarum sum, hac atque illac perfluo.
Proin tu, taceri si vis, vera dicio.”
TERENCE. *Eunuchus*, Act I., Sc. II., 23.—(Parmeno.)

“The truths I hear I will conceal; whate’er
Is false, or vain, or feigned, I’ll publish it.
I’m full of chinks, and run through here and there;
So, if you claim my secrecy, speak truth.”—(George Colman.)

“Quae virtus et quanta, boni, sit vivere parvo
(Nec meus hic sermo est, sed quae praecipit Ofellus
Rusticus, abnormis sapiens, crassaque Minerva),
Discite.” HOBACE. *Satires*, II., 2, 1.

“The art of frugal living, and its worth,
To-day, my friends, Ofellus shall set forth
(‘Twas he that taught it me, a shrewd, clear wit,
Though country-spun, and for the schools unfit).”—(Conington.)

“Quaenam summa boni? Mens quae sibi conscientia recti.
Pernicies homini quae maxima? Solus homo alter.”
AUSONIUS. *Septem Sapientum Sententiae*, “Bias,” I.
“What is the highest good? A heart conscious of its own purity. What
is man’s deadliest foe? His fellow-man.”

“Quaeris Alcidæ parem?
Nemo est nisi ipse.” SENECA. *Hercules Furens*, 84.—(Juno.)
“You seek Alcides’ equal? He has none
Beside himself.”

“Qualem commendes etiam atque etiam aspice, ne mox
Incutiant aliena tibi peccata pudorem.”

HORACE. *Epistolae*, I., 18, 76.

“Look round and round the man you recommend,
For yours will be the shame should he offend.”—(Conington.)

“Qualis artifex pereo!”

NERO. (*Suetonius*, VI., 49.)

“What an artist dies in me!”

“Qualis dominus, talis et servus.”

PETRONIUS ARBITER. *Satyricon*, 58.

“Like master, like man.”

“Quam inique comparatum est, hi qui minus habent,
Ut semper aliquid addant divitioribus!”

TERENCE. *Phormio*, Act I., Sc. I., 7.—(Davus.)

“Alack, how hard it is
That he, who is already poor, should still
Throw in his mite to swell the rich man's heap!”

—(George Colman.)

“Quam iniqui sunt patres in omnes adolescentes judices!
Qui aequum esse censem nos jam a pueris illico nasci senes;
Neque illarum affines esse rerum quas fert adolescentia.”

TERENCE. *Heautontimorumenos*, Act II., Sc. I., 1.—(Clitipho.)

“What partial judges of all sons are fathers!
Who ask grey wisdom from our greener years,
And think our minds should bear no touch of youth.”

—(George Colman.)

“Quam invisa sit singularis potentia et miseranda vita, qui se metu
quam amari malunt, cuivis facile intellectu fuit.”

CORNELIUS NEPOS. *Dion*, 9.

“We can all understand how hateful is autocratic power, and how pitiable
the lives of those who prefer to be feared rather than to be loved.”

“Quam multa injusta ac prava fiunt moribus!”

TERENCE. *Heautontimorumenos*, Act IV., Sc. VII., 11.—(Chremes.)

“How unjust
And absolute is custom!”—(George Colman.)

“Quam multa sunt vota, quae etiam sibi fateri pudet! quam pauca
quae facere coram teste possimus!”

SENECA. *De Beneficiis*, VI., 38, 5.

“How many of our desires we are ashamed to acknowledge even to our
selves! How few we dare give utterance to before witnesses!”

“Quam multum interest quid a quo fiat!”

PLINY THE YOUNGER. *Epistolae*, VI., 24.

“What a difference it makes by whom the deed is done!”

“Quam saepe forte temere
Eveniunt quae non audeas optare!”

TERENCE. *Phormio*, Act V., Sc. I., 30.—(Chremes.)

“How often fortune blindly brings about
More than we dare to hope for!”—(George Colman.)

“Quam scitum est ejusmodi parare in animo cupiditates,
Quas quum res adversae sient paullo mederi possis!”

TERENCE. *Phormio, Act V., Sc. IV., 2.*—(Antipho.)

“How wise to foster such desires alone,
As, although cross'd, are easily supplied!”—(George Colman.)

“Quam vellent aethere in alto
Nunc et pauperiem et duros perferre labores!”

VIRGIL. *Aeneid, VI., 436.*

“How gladly now in upper air
Contempt and beggary would they bear,
And labour's sorest pain!”—(Conington.)

“Quamlibet saepe obligati, si quid unum neges, hoc solum meminerunt,
quod negatum est.” PLINY THE YOUNGER. *Epistolae, III., 4.*

“However often you may have done them a favour, if you once refuse
they forget everything except your refusal.”

“Quamquam longissimus, dies cito conditur.”

PLINY THE YOUNGER. *Epistolae, IX., 36.*

“The longest day soon comes to end.”

“Quamquam res nostrae sunt, pater, pauperulae,
Modice et modeste melius est vitam vivere;
Nam si ad paupertatem admigrant infamiae,
Gravior paupertas fit, fides sublestior.”

PLAUTUS. *Persa, Act III., Sc. I., 17.*—(Virgo.)

“Since our pittance is but small, we ought
To lead a frugal and a modest life.
For if to poverty we add disgrace,
Our poverty will be of double weight,
Our credit of no weight at all.”—(Bonnell Thornton.)

“Quando artibus, inquit, honestis
Nullus in urbe locus, nulla emolumenta laborum,
Res hodie minor est here quam fuit, ac eadem cras
Deteret exiguis aliquid: proponimus illuc
Ire. fatigatas ubi Daedalus exuit alas.” JUVENAL. *Satires, III., 21.*

“Since virtue droops, he cried, without regard,
And honest toil scarce hopes a poor reward;
Since every morrow sees my means decay,
And still makes less the little of to-day;
I go where Daedalus, as poets sing,
First checked his flight and closed his weary wing.”—(Gifford.)

“Quando conveniunt ancilla, Sibylla, Camilla,
Sermonem faciunt et ab hoc, et ab hac, et ab illa.”

RICHARD TAUBMANN (of Wittenberg). *Taubmanniana (Frankfort,
1710), p. 253.*

“When with her friends Camilla goes a-walking,
Of this and that and t'other they'll be talking.”

“Quando hic sum, non jejuno Sabbato: quando Romae sum, jejuno Sabbato.”

ST. AMBROSE. (*Quoted by St. Augustine, Letters, XXXVI., § 32, ad Casulanum.*)

“When I am here, I do not fast on Saturday; when I am in Rome, I fast on Saturday.”

“Cum fueris Romae, Romano vivito more,
Cum fueris alibi, vivito sicut ibi.”

ANON. (*Jeremy Taylor, Ductor Dubitantium, Bk. I., Cap. I., 5, 5.*)

“When you're in Rome, then live in Roman fashion;
When you're elsewhere, then live as there they live.”

“(Et) quando uberior vitiorum copia? quando
Major avaritiae patuit sinus?” JUVENAL. *Satires, I., 87.*

“Say, when did vice a richer harvest yield?
When did fell avarice so engross the mind?”—(Gifford.)

“Quanta mea sapientia est,
E malis multis malum quod minimum est, id minimum est malum.”

PLAUTUS. *Stichus, Act I., Sc. II., 62.*—(Pinacium.)

“Sir, as far
As my poor skill will go, of many evils
That evil which is least is the least evil.”—(Bonnell Thornton.)

“Quanto diutius considero, tanto mihi res videtur obscurior.”

CICERO. *De Natura Deorum, I., 22, 60.*—(Simonides to Hiero.)

“The more I think over the matter, the more difficult of comprehension it seems to me.”

“(Sensit Alexander, testa quum vidit in illa
Magnum habitatorem) quanto felicior hic qui
Nil cuperet, quam qui totum sibi posceret orbem.”

JUVENAL. *Satires, XIV., 311.*

“Even Philip's son, when in his little cell,
Content, he saw the mighty master dwell,
Owned, with a sigh, that he who nought desired
Was happier far than he who worlds required.”—(Gifford.)

“Quanto quis illistror, tanto magis falsi ac festinantes, vultuque
composito, ne laeti excessu principis, neu tristiores primordio,
lacrimas, gaudium, questus adulacionem miscebant.”

TACITUS. *Annals, I., 7.*

“The higher a man's rank, the more eager his hypocrisy, and his looks the more carefully studied, so as neither to betray joy at the decease of one emperor, nor sorrow at the rise of another, while he mingled delight and lamentation with his flattery.”—(Church and Brodribb.)

“Quanto quisque sibi plura negaverit,
A dis plura feret. Nil cupientium
Nudus castra peto, et transfuga divitum
Partes linquere gestio.”

HORACE. *Odes, III., 16, 21.*

“He that denies himself shall gain the more
From bounteous Heaven. I strip me of my pride,
Desert the rich man's standard, and pass o'er
To bare contentment's side.”—(Conington.)

“Quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli!”

VIRGIL. *Aeneid*, II., 274.

“How altered from the man we knew,
Our Hector, who from day's long toil
Comes radiant in Achilles' spoil.”—(Conington.)

“Quantum oculis, animo tam procul ibit amor.”

PROPERTIUS. *Elegies*, IV. (III.), 21, 10.

“Far as I journey from thy sight, so far
Shall love too journey from my mind.”

“Quantum quisque sua nummorum servat in arca,
Tantum habet et fidei.”

JUVENAL. *Satires*, III., 143.

“Each man shall trusted be so far
As he has money in his coffers stored.”

“Quare, dum licet, inter nos laetemur amantes,
Non satis est ullo tempore longus amor.”

PROPERTIUS. *Carmina*, I., 20 (19), 25.

“While in each other's presence lovers joy,
No time's too long for love.”

“Quare religio pedibus subjecta vicissim
Obteritur, nos exaequat victoria coelo.”

LUCRETIUS. *De Rerum Natura*, I., 72.

“Thus superstition have we trampled down
In turn beneath our feet, and to the heavens
We are exalted by our victory.”

“Quasi solstitialis herba, paulisper fui:
Repente exortus sum, repentino occidi.”

PLAUTUS. *Pseudolus*, Act I., Sc. I., 36.—(Calidorus.)

“Short was my life, like that of summer grass:
Quickly I grew, and quickly withered.”

“Solstitialis
Velut herba solet,
Ostentatus
Raptusque simul.”

AUSONIUS. *Commemoratio Professorum*, VI., 51.

“Like the summer grass,
Which doth but show itself, and is cut down.”

“Quem animum nos adversus pueros habemus, hunc sapiens adversus
omnes, quibus etiam post juventam canosque puerilitas est.”

SENECA. *De Constantia Sapientis*, XII., 1.

“As we look upon children, so does the wise man look upon all those
whose childishness has survived their youth and their grey hairs.”

“ Quem damnosa venus, quem praeceps alea nudat,
 Gloria quem supra vires et vestit et ungit,
 Quem tenet argenti sitis importuna famesque,
 Quem paupertatis pudor et fuga, dives amicus,
 Saepe decem vitiis instructior, odit et horret.”

HORACE. *Epistolae*, I., 18, 21.

“ Him that gives in to dice or lewd excess,
 Who apes rich folks in equipage or dress,
 Who meanly covets to increase his store,
 And shrinks as meanly from the name of poor,
 That man his patron, though on all those heads
 Perhaps a worse offender, hates and dreads.”—(Conington.)

“ Quem di diligunt
 Adolescens moritur, dum valet, sentit, sapit.”

PLAUTUS. *Bacchides*, *Act IV.*, *Sc. VII.*, 18.—(Chrysalus.)

“ Whom the gods love die young, while still they can enjoy
 Health, tastes and senses.”

“ Quem metuant odere: quem quisque odit, periisse expetit.”

ENNITUS. *Incatae Fabulae*, *Fragment XXVII.* (XV.).

“ Whom men fear they hate, and whom they hate
 They long for his destruction.”

“ Oderint dum metuant.”

ACCIVUS. *Atreus*, *Fragment IV.* (IX).—(Atreus.)

“ Let them hate provided that they fear.”

“ Quem metuit quisque, periisse cupit.”

OVID. *Amores*, II., 2, 10.

“ He whom all hate all wish to see destroyed.”

“ Quem res plus nimio delectavere secundae,
 Mutatae quatent.”

HORACE. *Epistolae*, I., 10, 80.

“ Take too much pleasure in good things, you'll feel
 The shock of adverse fortune makes you reel.”—(Conington.)

“ Quem Venus arbitrum

Dicet bibendi?”

HORACE. *Odes*, II., 7, 25.

“ Whom will Venus seat
 Chairman of cups?”—(Conington.)

“ Quemcunque miserum videris, hominem scias.”

SENECA. *Hercules Furens*, 463.—(Lycus.)

“ One that you see unhappy know to be a man.”

“ Qui aliis nocent, ut in alios liberales sint, in eadem sunt injustitiae
 ut si in suam rem aliena convertant.”

CICERO. *De Officiis*, I., 14, 42.

“ Those who injure some to benefit others are acting as wrongfully as
 they were turning other persons' property to their own use.”

“ Qui amans egens ingressus est princeps in amoris vias,
 Superavit aerumnis is suis, aerumnas Herculis.”

PLAUTUS. *Persa*, *Act I.*, 1, 1.—(Toxilus.)

“ When first a poor man steps into the path
 Of love, he must worse labours undertake
 Than Hercules.”—(Bonnell Thornton.)

“Qui amat, tamen hercle si esurit, nullum esurit.”

PLAUTUS. *Casina, Act IV., Sc. II., 2, 16.*—(Stalino.)

“A man in love,

Though he is hungry, does not think of eating.”

—(Bonnell Thornton.)

“Qui amicus est, amat; qui amat non utique amicus est. Itaque amicitia semper prodest, amor etiam aliquando nocet.”

SENECA. *Epistolae, XXXV., 1.*

“He who is your friend loves you, but he who loves you is not always your friend. Thus friendship always benefits, but love sometimes injures.”

“Qui aut tempus quid postulet, non videt aut plura loquitur, aut se ostentat, aut eorum quibuscum est vel dignitatis vel commodationem non habet, aut denique in aliquo genere aut inconcinnus aut multus est, is ineptus esse dicitur.”

CICERO. *De Oratore, II., 4, 17.*

“He who does not perceive what is demanded by the circumstances, or says too much, or indulges in vain display, or does not take into account the rank, or study the convenience, of those with whom he finds himself, or, to be brief, is in any way awkward or prolix, is what we call a tactless person.”

“Qui Bavius non odit, amet tua carmina, Maevi,
Atque idem jungat vulpes et mulgeat hircos.”

VIRGIL. *Eclogues, III., 90.*

“Who hates not Bavius will love thy verses too,
O Maevius, and he will foxes yoke
And milk he-goats.”

“Qui beneficium dedit, taceat, narret qui accepit.”

SENECA. *De Beneficiis, II., 11, 2.*

“Be silent as to services you have rendered, but speak of favours you have received.”

“Qui beneficium non reddit, magis peccat. Qui non dat, citius.”

SENECA. *De Beneficiis, I., 1, 13.*

“His is the greater sin who does not return, his the swifter who does not bestow, a favour.”

“Qui blandiendo dulce nutritivit malum,
Sero recusat ferre, quod subiit, jugum.”

SENECA. *Phaedra, 139.*—(The Nurse.)

“She who by fond caress some pleasant sin
Has nourished, all too late to bear the yoke
Refuses, which on her own neck she's placed.”

“Qui bona fide deos colit, amat et sacerdotes.”

STATIUS. *Silvae, V.*—(Praefatio.)

“Who the gods truly worships loves their priests.”

“Qui bono sunt genere nati, si sunt ingenio malo,

Suapte culpa ex genere capiunt genus, ingenium improbant.”

PLAUTUS. *Mercator, Act V., Sc. IV., 8.*—(Eutychus.)

“Whenever men of rank are ill-disposed,

Their evil disposition stains that rank.”—(Bonnell Thornton.)

“Qui cavet ne decipiatur, vix cavet, cum etiam cavet,
Etiam cum cavisse ratus est, saepe is cautor captus est.”

PLAUTUS. *Captivi, Act II., Sc. II., 5.*—(Hegio.)

“The greatest care
Is scarce enough to guard against deceit
And the most cautious, even when he thinks
He's most upon his guard, is often tricked.”—(Bonnell Thornton.)

“Qui cupiet, metuet quoque; porro
Qui metuens vivet, liber mihi non erit unquam.”

HORACE. *Epistolae, I., 16, 65.*

“Fearing's a part of coveting, and he
Who lives in fear is no free man for me.”—(Conington.)

“Qui deorum consilium culpet, stultus inscitusque sit,
Quique eos vituperet.”

PLAUTUS. *Miles Gloriosus, Act III., Sc. I., 141.*—(Periplectomenes.)

“Whoever blames the counsels of the gods,
And finds fault with them, is a fool and ignorant.”
—(Bonnell Thornton.)

“Qui e nuce nucleum esse volt, frangit nucem.”

PLAUTUS. *Curculio, Act I., Sc. I., 55.*—(Palinurus.)

“He that would eat the kernel breaks the nut.”

“Qui facit per alium est perinde ac si faciat per seipsum.”

BONIFACE VIII. *Sexti Decretalium Liber, Bk. V., Tit. XX., de Regulis Juris, 72.*

“He who acts through an agent is responsible as though he acted himself.”

“Qui fert malis auxilium, post tempus dolet.”

PHAEDRUS. *Fables, IV., 18, 1.*

“Who aids the wicked suffers in the end.”

“Qui fingit sacros auro vel marmore vultus,

Non facit ille deos: qui rogat ille facit.”

MARTIAL. *Epigrams, VIII., 24, 5.*

“Not he makes gods who fashions sacred images
In gold or marble fair: but he who prays to them.”

“Qui fit, Maecenas, ut nemo quam sibi sortem
Seu ratio dederit, seu fors objecerit, illa
Contentus vivat, laudet diversa sequentes?”

HORACE. *Satires, I., 1, 1.*

“How comes it, say, Maecenas, if you can,
That none will live like a contented man
Where choice or chance directs, but each must praise
The folk who pass through life by other ways?”—(Conington.)

“Qui fugiebat, rursus proeliabitur.”

TERTULLIAN. *De Fuga in Persecutione, X.*

“He who fled will fight on another occasion.”

“Qui genus jactat suum
Aliena laudat.” SENECA. *Hercules Furens, 344.*—(Lycus.)

“Who of his lineage boasts but praises others' merits.”

“Qui grata beneficium accipit, primam ejus pensionem solvit.”
SENECA. *De Beneficiis*, II., 22.

“He who accepts a benefit gratefully pays back the first instalment of his debt.”

“Qui homo culpam admisit in se, nullus est tam parvi preti
Quin pudeat, quin purget se.”
PLAUTUS. *Aulularia*, *Act IV.*, *Sc. X.*, 60.—(*Lyconides*.)

“Never was there
A man so worthless, that had done a fault,
But was ashamed, and sought to clear himself.”
—(*Bonnell Thornton*.)

“Qui homo timidus erit in rebus dubiis, nauci non erit.”
PLAUTUS. *Mostellaria*, *Act V.*, *Sc. I.*, 1.—(*Tranio*.)

“Things to a crisis come, the timid man
Is not worth e'en a nutshell.”—(*Bonnell Thornton*.)

“Qui ipse haud amavit, aegre amantis ingenium inspicit.”
PLAUTUS. *Miles Gloriosus*, *Act III.*, *Sc. I.*, 43.—(*Periplectomenes*.)

“He who has never been himself in love
Can hardly see into a lover's mind.”—(*Bonnell Thornton*.)

“Qui ipse sibi sapiens prodesse non quit, nequidquam sapit.”
ENNUS. *Medea*, *Fragment XV.* (XIII.).

“Whose wisdom is no service to himself is wise in vain.”

“Qui mentiri aut fallere insuērit patrem
Aut audebit, tanto magis audebit ceteros.”
TERENCE. *Adelphi*, *Act I.*, *Sc. I.*, 90.—(*Micio*.)

“Whosoe'er
Hath won upon himself to play the false one,
And practise impositions on a father,
Will do the same with less remorse to others.”—(*George Colman*.)

“Qui mori didicit, servire dedidicit.”
SENECA. *Epistolae*, XXVI., 10.

“He who has learnt to die has forgotten how to serve.”

“Qui morte cunctos luere supplicium jubet,
Nescit tyrannus esse. Diversa inroga;
Miserum veta perire, felicem jube.”
SENECA. *Hercules Furens*, 515.—(*Lycus*.)

“Who metes to all the penalty of death
Knows not the tyrant's power. Vary the pain;
Forbid the unhappy, bid the happy, die.”

“Qui multorum custodem se profiteatur, eum sapientes sui primum
capitis aiunt custodem esse oportere.”
CICERO. *Philippica*, XII., 10, 25.

“The wise say that he to whose care the safety of many is entrusted must
first show that he can take care of himself.”

“Qui, ne tuberibus propriis offendat amicum,
Postulat, ignoscat verrucis illius. Aequum est
Peccatis veniam poscentem reddere rursus.”

HORACE. *Satires*, I., 3, 73.

“He that has fears his blotches may offend
Speaks gently of the pimples of his friend :
For reciprocity exacts her dues,
And they that need excuse must needs excuse.”—(Conington.)

“Qui nescit tacere, nescit et loqui.” SENECA. *De Moribus*, 132.

“He who does not know how to keep silence does not know how to speak.”

“(Soles) qui nobis pereunt, et imputantur.”

MARTIAL. *Epigrams*, V., 20, 13.

“The days which we let pass are scored against us.”

“Qui nolet fieri desidiosus, amet.” OVID. *Amores*, I., 9, 46.

“He who would not be idle, let him fall in love.”

“Qui non vetat peccare, cum possit, jubet.”

SENECA. *Troades*, 300.—(Agamemnon.)
“Who does not, when he may, forbid a crime
Commands it.”

“Qui nunc it, per iter tenebricosum,
Illuc unde negant redire quemquam.”

CATULLUS. *Carmina*, III., 11.

“Who goeth now, along the shadowy path,
‘To that bourne whence no traveller returns’.”

“Qui per virtutem peritat, is non interit.”

PLAUTUS. *Captivi*, Act III., Sc. V., 32.—(Tyndarus.)

“Death I esteem a trifle, when not merited
By evil actions.”—(Bonnell Thornton.)

“Qui se ipse laudat, cito derisorem invenit.” PUBLILIUS SYRUS, 426.

“He who praises himself will soon find a scoffer.”

“Qui se laudari gaudent verbis subdolis,
Sera dant poenas turpes poenitentia.”

PHAEDRUS. *Fables*, I., 18, 1.

“Those who are charmed by subtle flatteries, too late
Repent when they have paid the shameful penalty.”

“Qui se metui volent, a quibus metuentur, eosdem metuant ipsi necesse
est.” CICERO. *De Officiis*, II., 7, 24.

“Those who desire to be feared, cannot but fear those by whom they are
feared.”

“Qui terret plus ipse timet; sors ista tyrannis
Convenit.”

CLAUDIANUS. *De Quarto Consulatu Honorii*, 290.

“He who inspires fear, but fears the more
Himself; behold the tyrant’s fitting fate !”

“Qui secum loqui poterit, sermonem alterius non requiri.”

CICERO. *Tusculanae Disputationes*, V., 40, 117.

“He who can commune with himself does not seek for speech with
others.”

“Qui semel verecundiae fines transierit, eum bene et naviter oportet esse impudentem.” CICERO. *Ad Familiares*, V., 12, 3.

“When once a man has overstepped the bounds of modesty he may as well become thoroughly and frankly shameless.”

“Qui sibi semitam non sapiunt, alteri monstrant viam;
Quibus divitias pollicentur, ab iis drachmam ipsi petunt.”

ENNUS. (*Quoted by Cicero, De Divinatione*, I., 58, 132.)

“Though they know not the path, they'll point the way to others;
They'll promise wealth, and then they'll beg a trifling loan.”

“Qui statuit aliquid parte inaudita altera,
Aequum licet statuerit, haud aequus fuit.”

SENECA. *Medea*, 198.—(*Medea*.)

“If judgment's given before both sides are heard,
The judgment may be just, but not the judge.”

“Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit;
Abstinuit Venere et vino.” HORACE. *De Arte Poetica*, 412.

“The youth who runs for prizes wisely trains,
Bears heat and cold, is patient and abstains.”—(*Conington*.)

“Qui stultis videri eruditi volunt, stulti eruditis judicantur.”

QUINTILIAN. *De Institutione Oratoria*, X., 7, 21.

“Those who love to display their learning before fools are considered fools by the learned.”

“(Populo) Qui stultus honores
Saepe dat indignis, et famae servit ineptus;
Qui stupet in titulis et imaginibus.” HORACE. *Satires*, I., 6, 15.

“The town,
That muddy source of dignity, which sees
No virtue but in busts and lineal trees.”—(*Conington*.)

“Qui tacet consentire videtur.”

BONIFACE VIII. *Sexti Decretalium Liber*, Bk. V., Tit. XII., de Regulis Juris, 43.

“Silence gives consent.”

“Qui timide rogat,
Docet negare.” SENECA. *Phaedra*, 601.—(*Phaedra*.)

“He who asks timidly invites refusal.”

“Qui utuntur vino vetere, sapientes puto,
Et qui libenter veteres spectant fabulas.”

PLAUTUS. *Casina*, Prologue, 5.

“Those

Who choose old wine to drink I esteem wise;
So I do those, who come by choice to see
Old comedies.”—(*Bonnell Thornton*.)

“Quia vera erant, dicta etiam credebantur.”

TACITUS. *Annals*, I., 74.

“The things were true, and so were believed to have been said.”

—(*Church and Brodribb*.)

“Quia videt me suam amicitiam velle, more hominum facit.
Nam si opulentus it petitum pauperioris gratiam,
Pauper metuit congregri; per metum male rem gerit;
Idem quando illaec occasio periret, post sero cupit.”

PLAUTUS. *Aulularia*, Act II., Sc. II., 68.—(Megadorus.)

“He treats me with disdain, because he sees
I court his friendship. ‘Tis the way of them :
If a rich man seek favour from a poor one,
The poor man is afraid to treat with him,
And by his awkward fear hurts his own interest;
Then, when the opportunity is lost,
Too late he wishes to recover it.”—(Bonnell Thornton.)

“Quicquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus nostri est farrago libelli.”

JUVENAL. *Satires*, I., 85.

“Whatever passions have the soul possessed,
Whatever wild desires inflamed the breast,
Joy, sorrow, fear, love, hatred, transport, rage,
Shall form the motley subject of my page.”—(Gifford.)

“Quicquid bene dictum est ab ullo, meum est.”

SENECA. *Epistolae*, XVI., 7

“Whatever has been well said by any one is my property.”

“Quicquid delirant reges, plectuntur Achivi.”

HORACE. *Epistolae*, I., 2, 14.

“Let kings go mad and blunder as they may,
The people in the end are sure to pay.”—(Conington.)

“Humiles laborant, ubi potentes dissident.”

PHAEDRUS. *Fables*, I., 30, 1.

“The humble suffer when the mighty disagree.”

“Quicquid exspectatum est diu, levius accedit.”

SENECA. *Epistolae*, LXXVIII., 29.

“Whatever has been long expected is less disconcerting when it arrives.”

“Quicquid quaeritur optimum videtur.”

PETRONIUS ARBITER. *Satyricon*, Cap. XCIII.

“That always seems the best which we desire.”

“Quicunque amisit dignitatem pristinam,
Ignavis etiam jocus est in casu gravi.”

PHAEDRUS. *Fables*, I., 21, 1.

“One who has fallen from his high estate
E'en to the vile becomes a laughing-stock
In his ill-fortune.”

“Quicunque misero forte dissuadet mori,
Cruelis ille est. Interim poena est mori,
Sed saepe donum.” SENECA. *Hercules Oetaeus*, 933.—(Deianira.)

“Ah, cruel, who the unhappy would persuade
To flee from death. Death is a punishment
Sometimes and yet full oft to die is gain.”

“Quicumque turpi fraude semel innoutuit,
Etiam si verum dicit, amittit fidem.” PHAEDRUS. *Fables*, I., 10, 1.

“Who e'er has once been trapped in vile deceit,
E'en when he speaks the truth, is ne'er believed.”

“Quid aeternis minorem
Consiliis animum fatigas?” HORACE. *Odes*, II., 11, 11.

“Why with thoughts too deep
O'ertake a mind of mortal frame?”—(Conington.)

“Quid avarus?
Stultus et insanus.” HORACE. *Satires*, II., 3, 158.

“Then what's a miser? Fool and madman both.”—(Conington.)

“Quid brevi fortes jaculamur aevo
Multa? Quid terras alio calentes
Sole mutamus? Patriae quis exsul
Se quoque fugit?” HORACE. *Odes*, II., 16, 17.

“Why bend our bows of little span?
Why change our homes for regions under
Another sun? What exiled man
From self can sunder?”—(Conington.)

“Quid datur a divis felici optatius hora?” CATULLUS. *Carmina*, LX. (LXII.), 30.

“No gift more prized the gods can give
Than one hour's perfect happiness.”

“Quid de quoque viro, et cui dicas, saepe videto.” HORACE. *Epistolae*, I., 18, 68.

“Beware, if there is room
For warning, what you mention, and to whom.”—(Conington.)

“Quid dignum tanto feret hic promissor hiatu?
Parturiunt montes, nascetur ridiculus mus.”

HORACE. *De Arte Poetica*, 188.

“What's coming, pray, that thus he winds his horn?
The mountain labours, and a mouse is born.”—(Conington.)

“Quid dulcius quam habere amicum, cum quo audeas ut tecum omnia
loqui? Servandus ergo est omni diligentia raro inventus amicus,
est enim alter ego.” SENECA. *De Moribus*, 20.

“What more delightful than to have a friend to whom you can tell every-
thing as you would to yourself? No pains therefore must be spared to
preserve what is so rarely found, a true friend, for he is a second self.”

“Quid enim est melius quam memoria recte factorum et libertate
contentum negligere humana?”

BRUTUS. (*Cicero ad Brutum*, I., 16, 9.)

“What is better than to live in the contentment arising out of freedom and
the recollection of duty well performed, careless of the things of this
earth?”

“Quid enim interest inter suasorem facti et probatorem?”

CICERO. *Philippica*, II., 12, 29.

“What difference is there between him who instigates and him who ap-
proves the crime?”

“Quid enim ratione timemus
Aut cupimus? quid tam dextro pede concipis ut te
Conatus non poeniteat votique peracti?”

JUVENAL. *Satires*, X., 4.

“For what, with reason, do we seek or shun?
What plan how happily soe'er begun,
But, finished, we our own success lament,
And rue the pains so fatally misspent?”—(Gifford.)

“Quid est enim dulciss otio literato?”

CICERO. *Tusculanae Disputationes*, V., 36, 105.

“What is more delightful than lettered ease?”

“Quid est ineptius quam de dicendo dicere, quum ipsum dicere nunquam sit non ineptum nisi quum est necessarium?”

CICERO. *De Oratore*, I., 24, 112.

“What can be more foolish than to talk about talking, when talking itself is foolish except when it is necessary?”

“Quid est sanctius, quid omni religione munitius, quam domus unius cuiusque civium?” CICERO. *Ad Pontifices*, XLII., 109.

“What more sacred, what more strongly guarded by every holy feeling, than a man's own home?”

“Quid est tam incertum quam talorum jactus? tamen, nemo est quin, saepe jactans, Venerium jaciat aliquando, nonnunquam etiam iterum et tertium.” CICERO. *De Divinatione*, II., 59, 121.

“What is more uncertain than the fall of the dice? Yet every one will occasionally throw the double six, if he throws often enough; nay, sometimes even twice or thrice running.”

“Quid est tam inhumanum quam eloquentiam, a natura ad salutem hominum et ad conservationem datam, ad bonorum pestem perniciemque converttere?” CICERO. *De Officiis*, II., 14, 51.

“What more barbarous than to pervert eloquence, which is a gift of nature for the salvation and preservation of mankind, to the ruin and destruction of the good?”

“Quid est turpius quam senex vivere incipiens?”

SENECA. *Epistolae*, XIII., 13.

“What more loathsome sight than an old man beginning to live?”

“Quid faciant leges, ubi sola pecunia regnat?”

PETRONIUS ARBITER. *Satyricon*, Cap. XIV.

“What power has law where only money rules?”

“Quid geris, extremis positus telluris in oris,
Cultor arenarum vates?”

AUSONIUS. *Epistolae*, IV., 3.

“What dost thou, seer, on earth's remotest shore,
A plougher of the sands?”

“Quid leges sine moribus
Vanae proficiunt?”

HORACE. *Odes*, III., 24, 35.

“What can laws do which, without morality, are helpless?”

“Quid juvat errorem mersa jam puppe fateri ?”

CLAUDIANUS. *In Eutropium*, II., 7.

“What boots it to confess thy fault,
When thou hast wrecked thy bark ?”

“Quid mentem traxisse polo, quid profuit altum
Erexisse caput, pecudum si more pererrant
Avia, si frangunt, communia pabula, glandes ?”

CLAUDIANUS. *De Raptu Proserpinae*, III., 41.

“Of what avail the mind from heaven drawn,
Of what avail to walk with head held high,
If, like the beasts, men wander in the wilds,
Cracking the acorn for their common food ?”

“Quid mihi opus est vita, qui tantum auri perdidi !”

PLAUTUS. *Aulularia*, Act IV., Sc. IX., 13.—(Euchlo.)

“Oh, what have I
To do with life, deprived of such a treasure !”—(Bonnell Thornton.)

“Quid non ebrietas designat ? Operta recludit ;
Spes jubet esse ratas ; ad proelia trudit inertem.
Sollicitis animis onus eximit, addocet artes.”

HORACE. *Epistolae*, I., 5, 16.

“Oh, drink is mighty ! secrets it unlocks,
Turns hope to fact, sets cowards on to box,
Takes burdens from the careworn, finds out parts
In stupid folks, and teaches unknown arts.”—(Conington.)

“Quid non mortalia pectora cogis,
Auri sacra fames ?”

VIRGIL. *Aeneid*, III., 56.

“Fell lust of gold ! abhorred, accurst !
What will not men to slake such thirst ?”—(Conington.)

“Quid nostri philosophi ? nonne in his libris ipsis, quos scribunt de
contemnenda gloria, sua nomina inscribunt ?”

CICERO. *Tusculanae Disputationes*, I., 15, 34.

“What shall we say of our philosophers ? Do they not put their names on
the title-page of the very books which they write in depreciation of
vainglory ?”

“Quid opus est longis in senatu sententiis, cum optimi cito consenti-
ant ?”

TACITUS. *De Oratoribus*, XL.

“What need of long debates in the senate when the leaders are early in
agreement ?”

“Quid pluma levius ? Pulvis. Quid pulvere ? Ventus.

Quid vento ? Mulier. Quid muliere ? Nihil.”

Quoted as “*Incerti Auctoris*” in “*Davison’s Poetical Rhapsody*”
(temp. James I.; reprinted, 1890).*

Thus translated by Walter Davison :—

“Dust is lighter than a feather,
And the wind more light than either :
But a woman’s fickle mind
More than feather, dust or wind”.

* The last line is also read, probably more correctly,

“Quid vento ? Meretrix. Quid meretrice ? Nihil.”

“Quid quisque nostrum de se ipse loquatur, non est, sane, non est requirendum. Boni viri judicent. Id est maxime momenti et ponderis.”

CICERO. *In Vatinium*, IV., 9.

“What each one of us thinks of himself is really not the question. Let us take the opinion of virtuous men, which will have weight and importance.”

“Quid quisque vitet nunquam homini satis
Cautum est in horas.”

HORACE. *Odes*, II., 13, 13.

“The dangers of the hour ! no thought
We give them.”—(Conington.)

“Quid, quod nemo mortalium omnibus horis sapit ?”

PLINY THE ELDER. *Natural History*, VII., 41.

“No mortal man, moreover, is wise at all moments.”

“Quid Romae faciam ? Mentiri nescio; librum
Si malus est, nequeo laudare et poscere.”

JUVENAL. *Satires*, III., 41.

“But why, my friend, should I at Rome remain ?
I cannot teach my stubborn lips to feign ;
Nor, when I hear a great man’s verses, smile
And beg a copy, if I think them vile.”—(Gifford.)

“Quid si redeo ad illos, qui aiunt, quid si nunc coelum ruat ?”

TERENCE. *Heautontimorumenos*, Act IV., Sc. III., 41.—(Syrus.)

“Suppose, as some folks say, the sky should fall.”—(George Colman.)

“Quid sit futurum cras, fuge quaerere.”

HORACE. *Odes*, I., 9, 13.

“Oh, ask not what the morn will bring !”—(Conington.)

“Quid crastina volveret aetas
Scire nefas homini.”

STATIUS. *Thebais*, III., 562.

“Heaven forbids that man should know
What change to-morrow’s fate may bring.”

“Quid tam ridiculum quam adpetere mortem, cum vitam inquietam
tibi feceris metu mortis ?”

SENECA. *Epistolae*, XXIV., 23.—(A Saying of Epicurus.)

“What is more ridiculous than to seek death, because through fear of
death you have filled your life with anxiety ?”

“(Nunc itaque et versus et cetera ludicra pono ;)
Quid verum atque decens curo et rogo et omnis in hoc sum ;
Condo et compono, quae mox depromere possim.”

HORACE. *Epistolae*, I., 1, 11.

“So now I bid my idle songs adieu,
And turn my thoughts to what is right and true ;
I search and search, and when I find, I lay
The wisdom up against a rainy day.”—(Conington.)

“Quid voveat dulci nutricula majus alumno
 Quam sapere et fari ut possit quae sentiat, et cui
 Gratia, fama, valetudo contingat abunde,
 Et mundus victus, non deficiente crumena ?”

HORACE. *Epistolas*, I, 4, 8

“What could fond nurse wish more for her sweet pet
 Than friends, good looks, and health without a let,
 A shrewd, clear head, a tongue to speak his mind,
 A seemly household, and a purse well lined ?”—(Conington.)

“Quidquid Amor jussit, non est contemnere tutum :
 Regnat et in dominos jus habet ille deos.”

OVID. *Heroides*, IV., 11.

“With safety ne'er may Love's behests be slighted ;
 He reigns e'en o'er the gods who are our lords.”

“Quidquid excessit modum,
 Pendet instabili loco.” SENECA. *Oedipus*, 930.—(Chorus.)

“Whate'er has passed the mean
 Stands upon slippery ground.”

“Quidquid in altum
 Fortuna tulit, ruitura levat.” SENECA. *Agamemnon*, 101.—(Chorus.)

“When Fortune raises aught on high,
 'Tis that she may in ruin cast it down.”

“Quidquid multis peccatur inultum est.”

LUCAN. *Pharsalia*, V., 260.

“A crime which is the crime of many none avenge.”

“Quidquid praecipies, esto brevis, ut cito dicta
 Percipiunt animi dociles teneantque fideles ;
 Omne supervacuum pleno de pectore manat.”

HORACE. *De Arte Poetica*, 335.

“Whene'er you lecture be concise ; the soul
 Takes in short maxims, and retains them whole ;
 But pour in water when the vessel's filled,
 It simply dribbles over and is spilled.”—(Conington.)

“Quin corpus onustum
 Hesternis vitiis animum quoque praegravat una,
 Atque affigit humo divinae particulam aurae.”

HORACE. *Satires*, II., 2, 77.

“Ay, and the body, clogged with the excess
 Of yesterday, drags down the mind no less,
 And fastens to the ground in living death
 That fiery particle of heaven's own breath.”—(Conington.)

“Quin etiam leges latronum esse dicuntur, quibus pareant, quas
 observent.” CICERO. *De Officiis*, II., 11, 40.

“Even thieves are said to have laws which they obey, which they observe.”

“Quin ipsi pridem tonsor unguis demserat;
Collegit, omnia abstulit praesegmina.”

PLAUTUS. *Aulularia, Act II., Sc. IV.*, 33.—(*Strobilus.*)

“When t’other day the barber cut his nails,
He gathered up and brought away the parings.”

—(*Bunnell Thornton.*)

“Quinctili Vare, legiones redde.” AUGUSTUS. (*Suetonius, II.*, 23.)
“Varus, give me back my legions.”

“Quippe res humanae ita sese habent: in victoria vel ignavis gloriari
licet; adversae res etiam bonos detrectant.”

SALLUST. *Jugurtha, LIII.*

“It is a law of human nature that in victory even the coward may boast of
his prowess, while defeat injures the reputation even of the brave.”

“Quis aut in victoria, aut in fuga copias numerat?”

QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, III.*, 11, 17.

“Who counts his forces either in victory or in flight?”

“Quis credat tantas operum sine numine moles
Ex minimis, caecoque creatum foedere mundum?”

MANILIUS. *Astronomicon, I.*, 490.

“Who can believe that all these mighty works
Have grown, unaided by the hand of God,
From small beginnings? that the law is blind
By which the world was made?”

“Quis custodiet ipsos
Custodes?” JUVENAL. *Satires, VI.*, 347.

“Who shall keep the keepers?”—(*Gifford.*)

“Quis desiderio sit pudor aut modus
Tam cari capit is.”

HORACE. *Odes, I.*, 24, 1.

“Why blush to let our tears unmeasured fall
For one so dear?”—(*Conington.*)

“Quis enim generosum dixerit hunc qui
Indignus genere, et praeclaro nomine tantum
Insignis?” JUVENAL. *Satires, VIII.*, 30.

“But shall we call those noble, who disgrace
Their lineage, proud of an illustrious race?”—(*Gifford.*)

“Quis expedivit psittaco suum χαῖρε?”

PERSIUS. *Satires, Prologue*, 8.

“Who taught the parrot his *Bonjour*?”

“Quis habet fortius certamen quam qui nititur vincere seipsum?”

THOMAS à KEMPIS. *De Imitatione Christi, I.*, 3, 3.

“Who has a harder fight than he who is striving to overcome himself?”

“Quis ignorat maximam illecebram esse peccandi impunitatis spem?”

CICERO. *Pro Milone, XVI.*, 43.

“We all know that the greatest incentive to crime is the hope of im-
punity.”

“Quis legem det amantibus?
Major lex amor est sibi.”

BOËTHIUS. *De Consolazione Philosophiae*, III., *Metrum XII.*, 47.

“Who can give laws to lovers? Love to himself
Is highest law.”

“Quis mel Aristaeo, quis Baccho vina Falerna,
Triptolemo fruges, poma dat Alcinoo?”

OVID. *Epistolae ex Ponto*, IV., 2, 9.

“Who doth to Aristaeus honey give,
Or wine to Bacchus, to Triptolemus
Earth's fruits, or apples to Alcinous?”

“Quis memorabitur tui post mortem?”

THOMAS À KEMPIS. *De Imitatione Christi*, I., 23, 8.

“Who will remember thee after thou art dead?”

“Quis nescit primam esse historiae legem ne quid falsi dicere audeat?
deinde ne quid veri non audeat? ne quae suspicio gratiae sit in
scribendo? ne quae similitatis?”

CICERO. *De Oratore*, II., 15, 62.

“Who does not recognise that the first law of history is that we shall
never dare to say what is false; the second that we shall never fear to
say what is true; that everything we write shall be free from any
suspicion of favouritism or flattery?”

“Quis post vina gravem militiam aut pauperiem crepat?”

HORACE. *Odes*, I., 18, 5.

“Who can talk of want or warfare when the wine is in his head?”
—(Conington.)

“Quis scit an adjiciant hodiernae crastina summae

Tempora di superi?”

HORACE. *Odes*, IV., 7, 17.

“Can hope assure you one more day to live
From powers above?”—(Conington.)

“Quis tulerit Gracchos de seditione querentes?”

JUVENAL. *Satires*, II., 24.

“Who his spleen could rein,
And hear the Gracchi of the mob complain?”—(Gifford.)

“Quis vero divitiorem quemquam putet quam eum cui nihil desit
quod quidem natura desideret? aut potentiores quam illum
qui omnia quae expetat consequatur? aut beatiorem quam qui
sit omni perturbatione animi liberatus? aut firmiore fortuna
quam qui ea possideat quae secum, ut aiunt, vel e naufragio
possit efferre?”

CICERO. *De Republica*, I., 17, 28.

“Who can be reckoned richer than he to whom nothing is wanting that he
may legitimately desire? or more powerful than he who obtains all
that he strives for? or happier than he who is free from all uneasiness
of mind? or less subject to the caprices of fortune than he who can,
as the saying is, carry away all he possesses, even from a shipwreck?”

“Quisnam igitur liber? Sapiens, sibi qui imperiosus;
 Quem neque pauperies, neque mors, neque vincula terrent;
 Responsare cupidinibus, contemnere honores
 Fortis; et in se ipso totus teres atque rotundus,
 Externi ne quid valeat per leve morari;
 In quem manca ruit semper Fortuna.” HORACE. *Satires*, II., 7, 83.

“Who then is free? The sage, who keeps in check
 His baser self, who lives at his own beck;
 Whom neither poverty nor dungeon drear
 Nor death itself can ever put in fear;
 Who can reject life's goods, resist desire,
 Strong, firmly braced, and in himself entire;
 A hard smooth ball that gives you ne'er a grip,
 'Gainst whom when Fortune runs she's sure to trip.”

—(Conington.)

“(Sic) Quisque pavendo
 Dat vires famae, nulloque auctore malorum
 Quae fixere timent.” LUCAN. *Pharsalia*, I., 479.

“Thus each man's terror to the rumour gives
 New strength, and causelessly they dread the woes
 Which they themselves have fashioned.”

“Quisque suos patimur Manis; exinde per amplum
 Mittimur Elysium, et pauci laeta arva tenemus;
 Donec longa dies, perfecto temporis orbe,
 Concretam exemit labem, purumque relinquit
 Aetherium sensum atque aurai simplicis ignem.” VIRGIL. *Aeneid*, VI., 743.

“Each for himself, we all sustain
 The durance of our ghostly pain;
 Then to Elysium we repair,
 The few, and breathe this blissful air.
 Till, many a length of ages past,
 The inherent taint is cleansed at last,
 And nought remains but ether bright,
 The quintessence of heavenly light.”—(Conington.)

“Quisquis habet nummos secura naviget aura,
 Fortunamque suo temperet arbitrio.”

PETRONIUS ARBITER. *Satyricon*, Cap. CXXXVII.

“He who has wealth will sail with favouring breeze,
 And mould his fortunes to his own desires.”

“Quisquis ubique habitat, Maxime, nusquam habitat.”

MARTIAL. *Epigrams*, VII., 73, 6

“He has no home whose home is all the world.”

“(Sed) quo divitias haec per tormenta coactas,
 Cum furor haud dubius, cum sit manifesta phrenesis,
 Ut locuplet moriaris, egestis vivere fato.”

JUVENAL. *Satires*, XIV., 135.

“But why this dire avidity of gain?
 This mass collected with such toil and pain?
 Since 'tis the veriest madness to live poor,
 And die with bags and coffers running o'er.”—(Gifford.)

“(Sed) quo fata trahunt virtus secura sequetur:
Crimen erit superis et me fecisse nocentem.”

LUCAN. *Pharsalia*, II., 287.

“Where the fates lead there will my virtue follow,
Careless of what may come; upon the gods
The blame will fall if they have made me sin.”

“Quo magis in dubiis hominem spectare periclis
Convenit, adversisque in rebus noscere quid sit.
Nam verae voces tum demum pectore ab imo
Ejiciuntur, et eripitur persona, manet res.”

LUCRETIUS. *De Rerum Natura*, III., 55.

“Thus we should study man when he is girt
With perils, and when fortune frowns on him
Learn what he is; for then at length the heart
Will deeply feel, and utter words of truth;
The mask is torn away, the man’s revealed.”

“Quo me, Bacche, rapis, tui
Plenum?”

HORACE. *Odes*, III., 25, 1.

“Whither, Bacchus, tear’st thou me,
Filled with thy strength?”—(Conington.)

“Quo mihi fortunam, si non conceditur uti?”

HORACE. *Epistolae*, I., 5, 12.

“Why should the gods have put me at my ease,
If I mayn’t use my fortune as I please?”—(Conington.)

“Quo referor totiens? quae mentem insaniam mutat?”

VIRGIL. *Aeneid*, XII., 37.

“Why reel I thus, confused and blind?
What madness mars my sober mind?”—(Conington.)

“Quo quis enim major, magis est placabilis irae,
Et faciles motus mens generosa capit.
Corpora magnanimo satis est prostrasse leoni;
Pugna suum finem, cum jacet hostis, habet.”

OVID. *Tristia*, III., 5, 91.

“The anger of great souls is soon appeased,
And easily the generous mind is moved.
The lion, noble beast, is satisfied
When to the ground his foe he’s struck; all strife
Is finished when the enemy lies low.”

“Quo res cumque cadent, unum et commune periculum,
Una salus ambobus erit.”

VIRGIL. *Aeneid*, II., 709.

“Now, whether fortune smiles or lowers,
One risk, one safety shall be ours.”—(Conington.)

“Quo teneam vultus mutantem Protea nodo?”

HORACE. *Epistolae*, I., 1, 90.

“How shall I hold this Proteus in my gripe?
How hold him down in one enduring type?”—(Conington.)

“Quocirca vivite fortes
Fortiaque adversis opponite pectora rebus.”
HORACE. *Satires, II., 2, 135.*

“Then live like men of courage, and oppose
Stout hearts to this and each ill wind that blows.”—(Conington.)

“Quod ad populum pertinet, semper dignitatis iniquus judex est, qui
aut invidet aut favet.” CICERO. *Pro Plancio, III., 7.*

“So far as the mob is concerned, it is never an unbiassed judge of a man's
worth, being swayed either by malice or by partiality.”

“Quod bonis benefit beneficium, gratia ea gravida est bonis.”
PLAUTUS. *Captivi, Act II., Sc. II., 108.*—(Hegio.)

“The favours we confer on honest souls
Teem with returns of service to the giver.”—(Bonnell Thornton.)

“Quod caret alterna requie, durabile non est.”
OVID. *Heroides, IV., 89.*

“That cannot last which knows not some repose.”

“Quod dedisti
Viventi decus, atque sentienti,
Rari post cineres habent poetae.” MARTIAL. *Epigrams, I., 1 (2), 4.*

“The honour that, while yet he breathes and feels,
Is on a bard bestowed but rarely lives
When he is dust and ashes.”

“Quod dubitas ne feceris.” PLINY THE YOUNGER. *Epistolae, I., 18.*
“If you doubt the wisdom of a course refrain from it.”

“Quod fors dedit, hoc capit usus.” CALPURNIUS. *Eclogues, X., 47.*
“What fortune gives habit soon makes its own.”

“Quod fors feret, feremus aequo animo.”
TERENCE. *Phormio, Act I., Sc. II., 88.*—(Geta.)
“Whatever chance brings
I'll patiently endure.”—(George Colman.)

“Quod enim ipsi experti non sunt, id docent ceteros.”
CICERO. *De Oratore, II., 18, 76.*
“They are teaching to others an art in which they have themselves no
experience.”

“Quod est ante pedes nemo spectat: coeli scrutantur plagas.”
ENNUS. *Iphigenia, Fragment VIII.*—(Achilles.)

“None looks at what's beneath his feet: his gaze
Is fixed on heaven.”

“Quod latet, ignotum est. Ignoti nulla cupido.”
OVID. *De Arte Amandi, III., 397.*

“We know not what's concealed, and have no lust
For the unknown.”

“Quod male fers, assuesce, feres bene.”

OIDIV. *De Arte Amandi*, II., 647.

“Let what is irksome become habitual, no more 'twill trouble you.”

“Quod medicorum est

Promittunt medici; tractant fabrilia fabri;
Scribimus indocti doctique poemata passim.”

HORACE. *Epistolae*, II., 1, 115.

“No untrained nurse administers a draught;

None but skilled workmen handle workmen's tools;

But verses all men scribble, wise or fools.”—(*Conington.*)

“Quod nemo novit, paene non fit.”

APULEIUS. *Metamorphoses*, X., 3.

“What no one knows is as good as non-existent.”

“Quod non dant proceres, dabit histrio”

JUVENAL. *Satires*, VII., 90.

“An actor's patronage a peer's outgoes,

And what the last withholds the first bestows.”—(*Gifford.*)

“Quod non potest, vult posse, qui nimium potest.”

SENECA. *Phaedra*, 220.—(*The Nurse.*)

“He who's power's too great,

Desires aye the power that is not his.”

“Quod non vetat lex, hoc vetat fieri pudor.”

SENECA. *Troades*, 342.—(*Agamemnon.*)

“Though law forbid not, modesty forbids.”

“Quod pulcherrimum, idem tutissimum est, in virtute spem positam habere.”

LIVY. *Histories*, XXXIV., 14.

“The most honourable, as well as the safest course, is to rely entirely upon valour.”

“Quod ratio non quit, saepe sanavit mora.”

SENECA. *Agamemnon*, 131.—(*The Nurse.*)

“Where reason fails, time oft has worked a cure.”

“Quod regnas minus est quam quod regnare mereris:

Excedis factis grandia fata tuis.”

RUTILIUS NUMATIANUS. *De Reditu Suo*, 91.

“That thou dost reign is less than that to reign th' art worthy:

Thy noble deeds outshine thy lofty state.”

“Quod satis est cui contigit, hic nil amplius optet.”

HORACE. *Epistolae*, I., 2, 46.

“Having got

What will suffice you, seek no happier lot.”—(*Conington.*)

“Quod sentimus loquamur, quod loquimur sentiamus: concordet sermo cum vita.”

SENECA. *Epistolae*, LXXV., 4.

“Let us mean what we say, and say what we mean: let our language and our life be in agreement.”

“Quod si deficiant vires, audacia certe

Laus erit. In magnis et voluisse sat est.”

PROPERTIUS. *Elegies*, III., 1, 5 (II., 10, 5).

“Though strength be wanting, bravery at least

Will win you praise. In every high emprise

To have had the will suffices.”

“Est nobis voluisse satis.” TIBULLUS. *Elegies*, IV., 1, .

“It is enough for us to have had the will.”

“Ut desint vires, tamen est laudanda voluntas.”

OVID. *Epistolae ex Ponto*, III., 4, 79.

“Though strength be wanting, yet the will to do

Doth merit praise.”

“Quod si in hoc erro, quod animos hominum immortales esse credam,
lubenter erro; nec mihi hunc errorem, quo delector, dum vivo
extorquere volo. Sin mortuus (ut quidam minuti philosophi
censem) nihil sentiam: non vereor ne hunc errorem meum
philosophi mortui irrideant.”

CICERO. *De Senectute*, XXIII., 85.

“If I am in error in believing that the soul of man is immortal, I err
willingly; nor have I any desire, while life lasts, to eradicate the error
in which I take delight. But if, after death (as some small philo-
sophers think), I shall feel nothing, I have no fear that those departed
philosophers will ridicule my error.”

“Quod si quis vera vitam ratione gubernat,
Divitiae grandes homini sunt, vivere parce
Aequo animo; neque enim est unquam penuria parvi.”

LUCRETIUS. *De Rerum Natura*, V., 1115.

“But if a man doth rightly rule his life,
A frugal habit, with a mind serene,
Is boundless wealth; ne'er find we poverty
Where wants are small.”

“Quod si tam Graii novitas invisa fuisse
Quam nobis, quid nunc esset vetus?”

HORACE. *Epistolae*, II., 1, 90.

“Had Greece but been as carping and as cold
To new productions, what would now be old?”—(Conington.)

“Quod tuom 'st meum 'st: omne meum est autem tuom.”

PLAUTUS. *Trinummus*, Act II., Sc. II., 48.—(Lysiteles.)

“What is yours is mine, and mine is yours.”—(Bonnell Thornton.)

“Quod vos jus cogit, id voluntate impetrat.”

TERENCE. *Adelphi*, Act III., Sc. V., 44.—(Hegio.)

“Grant her then freely what law else will claim.”—(George Colman.)

“Quod vult habet qui velle quod satis est potest.”

PUBLILIUS SYRUS, 443.

“He has what he desires who can limit his desires to what is enough.”

“Quodcunque ostendis mihi sic, incredulus odi.”

HORACE. *De Arte Poetica*, 188.

“If scenes like these before my eyes be thrust,

They shock belief and generate disgust.”—(Conington.)

“Quoniam non potest id fieri quod vis,
Id velis quod possit.”

TERENCE. *Andria, Act II., Sc. I., 5.*—(*Byrrhia.*)

“Since the thing you wish
Cannot be had, e'en wish for that which may!”—(*George Colman.*)

“Ut quimus, aiunt, quando ut volumus non licet.”

TERENCE. *Andria, Act IV., Sc. V., 10.*—(*Mysis.*)

“As we can, as the old saying goes,
When as we would we cannot.”—(*George Colman.*)

“Quorsum abeant? sanin' creta an carbone notandi?”

HORACE. *Satires, II., 3, 246.*

“Well, what's their mark?

Shall it be chalk or charcoal, white or dark?”—(*Conington.*)

“Quorum si alterum sit optandum, malum equidem indisertam pru-
dentiam, quam stultitiam loquacem.”

CICERO. *De Oratore, III., 35, 142.*

“If I have to choose between the two, I would rather have sound common
sense without eloquence, than folly with a fine flow of language.”

“Quos cogit metus
Laudare, eosdem reddit inimicos metus.”

SENECA. *Thyestes, 207.*—(*Satellites.*)

“Those who by fear to flattery are driven
By fear are rendered hostile.”

“Quos ego —”
“Whom I —”

VIRGIL. *Aeneid, I., 135.*

“Quos laeserunt et oderunt.”

SENECA. *De Ira, II., 33, 1.*

“Those whom they have injured they also hate.”

“Proprium humani ingenii est odisse quem laeseris.”

TACITUS. *Agricola, XLII.*

“It is characteristic of humanity to hate those whom you have
injured.”

“Quos viceris, amicos tibi esse cave credas: inter dominum et servum
nulla amicitia est; etiam in pace belli tamen jura servantur.”

QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, VII., 8, 28.*

“Be careful how you make friends of those whom you have conquered;
between master and slave there can be no friendship; even in peace
the laws of war survive.”

“Quot homines tot sententiae; suus cuique mos.”

TERENCE. *Phormio, Act II., Sc. IV., 14.*—(*Hegio.*)

“Many men and many minds;
Each has his fancy.”—(*George Colman.*)

“Quot capitum vivunt, totidem studiorum
Millia.”

HORACE. *Satires, II., 1, 27.*

“Count all the folks in all the world, you'll find
A separate fancy for each separate mind.”—(*Conington.*)

“Pectoribus mores tot sunt, quot in orbe figurae.”

OVID. *De Arte Amandi, I., 759.*

“There are as many characters in men
As there are shapes in nature,”

“Quot lepores in Atho, quot apes pascuntur in Hybla
 Caerula quot baccas Palladis arbor habet,
 Littore quot conchae, tot sunt in amore dolores.
 Quae patimur, multo spicula felle madent.”

OVID. *De Arte Amandi*, II., 517.

“As hares in Athos, honey-bees in Hybla.
 As olives upon Pallas' dusky tree,
 As shells upon the shore, so are the pains
 Of Love, and all his arrows drip with gall.”

“Quot post excidium Trojae sunt eruta regna ?
 Quot capti populi ? quoties Fortuna per orbem
 Servitium imperiumque tulit, varieque revertit ?”

MANILIUS. *Astronomicon*, I., 506.

“How many realms since Troy have been o'erthrown ?
 How many nations captive led ? How oft
 Has Fortune up and down throughout the world
 Changed slavery for dominion ?”

“Quoties necesse est fallere aut falli a suis,
 Patiare potius ipse quam facias scelus.”

SENECA. *Phoenissae*, 130 (498).—(*Jocasta*.)

“If we must or deceive, or be by friends deceived,
 'Tis best ourselves to suffer, not to do the wrong.”

“Quotusquisque est qui voluptatem neget esse bonum ? plerique etiam
 summum bonum dicunt.”

CICERO. *De Divinatione*, II., 39, 81.

“How many people are there who deny that pleasure is a good ? Some
 even call it the highest good.”

“Quousque tandem abutere, Catilina, patientia nostra ?”

CICERO. *In Catilinam*, I., 1, 1.

“How far then, Catiline, will you abuse our patience ?”

“Quum enim fidem alicujus bonitatemque laudant, dignum esse
 dicunt 'quicum in tenebris mices'.”

CICERO. *De Officiis*, III., 19, 77.

“When men would praise the fidelity and honesty of any one, they say
 'that it is safe to play *flash-finger* with him in the dark'.”

—(*An allusion to the Roman game, "micare digitos".*)

“Quum honos sit praemium virtutis, judicio studioque civium delatum
 ad aliquem, qui eum sententiis, qui suffragiis adeptus est, is mihi
 et honestus et honoratus videtur.”

CICERO. *Brutus*, LXXXI., 281.

“Since the reward of virtue is honour, bestowed on a man by the judgment
 and the goodwill of his fellow-citizens, I maintain that whoever has
 succeeded in gaining their good opinion and their suffrages is an honest
 and an honourable man.”

“Quum in theatro imperiti homines, rerum omnium rudes ignarique,
 consederant; tum bella inutilia suscipiebant, tum seditiones
 homines reipublicae praefaciebant, tum optime meritos cives e
 civitate ejiciebant.”

CICERO. *Pro Flacco*, VII., 16.

“Whenever the assembly has been filled by untried men, without ex-
 perience or knowledge of affairs, the result has been that useless wars
 have been undertaken, that agitators have seized the reins of power
 and that the worthiest citizens have been driven into exile.”

“Quum sis incautus, nec rem ratione gubernes,
Noli Fortunam, quae non est, dicere caecam.”

DIONYSIUS CATO. *Disticha de Moribus*, IV., 3.

“If thou art rash, rejecting reason's sway,
Say not that Fortune's blind, for 'tis not so.”

“Quum tot in hac anima populorum vita salusque
Pendeat, et tantus caput hoc sibi fecerit orbis,
Saevitia est voluisse mori.”

LUCAN. *Pharsalia*, V., 685.

“So many are the nations who depend
Upon thy life for safety, for existence;
So vast a world has hailed thee as its head
That it were cruelty to wish to die.”

“Rapiamus, amici,
Occasionem de die.”

HORACE. *Epodes*, 13, 3.

“Friends, let us take the chances each day offers.”

“Rara avis.”

HORACE. *Satires*, II., 2, 26.

PERSIUS. *Satires*, I., 46.

“A rare bird.”

“Rara avis in terris, nigroque simillima cygno.”

JUVENAL. *Satires*, VI., 165.

“A bird but rarely seen on earth, like swan of ebon hue.”

“Rara coronato plausere theatra Menandro :

Norat Nasonem sola Corinna suum.

Vos tamen, o nostri ne festinate libelli;

Si post fata venit gloria, non propero.”

MARTIAL. *Epigrams*, V., 10, 9.

“Rarely the theatre for Menander crowned
With plaudits rang; only Corinna knew
Her Ovid; therefore, little books of mine,
Haste not; if glory comes but after death,
I'll wait awhile for glory.”

“Rara est adeo concordia formae

Atque pudicitiae!”

JUVENAL. *Satires*, X., 297.

“Rarely do we meet, in one combined,
A beauteous body and a virtuous mind!”—(Gifford.)

“Rara in tenui facundia panno ?”

JUVENAL. *Satires*, VII., 145.

“How should eloquence in rags be found?”—(Gifford.)

“Rara quidem virtus quam non Fortuna gubernet,

Quae maneat stabili, cum fugit illa, pede.”

OVID. *Tristia*, V., 14, 29.

“Rare is the virtue that's not ruled by Fortune,
That stands unshaken e'en when Fortune flees.”

“Rara temporum felicitate, ubi sentire quae velis, et quae sentias dicere
licet.”

TACITUS. *History*, I., 1.

“Rare are those happy times when you may think what you will, and say
what you think.”

“Raram facit misturam cum sapientia forma.”

PETRONIUS ARBITER. *Satyricon, Cap. XCIV.*

“Wisdom and beauty form a very rare combination.”

“Rari quippe boni; numero vix sunt totidem, quot
Thebarum portae, vel divitis ostia Nili.”

JUVENAL. *Satires, XIII., 26.*

“The good, alas, are few! ‘The valued file,’
Less than the gates of Thebes, the mouths of Nile!”—(Gifford.)

“Raro antecedentem scelestum

Deseruit pede poena claudio.”

HORACE. *Odes, III., 2, 31.*

“Though Vengeance halt, she seldom leaves
The wretch whose flying steps she hounds.”—(Conington.)

“Ut sit magna, tamen certe lenta ira deorum est.”

JUVENAL. *Satires, XIII., 100.*

“But grant the wrath of Heaven be great, ‘tis slow.”—(Gifford.)

“Raro simul hominibus bonam fortunam bonamque mentem dari.”

LIVY. *Histories, XXX., 42.*

“Good fortune and a good disposition are rarely vouchsafed to the same
man.”

“Rarum est felix idemque senex.”

SENECA. *Hercules Oetaeus, 647.*—(Chorus.)

“Old age and happiness are seldom found together.”

“Rarus enim ferme sensus communis in illa

Fortuna.”

JUVENAL. *Satires, VIII., 73.*

“Rarely shall we find

A sense of modesty in that proud kind.”—(Gifford.)

“Ratio nihil praeter ipsum de quo agitur spectat; ira vanis et extra
causam obversantibus commovetur.”

SENECA. *De Ira, I., 18, 2.*

“Reason regards nothing beyond the matter in hand; anger is aroused by
groundless fancies and things which have no bearing on the point at
issue.”

“Re ipsa repperi

Facilitate nihil esse homini melius, neque clementia.”

TERENCE. *Adelphi, Act V., Sc. IV., 6.*—(Demea.)

“By dear experience I’ve been told

There’s nothing so advantages a man
As mildness and complacency.”—(George Colman.)

“Rebus angustis animosus atque

Fortis appare; sapienter idem

Contraheas vento nimium secundo

Turgida vela.”

HORACE. *Odes, II., 10, 21.*

“Be brave in trouble; meet distress

With dauntless front; but when the gale

Too prosperous blows, be wise no less,

And shorten sail.”—(Conington.)

“Rebus in angustis facile est contemnere vitam;
Fortiter ille facit, qui miser esse potest.”

MARTIAL. *Epigrams*, XI., 56, 15.

“Life, in hard times, 'tis easy to despise;
He is the brave man who can live unhappy.”

“Rebus me non trado, sed commodo, nec consector perdendi temporis
causas.”

SENECA. *Epistolae*, LXII., 1.

“I do not give, but lend, myself to business, nor do I hunt for oppor-
tunities of wasting time.”

“Rebus secundis etiam egregios duces insolescere.

TACITUS. *History*, II., 7.

“Even great generals grow insolent in prosperity.”

—(Church and Brodrribb.)

“Rebus semper pudor absit in artis.”

VALERIUS FLACCUS. *Argonautica*, V., 825.

“When Fortune frowns cast modesty aside.”

“Rectius enim (sapiens) appellabitur rex quam Tarquinius, qui nec se
nec suos regere potuit.”

CICERO. *De Finibus*, III., 22, 75.

“The wise man better deserves the title of king than Tarquinius, who could
not rule either himself or his people.”

“Rectius vives, Licini, neque altum
Semper urgendo, neque, dum procellas
Cautus horrescis, nimium premendo

Litus iniquum.”

HORACE. *Odes*, II., 10, 1.

“Licinius, trust a seaman's lore,
Steer not too boldly to the deep,
Nor, fearing storms, by treacherous shore
Too closely creep.”—(Conington.)

“Redde cantionem veteri pro vino novam.”

PLAUTUS. *Stichus, Act V., Sc. VI.*, 8.—(Stichus.)

“For our old wine

Come give us a new tune.”—(Bonnell Thornton.)

“Redeunt Saturnia regna.”

VIRGIL. *Eclogues*, IV., 6.

“The golden age of Saturn's come again.”

“Redit agricolis labor actus in orbem,
Atque in se sua per vestigia volvitur annus.”

VIRGIL. *Georgics*, II., 401.

“The daily tasks in a full orbit run,
And the year ends where erst the year begun.”—(J. B. Rose.)

“Refert sis bonus, an velis videri.”

MARTIAL. *Epigrams*, VIII., 38, 7.

“It matters much whether thou'rt truly good, or would'st appear so.”

“Regalis ingenii mos est in praesentium contumeliam amissa laudare,
et his virtutem dare vera dicendi, a quibus jam audiendi pericu-
lum non est.”

SENECA. *De Beneficiis*, VI., 32, 4.

“It is habitual with kings to answer blame for present actions by praise of
the past, and to credit with the virtue of truthfulness those from whom
there is no longer any danger of hearing the truth.”

“(Ut ego aestimo,) Regem armis quam munificentia vinci minus flagitosum.” SALLUST. *Jugurtha*, CX.

“In my opinion it is less shameful for a king to be overcome by force of arms than by bribery.”

“Reges dicuntur multis urgere cululis
Et torquere mero, quem perspexisse laborant
An sit amicitia dignus.” HORACE. *De Arte Poetica*, 484.

“Tis said when kings a would-be friend will try,
With wine they rack him and with bumpers ply.”—(Conington.)

“Regia, crede mihi, res est succurrere lapsis.” OVID. *Epistolae ex Ponto*, II., 9, 11.

“To aid the fallen is a kingly virtue.”

“Regibus boni quam mali suspectiores sunt; semperque his aliena virtus formidolosa est.” SALLUST. *Catinile*, VII.

“Kings are more prone to mistrust the good than the bad; and they are always afraid of the virtues of others.”

“Regnare non vult, esse qui inquisit timet.” SENECA. *Phoenissae*, 293 (653).—(Eteocles.)

“He who hatred fears has no desire to rule.”

“Regum ducumque clementia non in ipsorum modo, sed etiam in illorum, qui parent, ingeniis sita est.”

QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni*, VIII., 8, 8.

“The clemency of kings and generals is not dependent only on their own disposition, but also on that of their subjects and their followers.”

“Regum timendorum in propriis greges,
Reges in ipsos imperium est Jovis.” HORACE. *Odes*, III., 1, 5.

“Kings o'er their flocks the sceptre wield;
E'en kings beneath Jove's sceptre bow.”—(Conington.)

“Relicta non bene parmula.” HORACE. *Odes*, II., 7, 10.

“Unseemly parted from my shield.”—(Conington.)

“Religentem esse oportet; religiosum nefas.” ANON. *(Aulus Gellius, Noctes Atticae*, IV., 9, 1.)

“To be religious is a duty; to be superstitious a crime.”

“Relinquendum etiam rumoribus tempus quo senescant: plerumque innocentes recenti invidiae impares.” TACITUS. *Annals*, II., 77.

“As for rumours, it is best to leave time in which they may die away.
Often the innocent cannot stand against the first burst of unpopularity.”—(Church and Brodrribb.)

“Rem facias; rem,
Si possis recte; si non quocumque modo rem.” HORACE. *Epistolae*, I., 1, 65.

“Make money, money, man;
Well, if so be—if not, which way you can.”—(Conington.)

“Unde habeas quaerit nemo, sed oportet habere.” JUVENAL. *Satires*, XIV., 207.

“None question whence it comes, but come it must.”—(Gifford.)

“Rem tibi quam noscere aptam dimittere noli;
Fronte capillata, post est occasio calva.”

DIONYSIUS CATO. *Disticha de Moribus*, II., 26.

“Let nothing pass you by which will advantage you;
Occasion wears a forelock, but her scalp is bald.”

“Remissio animum frangit; arcum intensio.”

PUBLILIUS SYRUS, 730.

“Much bending breaks the bow; much unbending the mind.”—(Bacon.)

“Rempublicam duabus rebus contineri dixit, praemio et poena.”

CICERO. *Ad Brutum*, I., 15, 3.—(A saying of Solon.)

“A state is regulated by two things, reward and punishment.”

“Repente dives nemo factus est bonus.”

PUBLILIUS SYRUS, 449.

“No virtuous man ever became suddenly rich.”

“Repente liberalis stultis gratus est,

Verum peritis irritos tendit dolos.”

PHAEDRUS. *Fables*, I., 23, 1.

“Who on a sudden generous becomes
Is welcomed by the fool, but for the wise
In vain he spreads his snares.”

“Rerum enim copia verborum copiam gignit.”

CICERO. *De Oratore*, III., 31, 125.

“A plethora of matter begets a plethora of words.”

“Rerum omnium magister usus.”

CAESAR. *De Bello Civili*, II., 8.

“Practice, the master of all things.”

“Ususque magister.”

COLUMELLA. *De Cultu Hortorum*, 339.

“Usus, magister egregius.”

PLINY THE YOUNGER. *Epistolae*, I., 20.

“That excellent master, practice.”

“Res amicos invenit.”

PLAUTUS. *Stichus*, Act IV., Sc. I., 17.—(Antipho.)

“Fortune finds us friends.”

“(Hanc facile emergunt, quorum virtutibus obstat)

Res angusta domi.”

JUVENAL. *Satires*, III., 164.—(Vide “Multis,” etc.)

“Depressed by indigence, the good and wise

In every clime by painful efforts rise.”—(Gifford.)

“Res est solliciti plena timoris amor.”

OID. *Heroides*, I., 12.

“Love is a thing that's full of cares and fears.”

“Res loquitur ipsa, judices, quae semper valet plurimum.”

CICERO. *Pro Milone*, XX., 53.

“Gentlemen, the case speaks for itself, than which there is no more powerful advocacy.”

“Res quidem se mea sententia sic habet, ut, nisi quod quisque cito potuerit, nunquam omnino possit perdiscere.”

CICERO. *De Oratore*, III., 23, 89.

“It is a fact, as I think, that what we cannot learn quickly we cannot learn at all.”

“(Si quid agas, prudenter agas, et) respice finem.”

ANONYMOUS. *Fabulae Aesopiae*, XXII., 5.—(Printed with the *Fables of Phaedrus and Avianus*, Biponti, 1784.)

“Whatever you undertake, act with prudence, and consider the consequences.”

“Respicere exemplar vitae morumque jubebo

Doctum imitatore, et vivas hinc ducere voces.”

HORACE. *De Arte Poetica*, 317.

“Look, too, to life and manners as they lie

Before you; these will living words supply.”—(Conington.)

“Respue quod non es: tollat sua munera cerdo;

Tecum habita, noris quam sit tibi curta supellex.”

PERSIUS. *Satires*, IV., 51.

“Hence with your spurious claims! Rejudge your cause,
And fling the rabble back their vile applause:
To your own breast, in quest of worth, repair,
And blush to find how poor a stock is there.”—(Gifford.)

“Restabat nihil aliud nisi oculos pascere.”

TERENCE. *Phormio*, Act I., Sc. II., 35.—(Geta.)

“Naught else remained except to feast his eyes.”—(George Colman.)

“Rex est qui metuit nihil,

Rex est qui cupiet nihil.

Mens regnum bona possidet;

Hoc regnum sibi quisque dat.” SENECA. *Thyestes*, 388.—(Chorus.)

“A king is he who naught will fear,
A king is he who naught desires;
'Tis a clean heart the kingdom holds,
That kingdom each to himself may give.”

“Rex regnat sed non gubernat.”

JAN ZAMOISKI. *Speech in the Polish Parliament*, 1605.

“The king reigns but does not govern.”

“Ride, si sapiis.”

MARTIAL. *Epigrams*, II., 41, 1.

“Laugh, if thou be wise.”

“Rideamus γέλωτα Σαρδόνιον.” CICERO. *Ad Familiares*, VII., 25, 1.

“Let us laugh a Sardonic laugh.”

“Ridebat curas, necnon et gaudia vulgi,

Interdum et lacrimas.”

JUVENAL. *Satires*, X., 51.

“He laughed aloud to see the vulgar fears,

Laughed at their joys, and sometimes at their tears.”—(Gifford.)

“(Quanquam) ridentem dicere verum

Quid vetat.”

HORACE. *Satires*, I., 1, 24.

“Why truth may not be gay I cannot see.”—(Conington.)

“Ridentur mala qui componunt carmina; verum
Gaudent scriptores et se venerantur, et ulti,
Si taceas, laudant quicquid scripsere, beati.”

HORACE. *Epistolae, II.*, 2, 106.

“Bad poets are our jest; yet they delight,
Just like their betters, in whate'er they write;
Hug their fool's paradise, and if you're slack
To give them praise, themselves supply the lack.”—(Conington.)

“Ridiculum acri
Fortius et melius magnas plerumque secat res.”

HORACE. *Satires, I.*, 10, 14.

“Pleasantry will often cut clean through
Hard knots that gravity would scarce undo.”—(Conington.)

“Risu inepito res inepitor nulla est.”

CATULLUS. *Carmina, XXXVII. (XXXIX.)*, 16.

“There's naught that's more ill-timed than ill-timed laughter.”

“Roma parentem,
Roma patrem patriae Ciceronem libera dixit.”

JUVENAL. *Satires, VIII.*, 243.

“Rome, free Rome, hailed him with loud acclaim,
The father of his country—glorious name.”—(Gifford.)

“Romae rus optas, absentem rusticus urbem
Tollis ad astra levis.”

HORACE. *Satires, II.*, 7, 28.

“At Rome you hanker for your country home;
Once in the country, there's no place like Rome.”—(Conington.)

“Romae Tibur amem ventosum, Tibure Romam.”

HORACE. *Epistolae, I.*, 8, 12.

“Town-bird at Tibur, and at Rome recluse.”—(Conington.)

“Rure ego viventem, tu dicis in urbe beatum;
Cui placet alterius, sua nimirum est odio sors.”

HORACE. *Epistolae, I.*, 14, 10.

“You praise the townsman's, I the rustic's, state:
Admiring others' lots, our own we hate.”—(Conington.)

“Rudis indigestaque moles.”

OVID. *Metamorphoses, I.*, 7.

“A rough-hewn mass, of order void.”

“Rura mihi et rigui placeant in vallibus amnes,

Flumina amem silvasque inglorius.”

VIRGIL. *Georgics, II.*, 485.

“Let me in rustic pictures take delight;

Well-watered vales, and woods and rippling streams,
Careless of fame, I'd love.”

“Sacer intra nos spiritus sedet, malorum bonorumque nostrorum
observator et custos.”

SENECA. *Epistolae, XLI.*, 2.

“There abides in us a holy spirit, our guardian, who watches over all that
comes to us of good and of evil.”

“Saepe asperis facetiis illusus; quae, ubi multum ex vero traxere, acrem sui memoriam relinquent.”

TACITUS. *Annals, XV.*, 88.

“(Nero feared the high spirit of his friend,) who often bantered him with that rough humour which, when it draws largely on facts, leaves a bitter memory behind it.”—(*Church and Brodribb.*)

“Saepe ego audivi, milites, eum primum esse virum qui ipse consulat quid in rem sit; secundum eum, qui bene monenti obediat; qui nec ipse consulere, nec alteri parere sciat, eum extremi ingenii esse.”

LIVY. *Histories, XXII.*, 29.

“I have often heard it said that the first man is he who can decide for himself what is best to be done, and the second, he who is willing to take good advice; the man who can neither decide for himself nor listen to another is on the lowest level of intelligence.”

“Saepe est etiam sub palliolo sordido sapientia.”

CAECILIUS STADIUS. *Fabulae Incertae, Fragment XVIII.* (II.).

“Wisdom oft lurks beneath a tattered coat.”

“Saepe grandis natu senex nullum aliud habet argumentum quo se probet diu vixisse praeter aetatem.”

SENECA. *De Tranquillitate Animi, III.*, 8.

“A man advanced in years has often nothing but his age to show that he has lived for a long period.”

“Saepe in magistrum scelera redierunt sua.”

SENECA. *Thyestes, 811.*—(*Satellites.*)

“Crime oft recoils upon its author's head.”

“Saepe minus est constantiae in rubore quam in culpa.”

QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, IX.*, 7, 25.

“Conscious innocence is often more perturbed than conscious guilt.”

“Saepe piget—quid enim dubitem tibi vera fateri?—

Corrigere et longi ferre laboris onus.

Scribentem juvat ipse favor, minuitque laborem

Cumque suo crescens pectore fervet opus.

Corrigere at res est tanto magis ardua, quanto

Magnus Aristarcho major Homerus erat.”

OVID. *Pistolae ex Ponto, III.*, 9, 19.

“'Tis irksome oft—why should I not confess

The truth?—to face revision's lengthy toil.

The joy of writing makes the labour less,

And as it grows the work's with genius fired;

But harder by so much correction is,

As Homer greater was than Aristarch.”

“Saepe venit magno foenore tardus amor.”

PROPERTIUS. *Elegies, I.*, 7, 26.

“Love that comes late in life bears heavy interest.”

“Saepissime et legi et audivi nihil mali esse in morte; in qua si
resideat sensus, immortalitas illa potius quam mors ducenda
sit; sin sit amissus, nulla videri miseria debeat quae non
sentiatur.”

CICERO. *Ad Familiares*, V., 16, 4.

“I have often read and heard that there is nothing evil in death; for, if
there is a survival of consciousness, it must be considered immortality
rather than death; while, if consciousness is destroyed, that can hardly
be reckoned unhappiness, of which we are unconscious.”

“Aut nihil est sensus animis a morte relictum
Aut mors ipsa nihil.”

LUCAN. *Pharsalia*, III., 39.

“Either the soul's unconscious after death,
Or death itself is naught.”

“(Etiam illud adjungo,) saepius ad laudem atque virtutem naturam
sine doctrina, quam sine natura valuisse doctrinam.”

CICERO. *Pro Archia*, VII., 15.

“I will go further, and assert that nature without culture can often do
more to deserve praise than culture without nature.”

“Saepius incautae nocuit Victoria turbae.”

CLAUDIANUS. *De Quarto Consulatu Honorii*, 336.

“Victory oft has harmed the thoughtless crowd.”

“Saepius olim

Religio peperit scelerosa atque impia facta.”

LUCRETIUS. *De Rerum Natura*, I., 76.

“Too oft religion has the mother been
Of impious acts and criminal.”

“Saepius ventis agitatur ingens

Pinus et celsae graviore casu

Decidunt turre feriuntque summos

Fulgura montes.”

HORACE. *Odes*, II., 10, 9.

“With fiercer blasts the pine's dim height
Is rocked; proud towers with heavier fall
Crash to the ground; and thunders smite
The mountains tall.”—(Conington.)

“Saevis inter se convenit ursis.”

JUVENAL. *Satires*, XV., 164.

“Bears with bears perpetual peace maintain.”—(Gifford.)

“Saevit amor ferri et scelerata insania belli,

Ira super.”

VIRGIL. *Aeneid*, VII., 461.

“Burns the fierce fever of the steel,
The guilty madness warriors feel.”—(Conington.)

“Salus populi suprema lex esto.”

THE TWELVE TABLES. *De Officio Consulis*.—(Quoted by Cicero,
de Legibus, III., 3.)

“Let the good of the people be the paramount law.”

“Salve, magna parens frugum, Saturnia tellus,

Magna virum.”

VIRGIL. *Georgics*, II., 173.

“Hail! and all hail! thou land Saturnian,
Thou mighty parent both of fruits and men.”—(J. B. Rose.)

“Sanctus haberi
Justitiaeque tenax factis dictisque mereris,
Agnosco procerem.”

JUVENAL. *Satires, VIII.*, 24.

“Dare to be just;

Firm to your word, and faithful to your trust;

These praises hear, at least deserve to hear,

I grant your claim, and recognise the peer.”—(Gifford.)

“Sapiens nullum denarium intra limen suum admittet male intran-
tem.”

SENECA. *De Vita Beata, XXIII.*, 3.

“The wise man will never admit within his doors a penny of ill-gotten
gains.”

“Sapiens quidem pol ipse fingit fortunam sibi.”

PLAUTUS. *Trinummus, Act II., Sc. II.*, 84.—(Philtos.)

“A wise man is the maker

Of his own fortune.”—(Bonnell Thornton.)

“Res docuit id verum esse quod in carminibus Appius ait,
fabrum esse suae quemque fortunae.”

SALLUST. *Oratio ad Caesarem, I.*, 1.

“Experience has shown the truth of Appius’ saying, that every
man is the architect of his own fortunes.”

“Sui cuique mores fingunt fortunam.”

CORNELIUS NEPOS. *Atticus, XI.*

“Every man’s fortune is moulded by his character.”

Sapiens virtuti honorem praemium, haud praedam petit.”

ANON. (*Cicero, de Oratore, III.*, 26, 102.)

“The wise man seeks honour, not profit, as the reward of virtue.”

“Sapientem locupletat ipsa Natura.”

CICERO. *De Finibus, II.*, 28, 90.

“Nature herself makes the wise man rich.”

“Sapientes pacis causa bellum gerunt, laborem spe otii sustentant.”

SALLUST. *Oratio ad Caesarem, I.*

“The wise wage war for the sake of peace, and endure toil in the hope of
leisure.”

“Sapientiae aetas condimentum ’st: sapiens aetati cibus est.”

PLAUTUS. *Trinummus, Act II., Sc. II.*, 82.—(Lysiteles.)

“Wisdom is

The food of age, which lends to wisdom relish.”

—(Bonnell Thornton.)

“Sapientissimum esse dicunt eum, cui quod opus sit ipsi veniat in
mentem: proxime accedere illum, qui alterius bene inventis
obtemperet. In stultitia contra est. Minus enim stultus est is,
cui nihil in mentem venit, quam ille, qui quod stulte alteri venit
in mentem comprobat.” CICERO. *Pro Clientio, XXXI.*, 84.

“The wisest man, they say, is he who can himself devise what is needful
to be done: next comes he who will follow the sage counsels of
another. The opposite holds good in folly; for he is less foolish who
never has an idea of his own than he who approves the foolish ideas
of others.”

“Sapientum octavus.” HORACE. *Satires, II., 3*, 296.

“The eighth of the sages.”

“Sat celeriter fieri, quidquid fiat satis bene.”

AUGUSTUS. (*Suetonius, II., 25.*)

“Whatever is done well enough is done quickly enough.”

“(Sed) satis est orare Jovem quae donat et aufert;

Det vitam, det opes: aequum mi animum ipse parabo.”

HORACE. *Epistolae, I., 18*, 111.

“Sufficient 'tis to pray

To Jove for what he gives and takes away:

Grant life, grant fortune, for myself I'll find

That best of blessings, a contented mind.”—(*Conington.*)

“Satis virilis es, quamdui nil obviat adversi.”

THOMAS à KEMPIS. *De Imitatione Christi, III., 57*, 1.

“You are a brave man enough, so long as you meet with no opposition.”

“Saucius ejurat pugnam gladiator, et idem

Immemor antiqui vulneris arma capit.”

OVID. *Epistolae ex Ponto, I., 5*, 37.

“The swordsman, when he's wounded, will forswear

The arena; then, forgetful of his wounds,

Will draw the sword again.”

“Saucius factus sum in Veneris proelio;

Sagitta Cupido cor meum transfixit.”

PLAUTUS. *Persa, Act I., Sc. I., 24*.—(*Toxilus.*)

“In Venus' battle I've received a wound,

The god of love has pierced me through the heart.”

“Scandit aeratas vitiosa naves

Cura nec turmas equitum relinquit.” HORACE. *Odes, II., 16*, 21.

“Care climbs the bark, and trims the sail.

Curst fiend! nor troops of horse can 'scape her.”—(*Conington.*)

“Scelera impetu, bona consilia mora valescere.”

TACITUS. *History, I., 32.*

“Crimes gain by hasty action, better counsels by delay.”

—(*Church and Brodribb.*)

“Scelere velandum est scelus.”

SENECA. *Phaedra, 729*.—(*The Nurse.*)

“Crime must by crime be veiled.”

“Scelus est jugulare Falernum

Et dare Campano toxica saeva mero.

Convivae meruere tui fortasse perire;

Amphora non meruit tam pretiosa mori.”

MARTIAL. *Epigrams, I., 18 (19), 5.*

“It is a crime to slay such glorious wine,

Mix noxious drugs with growth of fair Champagne.

Your guests, it may be, death have merited,

But not that priceless vintage.”

“(Nam) Scelus intra se tacitum qui cogitat ullum,
Facti crimen habet.” JUVENAL. *Satires*, XIII., 209.

“For, in the eye of heaven, a wicked deed
Devised is done.”—(Gifford.)

“Scilicet adversis probitas exercita rebus
Tristi materiam tempore laudis habet.” OVID. *Tristia*, V., 5, 49.

“Yea, honesty, by evil fortune tried,
Finds in adversity the seed of praise.”

“Scilicet est cupidus studiorum quisque suorum,
Tempus et adsueta ponere in arte juvat.” OVID. *Epistolae ex Ponto*, I., 5, 35.

“Each is desirous of his own pursuits, and loves
To spend his time in his accustomed art.”

“Scilicet etiam illum, qui libertatem publicam nollet, tam projectae
servientum patientiae taedebat.” TACITUS. *Annals*, III., 65.—(Of Tiberius.)

“Clearly, even he, with his dislike of public freedom, was disgusted at the
abject abasement of his creatures.”—(Church and Brodrribb.)

“Scilicet improbae
Crescunt divitiae; tamen
Curtae nescio quid semper abest rei.” HORACE. *Odes*, III., 24, 62.

“Money, root of ill,
Doubt it not, still grows apace:
Yet the scant heap has somewhat lacking still.”—(Conington.)

“Scilicet insano nemo in amore videt.” PROPERTIUS. *Elegies*, III., 5, 18 (II., 14, 18).

“Afflicted by love's madness all are blind.”

“Scilicet omnibus est labor impendendus.” VIRGIL. *Georgics*, II., 61.

“Naught shall we gain but at the price of toil.”

“Scilicet uxorem cum dote fidemque et amicos
Et genus et formam regina pecunia donat,
Ac bene nummatum decorat Suadela Venusque.”

HORACE. *Epistolae*, I., 6, 86.

“A dowried wife, friends, beauty, birth, fair fame,
These are the gifts of money, heavenly dame;
Be but a moneyed man, Persuasion tips
Your tongue, and Venus settles on your lips.”—(Conington.)

“Scire mori sors prima viris, sed proxima cogi.” LUCAN. *Pharsalia*, IX., 210.

“Man's highest lot is to know how to die,
Next, how to yield.”

“Scite tamen, quamvis longa regione remotus
Absim, vos animo semper adesse meo.”

OVID. *Tristia*, III., 4, 78.

“Though we be severed by the whole wide world,
Yet art thou ever present to my mind.”

“Scribendi recte sapere est et principium et fons:
Rem tibi Socratica poterunt ostendere chartae.”

HORACE. *De Arte Poetica*, 809.

“Of writing well, be sure, the secret lies
In wisdom: therefore study to be wise.
The page of Plato may suggest the thought.”—(Conington.)

“(Contra iussa monent Heleni,) Scyllam atque Charybdim
Inter, utramque viam leti discriminē parvo,
Ni teneant cursus.”

VIRGIL. *Aeneid*, III., 684.

“Helenus the seer,
Who counselled still those seas to fly
Where Scylla and Charybdis lie:
That path of double death we shun.”—(Conington.)

“Incidis in Scyllam cupiens vitare Charybdim.”

P.H. GAULTIER. *Alexandriis*, V., 301.

“In hope Charybdis to escape, thou fallest upon Scylla.”

“Se, quae consilia magis res dent hominibus, quam homines rebus, ea
ante tempus immatura non preecepturum.”

LIVY. *Histories*, XXII., 98.

“He would not anticipate those counsels which are rather bestowed by
circumstances on men, than by men on circumstances.”

“Secreto amicos admone, lauda palam.” PUBLILIUS SYRUS, 459.

“Admonish thy friends in secret, praise them openly.”

“Secunda felices, adversa magnos probent.”

PLINY THE YOUNGER. *Panegyric*, 31.

“Prosperity proves the fortunate, adversity the great.”

“Secundae res acrioribus stimulis animum explorant: quia miseriae
tolerantur, felicitate corrumpimur.” TACITUS. *History*, I., 15.

“Prosperity tries the heart with keener temptations; for hardships may be
endured, whereas we are spoiled by success.”

—(Church and Brodribb.)

“Secundas fortunas decent superbiae.”

PLAUTUS. *Stichus*, Act II., Sc. I., 28.—(Dinacium.)

“Pride is the fitting comrade of prosperity.”

“Sed neque tam facilis res ulla est, quin ea primum
Difficilis magis ad credendum conset: itemque
Nil adeo magnum, neque tam mirabile quicquam,
Quod non paulatim minuant mirarier omnes.”

Lucretius. *De Rerum Natura*, II., 1024.

“There's naught so easy, but when it was new
Seemed difficult of credence, and there's naught
So great, so wonderful, when first 'tis seen,
But men will later cease to marvel at it.”

“Sed positum sit primum nosmetipsos commendatos esse nobis, pri-
mamque ex natura hanc habere appetitionem, ut conservemus
nosmet ipsos.” CICERO. *De Finibus*, IV., 10, 25.

“Let it first be granted that we are given in charge to ourselves, and that the
first thing we receive from nature is the instinct of self-preservation.”

“Sedet, aeternumque sedebit,
Infelix Theseus.” VIRGIL. *Aeneid*, VI., 617.

“There in the bottom of the pit
Sits Theseus, and will ever sit.”—(Conington.)

“Seditione, dolis, scelere atque libidine et ira,
Iliacos intra muros peccatur, et extra.”

HORACE. *Epistolae*, I., 2, 15.

“Strife, treachery, crime, lust, rage, 'tis error all,
One mass of faults within, without the wall.”—(Conington.)

“Sedulo curavi humanas actiones non ridere, non lugere, neque detestari, sed intelligere.” SPINOZA. *Tractatus Politicus*, I., 4.

“I have made it my chief care neither to ridicule, nor to deplore, nor to execrate, but to understand the actions of mankind.”

“Segnius homines bona quam mala sentire.”

LIVY. *Histories*, XXX., 21.

“Men are slower to recognise blessings than misfortunes.”

“Segnius irritant animos demissa per aurem

Quam quae sunt oculis subjecta fidelibus, et quae

Ipse sibi tradit spectator.” HORACE. *De Arte Poetica*, 180.

“A thing when heard, remember, strikes less keen
On the spectator's mind than when 'tis seen.”—(Conington.)

“(Tu quoque, ut hic video, non es ignarus amorum.

Id commune malum;) semel insanivimus omnes.”

J. B. SPAGNUOLI (JOHANNES MANTUANUS). *Eclogues*, I., 217.

“Not ignorant thou of love, our common bane;
A madness 'tis that each man once has known.”

“Sema certe
Tranquillae per virtutem patet unica vitae.”

JUVENAL. *Satires*, X., 363.

“One path alone leads to a life of peace:
The path of virtue.”

“Semper ad eventum festinat et in medias res
Non secus ac notas auditorem rapit.”

HORACE. *De Arte Poetica*, 148.

“He hurries to the crisis, lets you fall
Where facts crowd thick, as though you knew them all.”—(Conington.)

“Semper aliquid novi Africam afferre.”

PLINY THE ELDER. *Natural History*, VIII., 17.

“There is always something new out of Africa.”

“Semper autem in fide quid senseris, non quid dixeris, cogitandum.”

CICERO. *De Officiis*, I., 13, 40.

“A promise must be kept not merely in the letter, but in the spirit.”

“Semper bonus homo tiro est.” MARTIAL. *Epigrams*, XII., 51, 2.

“The virtuous man is ever a novice in worldly things.”

“Semper ego auditor tantum? nunquamne reponam?”

JUVENAL. *Satires*, I., 1.

“Shall I not once attempt to quit the score,
Always an auditor, and nothing more!”—(Gifford.)

“Semper eris pauper, si pauper es, Aemiliane;
Dantur opes nulli nunc, nisi divitibus.”

MARTIAL. *Epigrams*, V., 81, 1.

“If poor you are, poor you will always be,
For wealth's now given to none but to the rich.”

“Semper habet lites, alternaque jurgia lectus
In quo nupta jacet; minimum dormitur in illo.”

JUVENAL. *Satires*, VI., 268.

“Tis night; yet hope no slumbers with your wife;
The nuptial bed is still the scene of strife.”—(Gifford.)

“Semper in absentes felicior aestus amantes.”

PROPERTIUS. *Elegies*, III., 31, 43 (II., 33, 43).

“When those who love are severed, love's tide stronger flows.”

“Semper in praelio maximum est periculum, qui maxime timent:
audacia pro muro habetur.” SALLUST. *Catiline*, LVIII.

“In battle it is the cowards who run the most risk; bravery is a rampart
of defence.”

“Semper oculatae nostrae sunt manus; credunt quod vident.

Vetus est ‘Nihili cocio est’; scis cuius; non dico amplius.”

PLAUTUS. *Asinaria*, Act I., Sc. III., 50.—(Cleereta.)

“Within their palm

They never credit aught but what they see.”

“Tis an old saying, money down's the thing.

Do you attend to me?—I'll say no more.”—(Bonnell Thornton.)

“Semper tibi pendeat hamus:

Quo minime credas gurgite, piscis erit.”

OID. *De Arte Amandi*, III., 425.

“Keep thy hook always baited, for a fish

Lurks ever in the most unlikely swim.”

“Semper tu scito, flamma fumo est proxima.

Fumo comburi nihil potest, flamma potest.”

PLAUTUS. *Curculio*, Act I., Sc. I., 53.—(Palinurus.)

“Ever remember this. Flame follows close

Upon the heels of smoke. In smoke, indeed,

Things cannot be consumed, in flame they may.”

—(Bonnell Thornton.)

“Semper vero esse felicem, et sine morsu animi transire vitam,
ignorare est rerum naturae alteram partem.”

SENECA. *De Providentia*, IV., 1.

“To be always fortunate, and to pass through life with a soul that has
never known sorrow, is to be ignorant of one half of nature.”

“Senectus ipsa est morbus.”

TERENCE. *Phormio*, Act IV., Sc. I., 9.—(Chremes.)

“Old age itself is a disease.”—(George Colman.)

“Senex cum extemplo est, jam nec sentit nec sapit,
Aiunt, solere eum rursum repuerascere.”

PLAUTUS. *Mercator*, Act II., Sc. II., 24.—*Lysimachus*.)

“When a man reaches the last stage of life,

‘*Sans* sense, *sans* taste, *sans* eyes, *sans* everything,

They say that he is grown a child again.”—(Bonnell Thornton.)

“Sensi ego in optimo filio, tu in exspectatis ad amplissimam dignitatem
fratribus, Scipio, mortem omni aetati esse communem.”

CICERO. *De Senectute, XIX.*, 68.

“I in my noble son, you, Scipio, in your brothers, who had given promise
of the highest distinction, have felt that death is the common heritage
of every age.”

“Sensit vetus regnandi falsos in amore odia non fingere.”

TACITUS. *Annals, VI.*, 44.

“An experienced king, Artabanus, knows that men do not necessarily
feign hatred because they are false in friendship.”

—(*Church and Brodrribb.*)

“Sentit enim vim quisque suam, qua possit abuti.

Cornua nata prius vitulo quam frontibus extent:

Illis iratus petit, atque infensus inurget.”

LUCRETIUS. *De Rerum Natura, V.*, 1081.

“Each feels the strength that nature gives to him.

Before the calf's horns show upon his brow,

They have begun to grow; with rage he butts,

And seeks to use them.”

“(Sed quid

Turba Remi?) Sequitur fortunam ut semper, et odit

Damnatos.” JUVENAL. *Satires, X.*, 73.

“What think the people? They!

They follow fortune as of old, and hate,

With all their souls, the victim of the state.”—(*Gifford.*)

“Sequitur superbos ulti a tergo deus.”

SENECA. *Hercules Furens*, 389.—(*Megara.*)

“The avenging god follows in the steps of the proud.”

“Sera nunquam est ad bonos mores via;

Quem poenitet peccasse, paene est innocens.”

SENECA. *Agamemnon*, 243.—(*Clytemnestra.*)

“Tis ne'er too late to follow virtue's path;

He who repents of sin almost is innocent.”

“Sera parsimonia in fundo est.”

SENECA. *Epistolae, I.*, 5.

“Economy comes too late when the coffers are empty.”

“Seria cum possim, quod delectantia malim

Scribere, tu caussa es, lector amice, mihi.”

MARTIAL. *Epigrams, V.*, 16, 1.

“It what I write's amusing, when it might

Be serious, thou, good reader, art the cause.”

“Serit arbores, quae alteri saeclo prosident.”

CARCILIUS STATIUS. *Synephebi, Fragment II.*

“He plants trees for the benefit of another generation.”

“Serius aut citius sedem properamus ad unam.”

OID. *Metamorphoses, X.*, 33.

“Sooner or later to one goal we haste.”

“Serpens, sitis, ardor, arenae
Dulcia virtuti; gaudet patientia duris:
Laetius est, quoties magno sibi constat, honestum.”

LUCAN. *Pharsalia*, IX., 401.

“Thirst, heat, the desert sands, the deadly snake
Are dear to valour; firmness hardship loves:
Virtue's more welcome when its cost is high.”

“Serum est cavendi tempus in mediis malis.”

SENECA. *Thyestes*, 487.—(*Thyestes*.)

“Caution comes too late when we are in the midst of troubles.”

“Seru in coelum redeas; diuque
Laetus intersis populo Quirini.”

HORACE. *Odes*, I., 2, 45.

“Late be thy journey home, and long,
Thy sojourn with Rome's family.”—(*Conington*.)

“Servare cives major (virtus) est patriae patri.”

SENECA. *Octavia*, 456.—(*Seneca*.)

“Tis more virtuous in the father of his country to toil for the well-being
of its citizens.”

“Servata semper lege et ratione loquendi.”

JUVENAL. *Satires*, VI., 453.

“Observing all the laws and rules of speech.”

“Si acum, credo, quaereres,
Acum invenissemus, si adpararet, jam diu.
Hominem inter vivos quaeritamus mortuum:
Nam invenissemus jam diu, si viveret.”

PLAUTUS. *Menaechmi*, Act II., Sc. I., 13.—(*Messenio*.)

“Had we been looking for a needle, sure,
We should have found it long ago if visible.
So search we for a dead man 'mong the quick,
For we had found him long ago if living.”

—(*Bonnell Thornton*.)

“Si ad naturam vives, nunquam eris pauper: si ad opiniones, nunquam
eris dives.”

SENECA. *Epistolae*, XVI., 7.—(*A saying of Epicurus*.)

“If you live according to nature you will never be poor, if according to
fancy you will never be rich.”

“Si animus hominem perpulit, actum est: animo servabit, non sibi;
Si ipse animum perpulit, dum vivit, victor victorum cluet.”

PLAUTUS. *Trinummus*, Act II., Sc. II., 27.—(*Philtro*.)

“If the will masters him, all's over with him;
By it he'll be enslaved: but if his will
He masters, while he lives he shall be styled
A conqueror of conquerors.”—(*Bonnell Thornton*.)

“Si bene commemini causae sunt quinque bibendi:
Hospitis adventus; praesens sitis; atque futura;
Et vini bonitas; et quaelibet altera causa.”

PÈRE SIRMOND. (*Menage, Menagiana*, ed. Amsterdam, 1693,
p. 139.)

“If on my theme I rightly think,
There are five reasons why men drink:
Good wine, a friend, because I’m dry,
Or lest I should be by-and-by,
Or any other reason why.”—(Henry Aldrich.)

“Si bene quid facias, facias cito; nam cito factum
Gratum erit; ingratum gratia tarda facit.”

AUSONIUS. *Epigrams*, LXXXIII.

“Delay not if a favour you’d confer;
For what’s done quickly gratitude you’ll earn,
For tardy favours none will grateful be.”

“Si cadere necesse sit, occurrentum discrimini.”

TACITUS. *History*, I., 33.

“If we must fall, let us go out and meet the danger.”

—(Church and Brodrribb.)

“Si computes annos, exiguum tempus; si vices rerum, aevum putes.”

PLINY THE YOUNGER. *Epistolae*, IV., 24.

“A brief space if you count the years; an age if you consider the changes
it brought forth.”

“Si consilium vis,
Permittes ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris;
Nam pro jucundis aptissima quaeque dabunt di.
Carior est illis homo, quam sibi.” JUVENAL. *Satires*, X., 346.

“Would you be wise, then let the gods bestow
On each what’s fitting, and will benefit
His state; for what is right the gods will give,
Not what is pleasing; man’s to them more dear
Than to himself.”

“Si enim pecunias aquari non placet; si ingenia omnium paria esse
non possunt: jura certe paria debent esse eorum inter se, qui
sunt cives in eadem republica.”

CICERO. *De Republica*, I., 32, 49.

“If an equal distribution of wealth is unpopular, if equality of intelligence
is an impossibility, at least there should be equality before the law among all those who are citizens of the same state.”

“Si fata deum, si mens non laeva fuisse,
Impulerat ferro Argolicas foedare latebras;
Trojaque nunc staret, Priamique arx alta manores!”

VIRGIL. *Aeneid*, II., 54.

“And then, had fate our weal designed,
Nor given us a perverted mind,
Then had he moved us to deface
The Greeks’ accursed lurking-place,
And Troy had been abiding still,
And Priam’s tower yet crowned the hill.”—(Conington.)

“Si figit adamantinos
Summis verticibus dira Necessitas
Clavos, non animum metu,
Non mortis laqueis expedes caput.” HORACE. *Odes, III., 24, 5.*

“Let Necessity but drive
Her wedge of adamant into that proud head,
Vainly battling will you strive
To 'scape Death's noose, or rid your soul of dread.”—(Conington.)

“Si foret in terris, rideret Democritus, seu
Diversum confusa genus panthera camelo,
Sive elephas albus vulgi converteret ora.” HORACE. *Epistolae, II., 1, 194.*

“Oh, could Democritus return to earth,
In truth 'twould wake his wildest peals of mirth,
To see a milk-white elephant, or shape
Half pard, half camel, set the crowd agape!”—(Conington.)

“Si Fortuna juvat, caveto tolli:
Si Fortuna tonat, caveto mergi.” AUSONIUS. *Septem Sapientum Sententiae, Periander, 6.*

“If Fortune aids, beware of undue elation: if Fortune thunders, beware
of too deep depression.”

“Si Fortuna volet, fies de rhetore consul.
Si volet haec eadem, fies de consule rhetor.” JUVENAL. *Satires, VII., 197.*

“Fortune is all: she, as the fancy springs,
Makes kings of pedants, and of pedants, kings.”—(Gifford.)

“Si fractus illabatur orbis,
Impavidum ferient ruinae.” HORACE. *Odes, III., 8, 7.*

“Should Nature's pillared frame give way,
That wreck would strike on fearless head.”—(Conington.)

“Si genus est mortis male vivere, terra moratur,
Et desunt fatis sola sepulchra meis.” OVID. *Epistolae ex Ponto, III., 4, 75.*

“If 'tis a kind of death to live unhappy,
Then earth alone awaits me, and the tomb
Will fill the cup of all my miseries.”

“Si genus humanum et mortalia temnitis arma,
At sperate deos memores fandi atque nefandi.” VIRGIL. *Aeneid, I., 512.*

“If men and mortal arms ye slight,
Know there are gods who watch o'er right.”—(Conington.)

“Si illi sunt virgae ruri, at mihi tergum domi est.” PLAUTUS. *Bacchides, Act II., Sc. III., 131.—(C'urysalus)*

“His rods are in the fields, my back's at home.”—(Bonnell Thornton.)

“Si incolae bene sunt morati, pulchre munitum arbitror.” PLAUTUS. *Persa, Act IV., Sc. IV., 6.—(Virgo.)*

“Be but the manners of the people good,
The city's well and fairly fortified.”—(Bonnell Thornton.)

“Si judicas, cognosce; si regnas, jube.”

SENECA. *Medea*, 193.—(*Medea*.)

“If thou art a judge, investigate; if a king, command.”

“Si meliora dies, ut vina, poemata reddit,

Scire velim chartis pretium quotus arroget annus.”

HORACE. *Epistolae*, II., 1, 34.

“Or is it said that poetry's like wine,

Which age, we know, will mellow and refine?

Well, let me grant the parallel, and ask

How many years a work must be in cask.”—(*Conington*.)

“Si mortuorum aliquis miseretur et non natorum misereatur.”

SENECA. *Ad Marciam, de Consolatione*, XIX., 5.

“How shall any one pity those who die, and not also those who are born?”

“Si natura negat, facit indignatio versum,

Qualemcumque potest.” JUVENAL. *Satires*, I., 79.

“If nature says me nay, then indignation

Indites such verses as she may.”

“Si nec blanda satis erit tibi comis amanti,

Perfer et obdura; postmodo mitis exit.

Flectitur obsequio curvatus ab arbore ramus;

Frangis, si vires experiere tuas.

Obsequio tranantur aquae, nec vincere possis

Flumina, si contra, quam rapit unda, nates.”

OVID. *De Arte Amandi*, II., 177.

“If that thy loved one be not kind and sweet,

Be strong, endure: in time she'll milder be.

The bough may be bent down by gentleness,

Put forth thy strength, and it will broken be.

By yielding to the current streams are crossed,

But swim against the flood, and thou'rt o'erwhelmed.”

“Si pace frui volumus, bellum gerendum est; si bellum omittimus, pace nunquam fruemur.” CICERO. *Philippica*, VII., 6, 19.

“If we desire to enjoy peace, we must first wage war; if we shrink from war, we shall never enjoy peace.”

“Si quid bene facias, levior pluma est gratia.

Si quid peccatum 'st, plumbeas iras gerunt.”

PLAUTUS. *Poenulus, Act III., Sc. VI.*, 17.—(*Advocatus*.)

“Serve them, their thanks are lighter than a feather;

Offend them, and their vengeance falls like lead.”

—(*Bonnell Thornton*.)

“Si quid est aliud in philosophia boni, hoc est, quod stemma non inspicit: omnes, si ad originem primam revocantur, a dis sunt.”

SENECA. *Epistolae*, XLIV., 1.

“If there is any other advantage in philosophy, it is that it does not investigate pedigrees; we are all, if we go back to the beginning of things, descended from the gods.”

“Si quid faciundum est mulieri male atque malitiose,
 Ea sibi immortalis memoria est meminisse et sempiterna;
 Sin bene quid aut fidcliter faciundum est; eo deveniunt
 Obliviosae extemplo uti fiant; meminisse nequeunt.”

PLAUTUS. *Miles Gloriosus, Act III., Sc. III.*, 14.—(*Acroteleutium.*)

“Trust a woman,
 If she has any mischief to promote,
 I warrant she'll remember; in that point
 Her memory is immortal, everlasting:
 If anything is to be done by them,
 Or good or honest, so it happens straight,
 They grow forgetful, and they can't remember.”

—(Bonnell Thornton.)

“Si quid inexpertum scenae committis, et audes
 Personam formare novam, servetur ad imum
 Qualis ab incepto processerit, et sibi constet.”

HORACE. *De Arte Poetica*, 125.

“If you would be original, and seek
 To frame some character ne'er seen in Greek,
 See it be wrought on one consistent plan,
 And end the same creation it began.”—(Conington.)

“Si quidem potest vi et metu extortum honorarium nominari.”

CICERO. *In Pisonem*, XXXV., 86.

“How can we describe as an honorarium what is extorted by force or by
 fear?”

“Si quidquam mutis gratum acceptumque sepulchris
 Accidere a nostro, Calve, dolore potest,
 Quo desiderio veteres renovamus amores,
 Atque olim amissas flemus amicitias;
 Certe non tanto mors immatura dolori est
 Quintiliae, quantum gaudet amore tuo.”

CATULLUS. *Carmina*, XCIV. (XCVI.), 1.

“If, Calvus, aught may reach the silent dead,
 To gladden them, that from our sorrow springs,
 The longing that renewes our ancient loves,
 And makes our tears to fall for those we've lost:
 Sure then Quintilia less her early death
 Will mourn, than joy in all thy love for her.”

“Si, quoties peccant homines, sua fulmina mittat
 Jupiter, exiguo tempore inermis erit.” OVID. *Tristia*, II., 33.

“If Jove a bolt should hurl whene'er men sin,
 His armoury would quickly empty be.”

“Si rixa est, ubi tu pulsas, ego vapulo tantum.”

JUVENAL. *Satires*, III., 289.

“If that be deemed a quarrel, where, heaven knows,
 He only gives, and I receive, the blows.”—(Gifford.)

“Si velis credere altius veritatem intuentibus, omnis vita supplicium
 est.” SENECA. *Ad Polybium, de Consolatione*, IX., 6.

“If we may believe those who are the most earnest seekers of the truth,
 all life is punishment.”

“Si veris magna paratur
 Fama bonis, et si successu nuda remoto
 Inspicitur virtus, quidquid laudamus in ulla
 Majorum, fortuna fuit.”

LUCAN. *Pharsala, IX.*, 592.

“If to the truly good 'tis our desire
 To allot the highest praise, and if we seek
 For naked virtue, stripped of all success,
 Sure, what we laud in all our greatest men
 Is their good fortune.”

“(Nam) si violandum est jus, regnandi gratia violandum est: aliis
 rebus pietatem colas.”

CAESAR. (*Suetonius, I.*, 30.)

“If the law is to be broken, let it be broken for the sake of sovereignty;
 in other matters cultivate submission to it.”

“Si vis me flere, dolendum est
 Primum ipsi tibi.”

HORACE. *De Arte Poetica*, 102.

“Set the example, pray,
 And weep yourself; then weep perhaps I may.”—(*Conington.*)

“Si volumus aequi rerum omnium judices esse, hoc primum nobis
 persuadeamus, neminem nostrum esse sine culpa.”

SENECA. *De Ira, II.*, 28, 1.

“If we desire to judge all things justly, we must first persuade ourselves
 that none of us is without sin.”

“Sibi non cavere, et alii consilium dare,
 Stultum esse (ostendemus).”

PHAEDRUS. *Fables, I.*, 9, 1.

“'Tis the fool's part to take no thought for self,
 Yet give advice to others.”

“Sibi servire gravissima est servitus.”

SENECA. *Naturales Quaestiones, III.*, *Praefatio*, 17.

“The most onerous slavery is to be a slave to oneself.”

“Sibi sua habeant regna reges, sibi divitias divites,
 Sibi honores, sibi virtutes, sibi pugnas, sibi proelia!
 Dum mihi abstineant invidere, sibi quisque habcant quod suum est!”

PLAUTUS. *Curculio, Act I., Sc. III.*, 22.—(*Phaedromus.*)

“Let kings their kingdoms keep unto themselves,
 The rich their riches. Let each man enjoy
 His own, his honours, virtues, duels, battles,
 So they with envy look not on my joys.”—(*Bonnell Thornton.*)

“Sic ab hominibus doctis accepimus, non solum ex malis eligere
 minima oportere, sed etiam excerptere ex his ipsis, si quid inesset
 boni.”

CICERO. *De Officiis, III.*, 1, 3.

“Learned men have taught us that not only with a choice of evils we
 should choose the least, but that from the evil we should endeavour to
 extract some good.”

“Sic certe vivendum est, tanquam in conspectu vivamus. Sic cogi-
 tandem, tanquam aliquis in pectus intimum inspicere possit.”

SENECA. *Epistolae, LXXXIII.*, 1.

“We should live as though we were living in the full blaze of publicity,
 and think as though any one could look into our innermost con-
 sciousness.”

“Sic auferre rogis umbram conatur et ingens
 Certamen cum morte gerit, curasque fatigat
 Artificum, inque omni te quaerit amare metallo.
 Sed mortalis honos, agilis quem dextra laborat.”

STATIUS. *Silvae*, V., 1, 7.

“Thus of its prey to rob the grave he strives,
 And wages war with death ; the craftsmen's skill
 He wearies, and thy form would idolise
 In every metal ; but no deathless fame
 By mortal skill is given.”

“Sic ego non sine te, nec tecum vivere possum.”

OVID. *Amores*, III., 11 39.

“Thus neither with thee, nor without thee, can I live.”

“Difficilis facilis, jucundus acerbus es idem :
 Nec tecum possum vivere, nec sine te.”

MARTIAL. *Epigrams*, XII., 47, 1

“Captious, yet complaisant, sweet and bitter too,
 I cannot with thee live, nor yet without thee.”

“Sic enim est faciendum, ut contra universam naturam nihil contem-
 damus : ea tamen conservata propriam nostram sequamur ; ut,
 etiam si sint alia graviora atque meliora, tamen nos studia
 nostra nostra naturae regula metiamur.”

CICERO. *De Officiis*, I., 31, 110.

“In all that we do we should avoid going contrary to nature, but with
 that reservation we should follow our own bent; so that, though other
 pursuits may be higher and nobler, we should measure our own by our
 own natural capacity.”

“Sic est vulgus ; ex veritate pauca, ex opinione multa aestimat.”

CICERO. *Pro Roscio Comoedo*, X., 29.

“The masses are so constituted that they measure but few things by the
 standard of fact, most by the standard of conjecture.”

“Sic fortis Etruria crevit,
 Scilicet et rerum facta est pulcherrima Roma,
 Septemque una sibi muro circumdedit arces.”

VIRGIL. *Georgics*, II., 533.

“Thus strong Etruria grew, thus Rome was made,
 Fairest of towns, and with one wall enclosed
 Her sevenfold citadel.”

“Sic honor et nomen divinis vatibus atque
 Carminibus venit.”

HORACE. *De Arte Poetica*, 400.

“So came great honour and abundant praise,
 As to the gods, to poets and their lays.”—(Conington.)

“Sic multa quae honesta natura videntur esse, temporibus fiunt non
 honesta.”

CICERO. *De Officiis*, III., 25, 95.

“Thus many things which seem by their nature honourable, are rendered
 dishonourable by circumstances.”

“Sic natura comprobatum est, ut eum quem laudes etiam ames: porro quem ames etiam laudari ab illo velis.”

APULEIUS. *Florida*, I., 9.

It is only natural that him whom you praise you should also love; and, further, that you should desire to merit the praises of him whom you love.”

“Sic natura jubet; velocius et citius nos
Corrumpunt vitiorum exempla domestica, magnis
Cum subeunt animos auctoribus.” JUVENAL. *Satires*, XIV., 31.

“So Nature prompts: drawn by her secret tie,
We view a parent's deeds with reverent eye;
With fatal haste, alas! the example take,
And love the sin for the dear sinner's sake.”—(Gifford.)

“Sic omnis amor unus habet decernere ferro.”

VIRGIL. *Aeneid*, XII., 282.

“Each burns alike with frantic zeal
To end the quarrel by the steel.”—(Conington.)

“Sic omnia fatis
In pejus ruere, ac retro sublapsa referri.”

VIRGIL. *Georgics*, I., 199.

“Fate so ordains that all should downward tend,
All retrograde, all in confusion end.”—(J. B. Rose.)

“Sic qui pauperiem veritus, potiore metallis
Libertate caret, dominum vchet improbus atque
Serviet aeternum, quia parvo nesciet uti.”

HORACE. *Epistolae*, I., 10, 39.

“So he who, fearing penury, loses hold
Of independence, better far than gold,
Will toil, a hopeless drudge, till life is spent,
Because he'll never, never learn content.”—(Conington.)

“Sic rerum summa novatur
Semper, et inter se mortales mutua vivunt.
Augescunt aliae gentes, aliae minuantur,
Inque brevi spatio mutantur saecula animantum
Et quasi cursores, vitai lampada tradunt.”

LUCRETIUS. *De Rerum Natura*, II., 73.

“Thus ever is the universe made new,
And all that's mortal lives its life in turn.
Some nations grow while others fade away;
And one brief age another age succeeds,
Like runners handing on the lamp of life.”

“Sic omnia verti
Cernimus atque illas assumere robora gentes
Concidere has.” OVID. *Metamorphoses*, XV., 420.

“Thus do we see
That all things change, one nation gaining strength
While others perish.”

“Sic vive cum hominibus, tanquam deus videat: sic loquere cum deo, tanquam homines audiant.” SENECA. *Epistolae*, X., 5.

“So live with thy fellow-man as though in the sight of God; so speak with thy God as though in the hearing of men.”

“Sic volvenda aetas commutat tempora rerum.

Quod fuit in pretio fit nullo denique honore.”

LUCRETIUS. *De Rerum Natura*, V., 1274.

“Thus do the rolling years change every circumstance;
What once was priceless now's of little worth.”

“Sicut ad poenam sufficit meditari punienda, sic et ad laudem satis est conari praedicanda.” APULEIUS. *Florida*, IV., 20.

“Even as, to deserve punishment, it is enough to plot what is evil, so, to merit praise, it is enough to attempt what is good.”

“Sicut fortis equus, spatio quae saepe supremo

Vicit Olympia, nunc senio confectu' quiescit.”

ENNIUS. (Quoted by Cicero, *de Senectute*, V., 14.)

“Like the stout horse which oft has borne away
The prize, now, weak with age, he rest enjoys.”

“Silent enim leges inter arma.” CICERO. *Pro Milone*, IV., 10.

“Amongst drawn swords law is silent.”

“Simplex munditiis.” HORACE. *Odes*, I., 5, 5.

“So trim, so simple!”—(Conington.)

“Simpliciter pateat vitium fortasse pusillum.

Quod tegitur, majus creditur esse malum.”

MARTIAL. *Epigrams*, III., 42, 3.

“Seek not to hide a blemish that's but small.
The fault that's hidden oftentimes greater seems.”

“Sin aliquem infandum casum, Fortuna, minaris,

Nunc, o nunc liceat crudelem abrumpere vitam,

Dum curae ambiguæ, dum spes incerta futuri.”

VIRGIL. *Aeneid*, VIII., 578.

“But, ah! if Fortune be my foe,
And meditate some crushing blow,
Now, now the thread in mercy break,
While hope sees dim, and cares mistake.”—(Conington.)

“Sincerum est nisi vas, quodcumque infundis acescit:

Sperne voluptates, nocet empta dolore voluptas;

Semper avarus eget, certum voto pete finem;

Invidus alterius macrescit rebus opimis.

Invidia Siculi non invenere tyranni

Majus tormentum.”

HORACE. *Epistolae*, I., 2, 54.

“Unless the vessel whence we drink is pure,
Whate'er is poured therein turns foul, be sure.

Make light of pleasure: pleasure bought with pain
Yields little profit, but much more of bane.

The miser's always needy: draw a line

Within whose bound your wishes to confine.

His neighbour's fatness makes the envious lean:

No tyrant e'er devised a pang so keen.”—(Conington.)

“Sine auctore propositi libelli nullo crimine locum habere debent.
Nam et pessimi exempli nec nostri seculi est.”

TRAJAN. *Ad Plinium. (Pliny the Younger, Epistolae, X., 98.)*

“Anonymous letters should be valueless in respect of the charges they
make, for they are in the worst possible taste, and unworthy of our
century.”

“Sine Cerere et Libero friget Venus.”

TERENCE. *Eunuchus, Act IV., Sc. V., 6.—(Chremes.)*

“Ceres and Bacchus are warm friends of Venus.”—(George Colman.)

“Sine doctrina vita est quasi mortis imago.”

DIONYSIUS CATO. *Disticha de Moribus, III., 1.*

“Without learning life is but the image of death.”

“Sine ira et studio.”

TACITUS. *Annals, I., 1.*

“Without bitterness or partiality.”—(Church and Brodrribb.)

“Sine labore non tenditur ad requiem: nec sine pugna pervenitur ad
victoriam.”

THOMAS A KEMPIS. *De Imitatione Christi, III., 19, 4.*

“Without toil we make no progress towards repose; without conflict we
cannot attain to victory.”

“Sine pennis volare haud facile 'st; meae alae pennas non habent.”

PLAUTUS. *Poenulus, Act IV., Sc. II., 49.—(Synecrastus.)*

“It is not easy flying without feathers.

My wings are not yet fledged.”—(Bonnell Thornton.)

“Sine summa justitia rem publicam geri nullo modo posse.”

CICERO. *De Re Publica, II., 44, 70.*

“Without the most inflexible justice it is impossible to direct a state.”

“Singula de nobis anni praedantur euntes;

Eripuere jocos, Venerem, convivia, ludum.”

HORACE. *Epistolae, II., 2, 55.*

“Our years keep taking toll as they move on;

My feasts, my frolics are already gone.”—(Conington.)

“Singula quaeque locum teneant sortita decenter.”

HORACE. *De Arte Poetica, 92.*

“Each has its place allotted; each is bound

To keep it, nor invade its neighbour's ground.”—(Conington.)

“Sint Maecenates, non deerunt, Flacce, Marones.”

MARTIAL. *Epigrams, VIII., 56, 5.*

“While there is one Maecenas left we shall not want for Virgils.”

“Siqua voles apte nubere, nube pari.”

OVID. *Heroides, IX., 32.*

“If you'd wed fitly, in your station wed.”

“Siquis idem sperat, jacturas poma myricas

Speret, et in medio flumine mella petat.”

OVID. *De Arte Amandi, I., 747.*

“He who hopes this, would hope

To gather apples from the tamarisk,

And search for honey in the flowing stream.”

“Sit caeca futuri
Mens hominum fati, liceat sperare timenti!”
LUCAN. *Pharsalia*, II., 14.

“Hide from our eyes what fortune has in store,
And grant that he who fears may also hope.”

Sit hoc discrimen inter gratiosos cives atque fortis, ut illi vivi fruan-
tur opibus suis; horum etiam mortuorum (si quisquam hujus
imperii defensor mori potest) vivat auctoritas immortalis.”

CICERO. *Pro Cornelio Balbo*, XXI., 49.

“Let us make this distinction between the citizen who is merely popular,
and the citizen who is a power in the state: the former will enjoy his
advantages in his lifetime, the latter will leave behind him after death
(if indeed any supporter of our empire can be said to die) a deathless
authority.”

“Sit jus liceatque perire poetis.” HORACE. *De Arte Poetica*, 466.
“Leave poets free to perish as they will.”—(Conington.)

“Sit mihi fas audita loqui; sit numine vestro
Pandere res alta terra et caligine mersas.”
VIRGIL. *Aeneid*, VI., 266.

“What ear has heard let tongue make known:
Vouchsafe your sanction, nor forbid
To utter things in darkness hid.”—(Conington.)

“Sit mihi quod nunc est, etiam minus, et mihi vivam
Quod superest aevi, si quid superesse volunt di.”
HORACE. *Epistolae*, I., 18, 107.

“Oh, may I yet possess
The goods I have, or if Heaven pleases, less!
Let the few years that Fate may grant me still
Be all my own, nor held at others' will.”—(Conington.)

“Sit mihi verna satur: sit non doctissima conjux:
Sit nox cum somno: sit sine lite dies.”
MARTIAL. *Epigrams*, II., 90, 9.

“Give me a well-fed slave: a wife that's not too clever:
Sound sleep at night, and days from quarrels free.”

“Socordiam eorum inridere libet, qui praesenti potentia credunt extin-
gui posse etiam sequentis aevi memoriam. Nam contra, punitis
ingeniis, gliscit auctoritas, neque aliud externi reges, aut qui
eadem saevitia usi sunt, nisi dedecus sibi, atque illis gloriam
peperere.” TACITUS. *Annals*, IV., 35.

“One is all the more inclined to laugh at the stupidity of men who suppose
that the despotism of the present can actually efface the remembrances
of the next generation. On the contrary, the persecution of genius
fosters its influence; foreign tyrants, and all who have imitated their
oppression, have merely procured infamy for themselves, and glory for
their victims.”—(Church and Brodrribb.)

“Sola virtus praestat gaudium perpetuum.”
SENECA. *Epistolae*, XXVII., 8.
“Virtue alone affords us a continual joy.”

“Solem enim e mundo tollere videntur qui amicitiam e vita tollunt.”
CICERO. *De Amicitia*, XIII., 47.

“Robbing life of friendship is like robbing the world of the sun.”

“Solent mendaces luere poenas malefici.”

PHAEDRUS. *Fables*, I., 17, 1.

“The liar will pay the penalty of crime.”

“Soles occidere et redire possunt:

Nobis, cum semel occidit brevis lux,

Nox est perpetua una dormienda.” CATULLUS. *Carmina*, V., 4.

“The sun may set, but it will rise again :

But when the brief light of our day has paled

Nought waits us but a night of endless sleep.”

“Solum ut inter ista certum sit nihil esse certi.”

PLINY THE ELDER. *Natural History*, II., 5.

“In these matters the only certainty is that there is nothing certain.”

“Solve senescentem mature sanus equum, ne

Peccet ad extreum ridendus, et ilia ducat.”

HORACE. *Epistolae*, I., 1, 8.

“Give rest in time to that old horse, for fear

At last he founder 'mid the general jeer.”—(Conington.)

“Solventur risu tabulae; tu missus abibis.”

HORACE. *Satires*, II., 1, 86.

“Oh, then a laugh will cut the matter short :

The case breaks down, defendant leaves the court.”—(Conington.)

“Somne, quies rerum, placidissime somne deorum,

Pax animi, quem cura fugit, qui corda diurnis

Fessa ministeriis mulces, reparasque labori !”

OVID. *Metamorphoses*, XI., 623.

“Sleep, nature's rest, divine tranquillity,

That bringest peace to the mind and chasest far

All care; that sooth'st our breasts by daily toil

O'er-wearied, and prepar'st for labour new.”

“Somnia Pythagorea.”

HORACE. *Epistolae*, II., 1, 52.

“Pythagorean dreams.”

“Somnus agrestium

Lenis virorum non humiles domos

Fastidit umbrosamque ripam,

Non Zephyris agitata Tempe.” HORACE. *Odes*, III., 1, 21.

“Sleep knows no pride;

It scorns not cots of village hinds,

Nor shadow-trembling riverside,

Nor Tempe, stirred by western winds.”—(Conington.)

“Spargere voces

In volgum ambiguas.”

VIRGIL. *Aeneid*, II., 98.

“With chance-dropped words the people fired.”—(Conington.)

“Spectatum veniunt, veniunt spectentur ut ipsae.”

OVID. *De Arte Amandi*, I., 99.

“The ladies come to see and to be seen.”

“Sperat infestis, metuit secundis
Alteram sortem bene praeparatum
Pectus.”

HORACE. *Odes, II.*, 10, 13.

“In sadness hope, in gladness fear
'Gainst coming change will fortify
Your breast.”—(Conington.)

“Spes addita suscitat iras.”

VIRGIL. *Aeneid, X.*, 263.

“Hope nerves their drooping hands.”—(Conington.)

“Spiritualis enim virtus Sacramenti ita est ut lux; et ab illuminandis
pura excipitur, et, si pura immundos transeat, non inquinatur.”
ST. AUGUSTINE. *In Iohannis Evangelium, Tractatus V.*,
Cap. I., § 15.

“The spiritual virtue of the Sacrament is like unto light; it is received
pure by those who are to be illuminated by it, and though it pass
through the unclean it is not thereby defiled.”

“Spissis indigna theatris
Scripta pudet recitare, et nugis addere pondus.”

HORACE. *Epistolae, I.*, 19, 41.

“Large audiences require
Some heavier metal than my thin-drawn wire.”—(Conington.)

“Spreta in tempore gloria interdum cumulatior redit.”

LIVY. *Histories, II.*, 47.

“Fame opportunely despised often comes back redoubled.”

“Stat magni nominis umbra.”

LUCAN. *Pharsalia, I.*, 135.

“Remains the shadow of a mighty name.”

“Stat nulla diu mortalibus usquam
Fortuna titubante, fides.”

SILIUS ITALICUS. *Punica, XI.*, 3.

“Not long man's faith endures when fortune's tottering.”

“Stat sua cuique dies; breve et inreparabile tempus
Omnibus est vitae; sed famam extendere factis,
Hoc virtutis opus.”

VIRGIL. *Aeneid, X.*, 467.

“Each has his destined time: a span
Is all the heritage of man:
'Tis virtue's part by deeds of praise
To lengthen fame through after days.”—(Conington.)

“Status enim reipublicae maxime judicatis rebus continetur.”

CICERO. *Pro Sulla, XXII.*, 63.

“The solidity of a state is very largely bound up in its judicial decisions.”

“Stemmata quid faciunt? quid prodest, Pontice, longo
Sanguine censeri, pictos ostendere vultus
Majorum?”

JUVENAL. *Satires, VIII.*, 1.

“Your ancient house! No more.—I cannot see
The wondrous merits of a pedigree:
No, Ponticus; nor of a proud display
Of smoky ancestors in wax or clay!”—(Gifford.)

“Strangulat inclusus dolor atque exaestuat intus,
Cogitur et vires multiplicare suas.” OVID. *Tristia, V.*, 1, 63.

“A secret sorrow chokes us; in our breasts
It surges, adding ever to its strength.”

“Strenua nos exercet inertia: navibus atque
Quadrigis petimus bene vivere.” HORACE. *Epistolae, I.*, 11, 28.

“What active inactivity is this,
To go in ships and cars to search for bliss?”—(Conington.)

“Struit insidias lacrimis, quum femina plorat.”
DIONYSIUS CATO. *Disticha de Moribus, III.*, 20.

“When a woman weeps her tears are snares.”

“Studium puerile fatiscit,
Laeta nisi austerior varientur festa profestis.”
AUSONIUS. *Idyllia, IV.*, 10.

“The energies of youth will droop, unless
School-days by holidays are sometimes varied.”

“Stulta est clementia, cum tot ubique
Vatibus occurras, periturae parcere chartae.”
JUVENAL. *Satires, I.*, 17.

“Since we meet
Such swarms of desperate bards in every street,
'Tis vicious clemency to spare the oil,
And hapless paper they are sure to spoil.”—(Gifford.)

“Stultitia est, pater, venatum ducere invitas canes.
Hostis est uxor, invita quae ad virum nuptum datur.”
PLAUTUS. *Stichus, Act I., Sc. II.*, 82.—(Panegyris.)

“'Tis folly, sir, to lead dogs to the chase
Against their will. That wife's an enemy
Who's wedded to her husband 'gainst her liking.”
—(Bonnell Thornton.)

“Stultitiam simulare loco prudentia summa est.”
DIONYSIUS CATO. *Disticha de Moribus, II.*, 18.

“'Tis sometimes the height of wisdom to feign stupidity.”

“Stultorum incurata pudor malus ulcera celat.”
HORACE. *Epistolae, I.*, 16, 24.

“Oh, 'tis a false, false shame that would conceal
From doctors' eyes the sores it cannot heal!”—(Conington.)

“Stultum consilium non modo effectu caret,
Sed ad perniciem quoque mortales devocat.”

PHAEDRUS. *Fables, I.*, 20, 1.
“Not only no result will foolish counsels show,
But to disaster oft they doom mankind.”

“Stultum est timere quod vitare non potes.” PUBLILIUS SYRUS, 752.
“'Tis foolish to fear what you cannot avoid.”

“Stultum facit fortuna quem vult perdere.” PUBLILIUS SYRUS, 479.

“Fortune makes him a fool whom she desires to ruin.”

“Ita se res habet ut plerumque fortunam mutaturus deus consilia corrumpat.”

VELLEIUS PATERCULUS. *Historia Romana*, II., 118.

“It is a fact that, when God would change the course of a man's fortune, He vitiates his judgment.”

“Quem deus vult perdere, prius dementat.” ANON.

“Whom God will ruin He first deprives of his senses.”

“Stultus es, qui facta infecta facere verbis postules.”

PLAUTUS. *Truculentus*, Act IV., Sc. II., 17.—(*Astaphium*.)

“Indeed you are
A simpleton, who would with words undo
What is already done.”—(Bonnell Thornton.)

“Stultus uterque locum immeritum causatur inique;

In culpa est animus, qui se non effugit unquam.”

HORACE. *Epistolae*, I., 14, 12.

“Each blames the place he lives in; but the mind
Is most in fault, which ne'er leaves self behind.”—(Conington.)

“Sua cuique exorsa laborem

Fortunamque ferent.” VIRGIL. *Aeneid*, X., 111.

“Each warrior from his own good lance
Shall reap the fruit of toil or chance.”—(Conington.)

“Sua quisque exempla debet aequo animo pati.”

PHAEDRUS. *Fables*, I., 26, 12.

“We should bear each his own punishments with equanimity.”

“Sua retinere privatae domus, de alienis certare regiam laudem esse.”

TACITUS. *Annals*, XV., 1.

“Though it is the glory of a private house to keep its own, it is the glory
of a king to fight for the possessions of others.”

—(Church and Brodrigg.)

“Suave est ex magno tollere acervo.” HORACE. *Satires*, I., 1, 51.

“There's a pleasure, spite of all you say,
In a large heap from which to take away.”—(Conington.)

“Suave, mari magno turbantibus aequora ventis,

E terra magnum alterius spectare laborem;

Non quia vexari quemquam 'st jucunda voluptas,

Sed quibus ipse malis careas quia cernere suave 'st.”

LUCRETIUS. *De Rerum Natura*, II., 1.

“When that the mighty sea's by tempest lashed
To fury, sweet it is from land to gaze
On one who's fiercely battling with the waves;
Not that another's peril gives us joy,
But that 'tis sweet when we are free from woes
Which others suffer.”

“Sumite materiam vestris, qui scribitis aequam
 Viribus, et versate diu, quid ferre recusent,
 Quid valeant humeri. Cui lecta patenter erit res,
 Nec facundia deseret hunc nec lucidus ordo.”

HORACE. *De Arte Poetica*, 38.

“Good authors, take a brother bard's advice :
 Ponder your subject o'er not once nor twice,
 And oft and oft consider if the weight
 You hope to lift be or be not too great.
 Let but our theme be equal to our powers,
 Choice language, clear arrangement both are ours.”

—(Conington.)

“Summa petit livor. Perflant altissima venti.
 Summa petunt dextra fulmina missa Jovis.”

OVID. *Remedia Amoris*, 369.

“Envy attacks the noblest. Stronger blow
 The winds upon the heights ; the hand of Jove
 Upon the mountain tops his thunder hurls.”

“Summum crede nefas animam praeferre pudori,
 Et propter vitam, vivendi perdere causas.”

JUVENAL. *Satires*, VIII., 83.

“Think it a crime no tears can e'er efface
 To purchase safety with compliance base,
 At honour's cost a feverish span extend,
 And sacrifice for life life's only end.”—(Gifford.)

“Summum nec metuas diem, nec optes.”

MARTIAL. *Epigrams*, X., 47, 13.

“Nor fear nor yet desire thy last day.”

“Sunt bona, sunt quaerad mediocria, sunt mala plura,
 Quae legis hic: alter non fit, Avite, liber.”

MARTIAL. *Epigrams*, I., 16 (17), 1.

“Here will you read some few good things, while some
 Are mediocre, most are bad : 'tis thus
 That every book's compiled.”

“Sunt et belli sicut pacis jura.”

LIVY. *Histories*, V., 27.

“The same laws hold good for peace as for war.”

“Sunt geminae Somni portae, quarum altera fertur
 Cornea, qua veris facilis datur exitus Umbris ;
 Altera candenti perfecta nitens elephanto,
 Sed falsa ad coelum mittunt insomnia Manes.”

VIRGIL. *Aeneid*, VI., 893.

“Sleep gives his name to portals twain :
 One all of horn they say,
 Through which authentic spectres gain
 Quick exit into day,
 And one which bright with ivory gleams,
 Whence Pluto sends delusive dreams.”—(Conington.)

“Sunt lacrimae rerum et mentem mortalia tangunt.”

VIRGIL. *Aeneid*, I., 462.

“E'en here the tear of pity springs,
 And hearts are touched by human things.”—(Conington.)

“Sunt mihi intus nescio quot nummi aurei lymphatici.”

PLAUTUS. *Poenulus*, *Act I.*, *Sc. II.*, 132.—(*Agorastocles*.)

“I have locked away I don’t know how much money mad to break loose.”

“Sunt quos scio esse amicos; sunt quos suspicor;

Sunt quorum ingenia atque animos non possum noscere,

Ad amici partem, an ad inimici perveniant.”

PLAUTUS. *Trinummus*, *Act I.*, *Sc. II.*, 54.—(*Callicles*.)

“There are, I know are friends; there are, I think so;

There are, whose dispositions and whose minds

I cannot know, or whether to enrol them

Among my friends or foes.”—(*Bonnell Thornton*.)

“Suo sibi hunc gladio jugulo.”

TERENCE. *Adelphi*, *Act V.*, *Sc. VIII.*, 35.—(*Demea*.)

“I foil him with his own weapons.”—(*George Colman*.)

“Superbiae crudelitatisque, etsi seras non leves tamen venire poenas.”

LIVY. *Histories*, *III.*, 56.

“The punishment of pride and cruelty will be heavy though it may be long in coming.”

“Superstitiones paene aniles.”

CICERO. *De Natura Deorum*, *II.*, 28, 70.

“Almost old wives’ superstitions.”

“Sus Minervam.”

CICERO. *Ad Familiares*, *IX.*, 18, 3.

“Academica

I., 5.

“To compare a sow to Minerva.”

“Suspectum semper invisumque dominantibus qui proximus destinatur.”

TACITUS. *History*, *I.*, 21.

“Rulers always suspect and hate the man who has been named for the succession.”—(*Church and Brodrribb*.)

“Suum cuique.”

CICERO. *Tusculanae Disputationes*, *V.*, 22.

“To every one his own.”

“Suum cuique decus posteritas rependit.”

TACITUS. *Annals*, *IV.*, 35.

“To every man posterity gives his due honour.”—(*Church and Brodrribb*.)

“Suum cuique incommode ferendum est, potius quam de alterius commodis detrahendum.”

CICERO. *De Officiis*, *III.*, 6, 30.

“It is the duty of each man to bear his own discomforts, rather than diminish the comforts of his neighbour.”

“Suum quisque igitur noscat ingenium, acremque se et bonorum et vitiorum suorum judicem praebeat; ne scenici plus quam nos videantur habere prudentiae.”

CICERO. *De Officiis*, *I.*, 31, 114.

“Every man should study his own character, and constitute himself a keen judge of his own merits and demerits; else it will be said that the dramatists have more insight than we.”

“Tacent, satis laudant.”

TERENCE. *Eunuchus*, *Act III.*, *Sc. II.*, 23.—(*Parmeno*.)

“Their silence is sufficient praise.”

“Tacita bona 'st mulier semper quam loquens.”

PLAUTUS. *Rudens, Act IV., Sc. IV.*, 70.—(Trachalio.)

“It more becomes

A woman to be silent than to talk.”—(Bonnell Thornton.)

“Tacitae magis et occultae inimicitiae timendae sunt quam indictae atque apertae.” CICERO. *In Verrem, II.*, 5, 71, 182.

“There is more to be feared from unspoken and concealed, than from open and declared hostility.”

“Tacitum vivit sub pectore vulnus.” VIRGIL. *Aeneid, IV.*, 67.

“The pain lurks uncomplaining in her breast.”

“Tacitumque a principe vulgus

Dissidet, et (qui mos populis) venturus amatur.”

STATIUS. *Thebais, I.*, 169.

“The mob in silence leaves their prince's side,

And to the coming ruler gives its love,

As is with mobs the custom.”

“Talibus ex adito dictis Cumaea Sibylla
Horrendas canit ambages antroque remugit,
Obscuris vera involvens.” VIRGIL. *Aeneid, VI.*, 98.

“Such presages of doom divine

Shrills forth the priestess from her shrine,

And wraps her truth in mystery round,

While all the cave returns the sound.”—(Conington.)

“Talis hominibus fuit oratio qualis vita.”

SENECA. *Epistolae, CXIV.*, 1.—(Greek Proverb.)

“As was his language so was his life.”

“Tam bonus gladiator rudem tam cito accepisti ?”

CICERO. *Philippica, II.*, 29, 74.

“Has so great a swordsman so early accepted the wooden foil ?”

“Tam deest avaro quod habet quam quod non habet.”

PUBLILIUS SYRUS, 486.

“The miser is as much without what he has as what he has not.”

“Tam facile et primum est superos contemnere testes,
Si mortalis idem nemo sciat.” JUVENAL. *Satires, XIII.*, 75.

“So prompt is man to scorn the witness of the gods,
If mortal knowledge it transcends.”

“Tam ficti pravique tenax, quam nuntia veri.”

VIRGIL. *Aeneid, IV.*, 188.

“How oft soe'er the truth she tell,
She loves a falsehood all too well.”—(Conington.)

“Tam malorum quam bonorum longa conversatio amorem induit.”

SENECA. *De Tranquillitate Animi, I.*, 3.

“A long intimacy with either good or bad men will assume the appearance of affection.”

“Tamdiu discendum est quamdiu nescias: si proverbio credimus
‘quamdiu vivis’.” SENECA. *Epistolae, LXXVI.*, 3.

“We must go on learning as long as we are ignorant; or, if we believe the proverb, as long as we live.”

“Tanquam bona valetudo jucundior est eis, qui e gravi morbo recreati,
quam qui nunquam aegro corpore fuerunt; sic haec omnia
desiderata magis quam assidue percepta delectant.”

CICERO. *Ad Quirites, I.*, 4.

“Just as health is more delightful to those who have recovered from a severe illness than to those who have never been ill, so we take more pleasure in what we have long wanted than in what we are constantly obtaining.”

“Tanta malorum impendet ‘Iliads.’”

CICERO. *Ad Atticum VIII.*, 11, 3.

“We are threatened with a whole Iliad of misfortunes.”

“Tantae molis erat Romanam condere gentem.”

VIRGIL. *Aeneid, I.*, 33.

“So vast the labour to create
The fabric of the Roman state.”—(Conington.)

“Tantaene animis coelestibus irae ?”

VIRGIL. *Aeneid, I.*, 11.

“Can heavenly natures nourish hate
So fierce, so blindly passionate ?”—(Conington.)

“Tanti tibi non sunt opaci
Omnis arena Tagi, quodque in mare volvitur aurum,
Ut somno careas.”

JUVENAL. *Satires, III.*, 51.

“But let not all the wealth which Tagus pours
In Ocean's lap, not all his glittering stores,
Be deemed a bribe sufficient to requite
The loss of peace by day, of sleep by night.”—(Gifford.)

“Tanto major famae sitis est quam
Virtutis! Quis enim virtutem amplectitur ipsam
Praemia si tollas ?”

JUVENAL. *Satires, X.*, 140.

“So much the raging thirst of fame exceeds
The generous warmth which prompts to worthy deeds,
That none confess fair Virtue's genuine power,
Or woo her to their breast, without a dower.”—(Gifford.)

Tanto proclivius est injuriae quam beneficio vicem exsolvare, quia
gratia oneri, ultio in quaestu habetur.”

TACITUS. *History, IV.*, 3.

“So much easier is it to requite an injury than an obligation. Gratitude
is felt to be burdensome, while there is a profit in revenge.”

—(Church and Brodrribb.)

“Tantum nimirum ex publicis malis sentimus, quantum ad privatas
res pertinet: nec in iis quicquam acrius quam pecuniae dampnum
stimulat.”

LIVY. *Histories, XXX.*, 44.

“We feel public misfortunes just so far as they affect our private circumstances, and nothing of this nature appeals more directly to us than the loss of money.”

“Tantum religio potuit suadere malorum !”

LUCRETIUS. *De Rerum Natura*, I., 95.

“How many crimes have in religion's name been wrought !”

“Tantum series juncta raque pollet,
Tantum de medio sumptis accedit honoris.”

HORACE. *De Arte Poetica*, 242.

“So much may order and arrangement do
To make the cheap seem choice, the threadbare new.”

—(Conington.)

“Tantus amor laudum, tantae est Victoria curae.”

VIRGIL. *Georgics*, III., 112.

“So great our love of praise, so high the value of success.”

“Tarde, quae credita laedunt,
Credimus.”

OVID. *Heroides*, II., 9.

“Where belief is painful we are slow to believe.”

“Te enim dicere audiebamus, nos omnes adversarios putare, nisi qui
nobiscum essent: te omnes qui contra te non essent tuos.”

CICERO. *Pro Ligario*, XI., 33.

“We heard you say that we reckon as adversaries all those who are not
with us, while you count as friends all those who are not against you.”

“Te sine, vae misero ! mihi lilia nigra videntur,
Pallentesque rosae, nec dulce rubens hyacinthus.”

CALPURNIUS. *Elegies*, IX., 44.

“Woe's me, when thou'rt not by ; the lily fair
Seems black to me, pale is the rose's hue,
The hyacinth's blushes fade.”

“Te tribus verbis volo.”

PLAUTUS. *Trinummus*, Act IV., Sc. II., 121.—(Charmides.)

“Three words with you.”

“Temeritas est damnare quod nescias.”

SENECA. *Epistolae*, XCI., 21.

“It is rash to condemn where you are ignorant.”

“Temeritas est videlicet florentis aetatis, prudentia senescentis.”

CICERO. *De Senectute*, VI., 20.

“Rashness is characteristic of youth, prudence of maturity.”

“Tempora certe

Virtutem non prima negant, non ultima donant.”

JOSEPHUS ISCANUS. *De Bello Trojano*, I., 20.

“Virtue in earliest times was not refused,
Nor granted only in a later age.”

“Tempore ducetur longo fortasse cicatrix.

Horrent admotas vulnera cruda manus.”

OVID. *Epistolae ex Ponto*, I., 3, 15.

“In time a scar will mark where now's the wound ;
When the hurt's new we shrink from every touch,”

“Temporibus mores sapiens sine crimine mutat.”

DIONYSIUS CATO. *Disticha de Moribus*, I., 7.

“The wise man does no wrong in changing his habits with the times.”

“Temporis ars medicina fere est. Data tempore prosunt,

Et data non apto tempore vina nocent.”

OVID. *Remedia Amoris*, 131.

“The art of medicine in the season lies :

Wine given in season oft will benefit,

Which out of season injures.”

“Tempus edax rerum tuque, invidiosa vetustas,

Omnia destruitis, vitiataque dentibus aevi

Paulatim lenta consumitis omnia morte.”

OVID. *Metamorphoses*, XV., 234.

“Thou all-devouring time, thou envious age,
Nought can escape thee, and by slow degrees,
Worn by thy teeth, all things will lingering die.”

“Tenet insanabile multos
Scribendi cacoethes.”

JUVENAL. *Satires*, VII., 51.

“The insatiate itch of scribbling, hateful pest,
Creeps, like a titter, through the human breast ;
Nor knows, nor hopes a cure.”—(Gifford.)

“Tentanda via est qua me quoque possim
Tollere humo victorque virum volitare per ora.”

VIRGIL. *Georgics*, III., 8.

“I must attempt the path
Whereby I may aspire to leave the earth,
And soar a victor in the mouths of men.”

“Tenuisque recessit in auras.”

VIRGIL. *Aeneid*, II., 791.

“She melted into thin air.”

“Ter sunt conati imponere Pelio Ossam,

Scilicet atque Ossae frondosum involvere Olympum.”

VIRGIL. *Georgics*, I., 281.

“Ossa on Pelion thrice they strive to pile,
And upon Ossa leafy Olympus roll.”

“Pelion imposuisse Olympo.” HORACE. *Odes*, III., 4, 52.

“To pile Pelion on Olympus.”

“Tertius e coelo cecidit Cato.”

JUVENAL. *Satires*, II., 40.

“Lo ! a third Cato, sent thee from the skies.”—(Gifford.)

“Teterrima belli

Causa.”

HORACE. *Satires*, I., 3, 107.

“Most shameful cause of war.”

“Tetigisti acu.” PLAUTUS. *Rudens*, Act V., Sc. II., 19.—(Labrax.)

“You have touched it with the needle’s point.”

(i.e., “You have hit the right nail on the head”.)

“Tiberium acerbis facetis irridere solitus, quarum apud praepotentes in longum memoria est.” TACITUS. *Annals*, V., 2.

“He used to ridicule Tiberius with those bitter jests which the powerful remember so long.”—(*Church and Brodrabb.*)

“Tibi serviat ultima Thule!” VIRGIL. *Georgics*, I., 30.
“May furthest Thule own thy sway!”

“Timeo Danaos et dona ferentis.” VIRGIL. *Aeneid*, II., 49.
“The Greeks I fear, and most when gifts they bring.”

“Timidus vocat se cautum, avarus parcum.” PUBLILIUS SYRUS, 487.
“The coward calls himself cautious; the miser, frugal.”

“Timor et minae
Scandunt eodem quo dominus; neque
Decedit aerata triremi, et
Post equitem sedet atra cura.” HORACE. *Odes*, III., 1, 37.
“Fierce alarm
Can clamber to the master's side:
Black cares can up the galley swarm,
And close behind the horseman ride.”—(*Conington.*)

“Tityre, tu patulae recubans sub tegmine fagi
Silvestrem tenui Musam meditari avena;
Nos patriae finis et dulcia linquimus arva:
Nos patriam fugimus.” VIRGIL. *Eclogues*, I., 1.

“Thou, Tityrus, beneath the beech-tree's shade,
With thy shrill pipe dost woo the sylvan Muse;
'Tis ours, alas, to leave these pleasant fields,
To flee the boundaries of our native land.”

“Tolle moras; semper nocuit differre paratis.” LUCAN. *Pharsalia*, I., 281.
“Hence all delay!
Postponement always harms when all's prepared.”

“Tolle periculum,
Jam vaga prosiliet frenis natura remotis.” HORACE. *Satires*, II., 7, 73.
“Take away the danger, in a trice
Nature unbridled plunges into vice.”—(*Conington.*)

“Tolle tuas artes, hodie cenabis apud me,
Hac lege ut narres nil, Philomuse, novi.” MARTIAL. *Epigrams*, IX., 36, 11.
“Lay then thine arts aside; this day thou'lt sup with me
On this condition, that thou'lt tell me nothing new.”

“Tollens vacuum plus nimio gloria verticem.” HORACE. *Odes*, I., 18, 15.
“Vainglory towering upwards in its empty-headed scorn.”—(*Conington.*)

“Tolluntur in altum
Ut lapsu graviore ruant.” CLAUDIANUS. *In Rufinum*, I., 22.
“Men are raised on high that they may fall more heavily.”

“Torrens dicendi copia multis
Et sua mortifera est facundia.” JUVENAL. *Satires*, X., 9.

“A full and rapid flow
Of eloquence lays many a speaker low.”—(Gifford.)

“(Proverbium jactatur) Totidem hostes esse quot servos.” SENECA. *Epistolae*, XLVII., 5.

“So many slaves, so many enemies, says the proverb.”

“Totius autem injustitiae nulla capitalior quam eorum, qui tum, quum
maxime fallunt, id agunt, ut viri boni esse videantur.” CICERO. *De Officiis*, I., 18, 41.

“No iniquity is more deadly than that of those who, when they are most
at fault, so behave as to seem men of integrity.”

“Totum muneris hoc tui est,
Quod monstror digito praetereuntium
Romanae fidicen lyrae;
Quod spiro et placeo (si placeo) tuum est.” HORACE. *Odes*, IV., 8, 21

“Oh, 'tis all of thy dear grace
That every finger points me out in going
Lyrist of the Roman race;
Breath, power to charm, it mine, are thy bestowing!”—(Conington.)

“Trahit sua quemque voluptas.” VIRGIL. *Eclogues*, II., 65.
“Each man is by his special pleasure led.”

“Tranquillas etiam naufragus horret aquas.” OVID. *Epistolae ex Ponto*, II., 7, 8.
“The man who has suffered shipwreck shudders even at a calm sea.”

“(Neratius Priscus) Tres facere existimat collegium.” MARCELLUS. (*Corpus Juris Civilis Romanii, Digesta*, Lib. I., Tit. XVI., § 87.)

“Neratius Priscus thought that three constituted a corporation.”

“Tritissima quaeque via et celeberrima maxime decipit.” SENECA. *De Vita Beata*, I., 2.
“We most often go astray on a well-trodden and much frequented road.”

“(Casus multis hic cognitus, et jam)
Tritus et e medio Fortunae ductus acervo.” JUVENAL. *Satires*, XIII., 10.

“The case to many's known and quite familiar,
Drawn from the very midst of Fortune's heap.”

“Tros Tyriusve mihi nullo discriminne agetur.” VIRGIL. *Aeneid*, I., 574.
“No difference I'll make 'twixt Tyrian and Trojan.”

“Truditur dies die,
Novaeque pergunt interire lunae.” HORACE. *Odes*, II., 18, 15.

“Thus the day drives out the day,
And on the waxing steals the waning moon.”—(Conington.)

“Tu lene tormentum ingenio admoves
Plerumque duro.”

HORACE. *Odes*, III., 21, 13.

“Tough wits to your mild torture yield
Their treasures.”—(Conington.)

“Tu ne quaesieris, scire nefas, quem mihi, quem tibi
Finem di dederint, Leuconoe; nec Babylonios
Tentaris numeros. Ut melius, quicquid erit, pati!”

HORACE. *Odes*, I., 11, 1.

“Ask not (tis forbidden knowledge) what our destined term of years,
Mine and yours; nor scan the tables of your Babylonish seers.
Better far to bear the future, my Leuconoe, like the past.”—(Conington.)

“Tu ne cede malis, sed contra audentior ito
Quam tua te Fortuna sinet.”

VIRGIL. *Aeneid*, VI., 95.

“Yet still despond not, but proceed
Along the path where fate may lead.”—(Conington.)

“Tu nihil invita dices faciesve Minerva.”

HORACE. *De Arte Poetica*, 385.

“You will not fly in Queen Minerva's face
In action or in word.”—(Conington.)

“Tu omnia cum amico delibera, sed de ipso prius. Post amicitiam
credendum est, ante amicitiam judicandum.”

SENECA. *Epistolae*, III., 2.

“Deliberate on every subject with your friend, but first deliberate about
your friend himself. Confidence follows friendship, judgment must
precede it.”

“Tu, pro tua sapientia, debebis optare optima, cogitare difficillima,
ferre quaecunque erunt.” CICERO. *Ad Familiares*, IX., 17, 3.

“You, with your wisdom, should aspire to what is noblest, meditate on
what is most obscure, and welcome whatever the Fates allot you.”

“Tu quos ad studium atque usum formabis agrestem,
Jam vitulos hortare, viamque insiste domandi,
Dum faciles animi juvenum, dum mobilis aetas.”

VIRGIL. *Georgics*, III., 163.

“O ye that take

Pleasure and pains agrarian teams to break,
Whilst they are young and docile let them know
To bear the yoke, the task to undergo!”—(J. B. Rose.)

“Tu vero felix, Agricola, non vitae tantum claritate, sed etiam oppor-
tunitate mortis.”

TACITUS. *Agricola*, XLV.

“Fortunate wert thou, Agricola, not only in the brilliancy of thy life, but
also in the opportunity of thy death.”

“(Nam) Tua res agitur, paries cum proximus ardet,
Et neglecta solent incendia sumere vires.”

HORACE. *Epistolae*, I., 18, 84.

“No time for sleeping with a fire next door;
Neglect such things, they only blaze the more.”—(Conington.)

“Tun’ id dicere audes, quod nemo unquam homo antehac
Vidit, nec potest fieri, tempore uno
Homo idem duobus locis ut simul sit?”

PLAUTUS. *Amphitryo*, II., 1, 16.—(*Amphitryo*.)

“Dare you affirm what man yet never saw?
What never can be? that the self-same person
Should at one time be in two different places?”

—(*Bonnell Thornton*.)

“Tun’ trium litterarum homo
Me vituperas? Fur! etiam fur! trifurcifer!”

PLAUTUS. *Aulularia*, Act II., Sc. IV., 46.—(*Anthrax*.)

“Darest thou abuse me, thou three-letter man?
Thou thief! thou double thief! thou thief of thieves!”

“Tunica propior pallio est.”

PLAUTUS. *Trinummus*, Act V., Sc. II., 30.—(*Lysiteles*.)

“My coat,

Dear sir, is nearer to me than my cloak.”

—(*Bonnell Thornton*.)

“Tuo tibi judicio est utendum: tibi si recta probanti placebis, tum non
modo tete viceris, . . . sed omnes et omnia.”

CICERO. *Tusculanae Disputationes*, II., 25.

“You must use your own judgment on yourself: if, when you are testing
what is right, you succeed in pleasing yourself, then you have overcome
not yourself only, but all men and all things.”

“Turpe est aliud loqui, aliud sentire; quanto turpius aliud scribere,
aliud sentire.” SENECA. *Epistolae*, XXIV., 19.

“It is disgraceful to say one thing and think another; how much more
disgraceful to write one thing and think another!”

“Turpe est difficiles habere nugas,
Et stultus labor est ineptiarum.”

MARTIAL. *Epigrams*, II., 86, 9.

“Disgraceful ‘tis to treat small things as difficult;
‘Tis silly to waste time on foolish trifles.”

“Turpe est odisse quem laudes.” SENECA. *De Ira*, III., 29, 1.
“It is disgraceful to hate him whom you praise.”

“Turpe, reos empta miseros defendere lingua.”

OVID. *Amores*, I., 10, 39.

“Tis base to plead the unhappy prisoner’s cause
With eloquence that’s bought.”

“Turpis amor surdis auribus esse solet.”

PROPERTIUS. *Elegies*, III., 7, 36 (II., 16, 36).

“Love that’s dishonouring is always deaf.”

“Turpis autem fuga mortis omni est morte pejor.”

CICERO. *Philippica*, VIII., 10, 29.

“Dishonourable flight from death is worse than any death.”

“Honesta mors turpi vita potior, et incolumitas ac decus
eodem loco sita sunt.” TACITUS. *Agricola*, XXXIII.

“Rather death with honour than life with disgrace; safety and
dignity are never separated.”

Turpis et ridicula res est elementarius senex; juveni parandum, sen utendum est.” SENECA. *Epistolae*, XXXVI., 4.

“A shame and a mockery is an old man in his rudiments; youth is the time for preparation, old age for utilisation.”

“Turpissimum genus damni est inconsulta donatio.”

SENECA. *De Beneficiis*, IV., 10, 3.

“No kind of loss is more disgraceful than that which arises from indiscriminate charity.”

“Turpius esse dicebat Favorinus philosophus exigue atque frigide laudari, quam insectanter et graviter vituperari.”

AULUS GELLIUS. *Noctes Atticae*, XIX., 3, 1.

“Favorinus, the philosopher, used to say that faint and half-hearted praise was more dishonouring than loud and persistent abuse.”

“Tuta est hominum tenuitas;
Magnaे periclo sunt opes obnoxiae.”

PHAEDRUS. *Fables*, II., 7, 13.

“The insignificant may safety find;
Great wealth to danger ever is exposed.”

“Tuta petant alii. Fortuna miserrima tuta est;
Nam timor eventus deteriorior abest.”

OVID. *Epistolae ex Ponto*, II., 2, 31.

“Safety let others seek. Nought's safer than misfortune,
Where there's no fear of greater ill to come.”

“Tute hoc intristi; tibi omne est exedendum.”

TERENCE. *Phormio*, Act II., Sc. II., 4.—(*Phormio*.)

“You've baked this cake;
E'en eat it for your pains.”—(*George Colman*.)

“(Nam) Ubi amor condimentum inerit, cuivis placitum credo;
Neque salsum, neque suave esse potest quidquam ubi amor non
admisetur.

“Fel quod amarum est, id mel faciet; hominem ex tristi, lepidum et
lenem.” PLAUTUS. *Casina*, Act II., Sc. III., 5.—(*Stalino*.)

“The sauce that has the seasoning of love
Must please all palates. And without a mixture,
A little dash of love, no sauce will have
A relish, nor taste sweet upon the palate.
Love changes all to honey, sweet to bitter
Clears up the gloom, and renders straight the man;
Agreeable and pleasant.”—(*Bonnell Thornton*.)

“(Verum est verbum, quod memoratur,) ubi amici ibidem opus.”

PLAUTUS. *Truculentus*, Act IV., Sc. IV., 32.—(*Phronesium*.)

“The proverb's true—‘Best friends are sometimes troublesome’.”
—(*Bonnell Thornton*.)

“Ubi est autem dignitas, nisi ubi honestas ?”

CICERO. *Ad Atticum*, VII., 11, 1.

“Where shall we find dignity without honesty ?”

“Ubi idem et maximus et honestissimus amor est, aliquanto praestat morte jungi quam vita distrahi.”

VALERIUS MAXIMUS. *IV.*, 4, 3.—(*De Amore Conjugali.*)

“When love is at once very fervent and very pure, it is better to be united in death than parted in life.”

“Ubi malos praemia sequuntur, haud facile quisquam gratuito bonus est.” SALLUST. *History, Bk. I.*—(*Fragment.*)

“When the prizes fall to the lot of the wicked, you will not find many who are virtuous for virtue’s sake.”

“Ubi nihil erit quod scribas id ipsum scribito.”

CICERO. *Ad Atticum, IV.*, 8, 4.

“Even if you have nothing to write, write and say so.”

“Ubi non est pudor,
Nec cura juris, sanctitas, pietas, fides,
Instabile regnum est.” SENECA. *Thyestes, 215.*—(*Satellites.*)

“Where modesty is not, respect for law,
Nor faith, nor holiness, nor piety,
Unstable is the kingdom.”

“Ubi uber, ibi tuber.”

APULEIUS. *Florida, IV.*, 18.

“Where the soil’s rich, there you’ll find the fungus.”

“Ubi vinci necesse est, expetit cedere.”

QUINTILIAN. *De Institutione Oratoria, VI.*, 4, 16.

“When we cannot hope to win, it is an advantage to yield.”

“Ubi
Voluptatem aegritudo vineat, quid ibi inest amoeni?”
PLAUTUS. *Mercator, Act II., Sc. III.*, 23.—(*Charinus.*)

“What joy’s in that whose pain exceeds the pleasure?”
—(*Bonnell Thornton.*)

“Ubi cum homo est, ibi beneficii locus est.”

SENECA. *De Vita Beata, XXIV.*, 3.

“Wheresoever man is, there is an opportunity of doing good.”

“Udum et molle lutum es, nunc nunc properandus et acri
Fingendus sine fine rota.” PERSIUS. *Satires, III.*, 23.

“But you yet are moist and yielding clay :
Call for some plastic hand without delay ;
Nor cease the labour, till the wheel produce
A vessel nicely formed and fit for use.”—(*Gifford.*)

“Ultima semper
Exspectanda dies homini, dicique beatus
Ante obitum nemo supremaque funera debet.”

OVID. *Metamorphoses, III.*, 135.

“For the last day
Each man must wait. None can we happy call,
Until his corpse is laid within the tomb.”

“Ultimum malorum e vivorum numero exire, antequam moriaris.”
SENECA. *De Tranquillitate Animi*, V., 5.

“There is no more dire misfortune than to quit the ranks of the living before you are dead.”

“Ultimus ille dies bello gentique fuisset.”

VIRGIL. *Aeneid*, IX., 759.
“The nation and the war that day
Alike to end had brought!”—(Conington.)

“Una de multis, face nuptiali
Digna, perjurum fuit in parentem
Splendide mendax, et in omne virgo
Nobilis aevum.”

HORACE. *Odes*, III., 11, 33.

“One only, true to Hymen's flame,
Was traitress to her sire forsown:
That splendid falsehood lights her name
Through times unborn.”—(Conington.)

“Una manu latam libertati viam faciet.”

SENECA. *De Providentia*, II., 10.—(Cato on Suicide.)

“With one hand he will make for himself a broad path to freedom.”

“Una salus victis, nullam sperare salutem.”

VIRGIL. *Aeneid*, II., 354.
“No safety may the vanquished find
Till hope of safety be resigned.”—(Conington.)

“Una virtus est, consentiens cum ratione et perpetua constantia.
Nihil huic addi potest, quo magis virtus sit: nihil demi, ut
virtutis nomen relinquatur.”

CICERO. *Paradoxa*, III., 22.

“There is but one virtue, which is in consonance with reason and inflexible rectitude. Nothing can be added to this which will increase its claim to the title of virtue: nothing can be subtracted if that title is to remain.”

“Unde igitur ordiri rectius possumus quam a communi parente natura? quae quicquid genuit, . . . in suo quidque genere perfectum esse voluit.”

CICERO. *Tusculanae Disputationes*, V., 13, 37.

“How then can we be more fitly ordered than by our common mother Nature, whose aim has been that whatsoever she produced should be perfect after its kind?”

“Uni aequus virtuti atque ejus amicis.”

HORACE. *Satires*, II., 1, 70.

“Kind but to worth and to the friends of worth.”—(Conington.)

“Unica belli
Praemia civilis, victis donare salutem,
Perdidimus.”

LUCAN. *Pharsalia*, IX., 1065.

“The only guerdon have we lost of civil war,
In that we cannot to the conquered safety bring.”

“Unicuique dedit vitium natura creato.”

PROPERTIUS. *Elegies*, III., 14 (II., 22), 17.

“Nature some fault has grafted on whate'er
She has created.”

“Universus hic mundus una civitas communis deorum atque hominum existimanda.” CICERO. *De Legibus*, I., 7, 23.

“The whole world is to be regarded as a state, of which the citizens are gods and men.”

“(Jam ego) uno in saltu lepide apros capiam duos.”

PLAUTUS. *Casina*, *Act II.*, *Sc. VIII.*, 40.—(Chalinus.)

“I now shall catch two boars in the same thicket.”—(Bonnell Thornton.)

“Unum pro multis dabitur caput.” VIRGIL. *Aeneid*, V., 815.

“One head shall fall the rest to save.”—(Conington.)

“Unus dies hominum eruditorum plus patet quam imperitis longissima aetas.”

SENECA. *Epistolae*, LXXVIII., 28.—(Quoted from Posidonius.)

“More is contained in one day of the life of a learned man, than in the whole lifetime of a fool.”

“Unus Pellaeo juveni non sufficit orbis.”

JUVENAL. *Satires*, X., 168.—(Of Alexander.)

“One world the ambitious youth of Pella found
Too small.”—(Gifford.)

“Urbem . . . excoluit adeo, ut jure sit gloriatus, marmoream se re linquere, quam latericiam accepisset.”

SUETONIUS, *II.*, 29.—(Of Augustus.)

“He so beautified the city as to justify his boast, that he had found Rome of brick and left it of marble.”

“Urbem venalem et mature peritaram, si emptorem invenerit (dixisse fertur).” SALLUST. *Jugurtha*, XXXV.

“He is reported to have said that the city was for sale, and would come to an untimely end if a purchaser could be found.”

“Urbes constituit aetas, hora dissolvit. Momento fit cinis, diu silva.”

SENECA. *Naturales Quæstiones*, III., 27, 2.

“A city that has taken an age to grow is destroyed in an hour. Ashes are the work of a moment, a forest the work of centuries.”

“Urbs antiqua fuit, Tyrii tenuere coloni,
Carthago.”

VIRGIL. *Aeneid*, I., 12.

“There stood a city on the sea,
Manned by a Tyrian colony,
Named Carthage.”—(Conington.)

“Urbs antiqua ruit, multos dominata per annos.”

VIRGIL. *Aeneid*, II., 363.

“An ancient city topples down
From broad-based heights of old renown.”—(Conington.)

“Urit enim fulgore suo qui praegravat artes

Infra se positas.”

HORACE. *Epistolæ*, II., 1, 13.

“He that outshines his age is like a torch,
Which, when it blazes high, is apt to scorch.”—(Conington.)

“Usque adeo solus ferrum mortemque timere
Auri nescit amor.” LUCAN. *Pharsalia*, III., 118.

“Tis only love of gold that knows no fear
Of sword or death.”

“Formidinem mortis vicit aurum.

APULEIUS. *Metamorphoses*, IX., 10.

“Gold has conquered the fear of death.”

“Usque adeone mori miserum est? Vos o mihi Manes
Este boni, quoniam Superis aversa voluntas.
Sancta ad vos anima, atque istius inscia culpae
Descendam, magnorum haud unquam indignus avorum.”

VIRGIL. *Aeneid*, XII., 640.

“Is death indeed so sore?
O hear me, Manes, of your grace,
Since heavenly powers have hid their face!
Pure and unsoled by caitiff blame,
I join your company, nor shame
My mighty sires of yore.”—(*Conington.*)

“Usque adeone
Scire tuum nihil est, nisi te scire hoc sciat alter?”

PERSIUS. *Satires*, I., 26.

“Is science only useful as 'tis shown,
And is thy knowledge nothing, if not known?”—(*Gifford.*)

“Usu probatum est, patres conscripti, leges egregias, exempla honesta
apud bonos ex delictis aliorum gigni.”

TACITUS. *Annals*, XV., 20.

“It is found by experience, senators, that admirable laws and right pre-
cedents among the good have their origin in the misdeeds of others.”
—(*Church and Brodribb.*)

“Usus me genuit, mater peperit Memoria.
Sophiam vocant me Graii, vos Sapientiam.”

AFRANIUS. *Sella*. (Quoted by *Aulus Gellius, Noctes Atticae*, XIII., 8, 2.)

“Practice my father was, my mother Memory;
Sophia the Greeks me call, you Sapience.”

“Ut acerbum est, pro benefactis quum mali messem metas.”

PLAUTUS. *Epidicus*, Act V., Sc. II., 53.—(*Epidicus.*)

“Tis a bitter disappointment, when you have sown benefits, to reap a crop
of injuries.”

“Ut ad bella suscipienda Gallorum alacer ac promptus est animus, sic
mollis ac minime resistens ad calamitates perferendas mens
eorum est.” CAESAR. *De Bello Gallico*, III., 19.

“While the Gallic temper is always ready and eager to embark upon war,
when disaster has to be faced they show themselves to be deficient in
manliness and steadfastness.”

“Ut aetas mala, merx mala est tergo!
Nam res plurimas pessimas, quum advenit, affert;
Quas si autem omneis, nimis longus sermo sit.”

PLAUTUS. *Menaechmi, Act V., Sc. II., 6.*—(*Senex.*)

“Old age is a sad pedlar; on his back
Carrying along a pack of grievances.
It would be tedious to recount them all.”

—(*Bonnell Thornton.*)

“Ut ager quamvis fertilis sine cultura fructuosus esse non potest, sic
sine doctrina animus.”

CICERO. *Tusculanae Disputationes, II., 5, 13.*

“A mind without instruction can no more bear fruit than can a field,
however fertile, without cultivation.”

“Ut ameris, amabilis esto.” OVID. *De Arte Amandi, II., 107.*

“If you would be loved, be lovable.”

“Ut animus in spe atque in timore usque antehac attentus fuit,
Ita postquam adempta spes est, lassus, cura confectus stupet.”

TERENCE. *Andria, Act II., Sc. I., 3.*—(*Charinus.*)

“Till now my mind
Floated 'twixt hope and fear: now, hope removed,
Stunned and o'erwhelmed, it sinks beneath its cares.”

—(*George Colman.*)

“Ut corpora nostra lente augescunt, cito exstinguuntur, sic ingenia
studiaque oppresseris facilius quam revocaveris.”

TACITUS. *Agricola, III.*

“Just as our bodies grow slowly, but are destroyed in a moment, so is it
easier to crush talents and tastes out of existence than to call them
back to life.”

“Ut enim hominis decus ingenium, sic ingenii ipsius lumen est
eloquentia.” CICERO. *Brutus, XV., 59.*

“As genius is man's brightest ornament, so it is eloquence that illuminates
genius itself.”

“Ut enim non omne vinum, sic non omnis aetas vetustate coacescit.”

CICERO. *De Senectute, XVIII., 65.*

“Neither every wine nor every life turns to vinegar with age.”

“Ut homo 'st, ita morem geras.”

TERENCE. *Adelphi, Act III., Sc. III., 77.*—(*Syrus.*)

“According to the man must be the lesson.”—(*George Colman.*)

“Ut lacrimae saepicule de gaudio prodeunt, ita et in illo nimio pavore
risum nequivi continere.” APULEIUS. *Metamorphoses, I., 12.*

“Just as tears often spring from joy, so, even in the extremity of my
terror, I could not control my laughter.”

“Ut natura dedit, sic omnis recta figura.”

PROPERTIUS. *Elegies, III., 10, 3 (II., 18, 25).*

“As nature made it every form is fair.”

“Ut nihil pertinuit ad nos ante ortum, sic nihil post mortem pertinet.” CICERO. *Tusculanae Disputationes*, I., 38, 91.

“As we possessed nothing before birth, so will nothing remain to us after death.”

“Ut non omnem frugem neque arborem in omni agro reperire possis, sic non omne facinus in omni vita nascitur.”

CICERO. *Pro Roscio Amerino*, XXVI., 75.

“Just as we do not find in every field every fruit and tree, so not every vice is produced in every life.”

“Ut odium et gratia desiere, jus valuit; petitaque criminibus haud ignotis sua manu sera magis quam immerita supplicia persolvit.”

TACITUS. *Annals*, VI., 26.—(Of Agrippina.)

“When hatred and favour had alike passed away, justice asserted itself.

Pursued by charges universally notorious, she suffered by her own hand a penalty tardy rather than undeserved.”—(Church and Brodribb.)

“Ut pictura poesis; erit quae, si proprius stes,
Te capiat magis, et quaedam, si longius abstes.”

HORACE. *De Arte Poetica*, 361.

“Some poems, like some paintings, take the eye
Best at a distance, some when looked at nigh.”—(Conington.)

“Ut praeco, ad merces turbam qui cogit emendas,
Assentatores jubet ad lucrum ire poeta
Dives agris, dives positis in foenore nummis.”

HORACE. *De Arte Poetica*, 419.

“As puffing auctioneers collect a throng,
Rich poets bribe false friends to hear their song:
Who can resist the lord of so much rent,
Of so much money at so much per cent.?”—(Conington.)

“Ut, qui deliquit, supplex est ultro omnibus!”

PLAUTUS. *Bacchides*, Act IV., Sc. IX., 101.—(Chrysalus.)

“How humble is to all,
And of his own accord, the guilty man!”—(Bonnell Thornton.)

“Ut quisque est vir optimus, ita difficillime esse alios improbos suscipiatur.” CICERO. *Ad Quintum Fratrem*, I., 1, 4, 12.

“The better a man is, the less ready is he to suspect dishonesty in others.”

“Ut quisque suum volt esse, ita 'st.”

TERENCE. *Adelphi*, Act III., Sc. III., 45.—(Syrus.)

“As fathers form their children, so they prove.”—(George Colman.)

“Ut saepe summa ingenia in occulto latent.”

PLAUTUS. *Captivi*, Act I., Sc. II., 62.—(Ergasilus.)

“How greatest geniuses oft lie concealed.”—(Bonnell Thornton.)

“Ut satius unum aliquid insigniter, quam facere plurima mediocriter,
ita plurima mediocriter, si non possis unum aliquid insigniter.”

PLINY THE YOUNGER. *Epistolae*, IX., 29.

“While it is better to excel in one thing than to attain moderate success in many, yet we must be satisfied with moderate success in many things if we cannot attain supreme excellence in one.”

“Ut sementem feceris ita metes.”

PINARIUS RUFUS. (*Cicero, de Oratore, II.*, 65, 261.)

“As thou hast sown, so shalt thou reap.”

“(Nam) Ut servi volunt esse herum, ita solet:

Bonis boni sunt; improbi, qui malus fuit.”

PLAUTUS. *Mostellaria, Act IV.*, Sc. I., 16.—(*Phaniscus.*)

“As servants choose to have their master be,
Such is he. Good to the good, but to the bad,
Cruel and harsh.”—(*Bonnell Thornton.*)

“Ut silvae foliis pronus mutantur in annos,
Prima cadunt; ita verborum vetus interit aetas,
Et juvenum ritu florent modo nata videntque.”

HORACE. *De Arte Poetica*, 60.

“When forests shed their foliage at the fall,
The earliest born still drops the first of all:
So fades the elder race of words, and so
The younger generations bloom and grow.”—(*Conington.*)

“Ut tragicci poetae, quum explicare argumenti exitum non potestis,
confugitis ad deum.” CICERO. *De Natura Deorum*, I., 20, 53.

“Like the tragic poets, when you cannot work out your *dénouement*
satisfactorily, you call the deity to your aid.”

“Ut vera laus ornat, ita falsa castigat.”

SIDONIUS APOLLINARIS. *Epistolae*, VIII., 10. (*Migne's Patrologiae Cursus*, Vol. LVIII., 231.)

“True praise is an honour, false flattery a reproof.”

“Ut vides, κλιμακτήρα communem seniorum omnium tertium et sexagesimum annum evasimus.”

AUGUSTUS. *Epistola ad Caium*. (*Quoted by Aulus Gellius, Noctes Atticae*, XV., 7, 3.)

“As you see, we have reached the climacteric of all old men, the sixty-third year.”

“Uterne

Ad casus dubios fidet sibi certius? hic qui
Pluribus assuerit mentem corpusque superbum,
An qui, contentus parvo metuensque futuri,
In pace, ut sapiens, aptarit idonea bello?”

HORACE. *Satires*, II., 2, 107.

“Which will feel

More confidence in self, come woe, come weal:
He that, like you, by long indulgence plants
In body and in mind a thousand wants,
Or he who, wise and frugal, lays in stores
In view of war, ere war is at the doors?”—(*Conington.*)

“Uti possidetis.” JUSTINIAN. *Institutes*, IV., 15, 4.

“Retaining what you hold.”

“Utilis interdum est ipsis injuria passis.”

OVID. *Heroides*, XVII., 187.

“Ofttimes they benefit who suffer wrong.”

“Utinam lex esset eadem, quae uxori est, viro :
Nam uxor contenta est, quae bona est, uno viro :
Qui minus vir una uxore contentus siet ?”

PLAUTUS. *Mercator, Act IV., Sc. VI., 7.*—(*Syra.*)

“Would the same law hold good for man and wife !
For since a wife, if she's an honest woman,
Will be contented with her husband ; why
Should not the husband also with his wife ?”

—(*Bonnell Thornton.*)

“Utinam populus Romanus unam cervicem haberet.”

CALIGULA. (*Suetonius, IV., 30.*)

“Would that the people of Rome had but one neck !”

“Utinam tam facile vera invenire possim quam falsa convincere.”

CICERO. *De Natura Deorum, I., 32, 91.*

“Would that it were as easy for me to find the true as to detect the false !”

“Utitur, in re non dubia, testibus non necessariis.”

CICERO. *De Officiis, II., 5, 16.*

“In a case which admits of no doubt he is calling unnecessary witnesses.”

“Utque comes radios per solis euntibus umbra,

Cum latet hic pressus nubibus, illa fugit :

Moblie sic sequitur fortunae lumina vulgus :

Quae simul inducta nube teguntur, abit.”

OVID. *Tristia, I., 9, 11.*

“'Neath the sun's rays our shadow is our comrade ;

When clouds obscure the sun our shadow flees.

So Fortune's smiles the fickle crowd pursues,

But swift is gone whene'er she veils her face.”

“Utque in corporibus, sic in imperio, gravissimus est morbus, qui a capite diffunditur.”

PLINY THE YOUNGER. *Epistolae, IV., 22.*

“As in the human body, so in the body politic, the most serious diseases are those which originate in the head.”

“Utrum merito mihi ista accident, an immerito ? si merito, non est contumelia, judicium est. Si immerito, illi, qui injusta facit, erubescendum est.”

SENECA. *De Constantia Sapientis, XVI., 3.*

“Do I, or not, deserve such treatment ? If I do, then it is not a disgrace, but a judgment. If I do not, then it is for him to blush who has treated me unjustly.”

“Vade retro, Satana.” THE VULGATE. *St. Matthew, IV., 10.*

“Get thee behind me, Satan.”

“Vae victis.”

LIVY. *Histories, V., 48.*—(*Brennus at the sack of Rome.*)

“Woe to the conquered.”

“Valet ima summis
Mutare, et insignem attenuat deus,
Obscura promens.”

HORACE. *Odes, I., 34, 12.*

“He can lowliest change
And loftiest; bring the mighty down
And lift the weak.”—(Conington.)

“Vana quoque ad veros accessit fama timores.”

LUCAN. *Pharsalia, I., 464.*

“Vain rumour to well-grounded fear adds weight.”

“Vanitas vanitatum, et omnia vanitas.”

THE VULGATE. *Ecclesiastes, I., 2.*

“Vanity of vanities, and all is vanity.”

“Sanitas sanitatum, omnia sanitas.”

MÉNAGE. (*Menagiana, p. 166, Amsterdam, 1698.*)

“Sanity of sanities, all is sanity.”

“Vanitas est longam vitam optare, et de bona vita parum curare.”

THOMAS À KEMPIS. *De Imitatione Christi, I., 1, 4.*

“It is vanity to desire a long life, and to care little whether that life be well spent.”

“Varium et mutabile semper
Femina.”

VIRGIL. *Aeneid, IV., 569.*

“A woman’s will
Is changeful and uncertain still.”—(Conington.)

“Vehemens in utramque partem, Menedeme, es nimis,
Aut largitate nimia, aut parsimonia.”

TERENCE. *Heautontimorumenos, Act III., Sc. I., 31.*—(*Chremes.*)

“You run into extremes; too niggardly,
Or too profuse.”—(George Colman.)

“Velocitas juxta formidinem, cunctatio propior constantiae est.”

TACITUS. *Germania, XXXI.*

“Haste is next door to panic, delay is nearer to firm courage.”

“Velox consilium sequitur poenitentia.”

PUBLILIUS SYRUS, 492.

“Hasty counsels are followed by repentance.”

“Velut aegri somnia.”

HORACE. *De Arte Poetica, 7.*

“Like a sick man’s dreams.”

“Velut silvis, ubi passim
Palantes error certo de tramite pellit,
Ille sinistrorum, hic dextrorum abit, unus utriusque
Error, sed variis illudit partibus.”

HORACE. *Satires, II., 3, 48.*

“Just as in woods, when travellers step aside
From the true path for want of some good guide,
This to the right, that to the left hand strays,
And all are wrong, but wrong in different ways.”—(Conington.)

“Venenum in auro bibitur.”

SENECA. *Thyestes, 453.*—(*Thyestes.*)

“Poison from a golden cup is drunk.”

“Veni, vidi, vici.” JULIUS CAESAR. (*Suetonius, I.*, 37.)
 “I came, I saw, I conquered.”

“Venienti occurrite morbo.” PERSIUS. *Satires, III.*, 64.
 “Meet misfortune half way.”

“Venisti tandem, tuaque exspectata parenti
 Vicit iter durum pietas?” VIRGIL. *Aeneid, VI.*, 687.
 “At last! and are you come at last?
 Has filial tenderness o’erpast
 Hard toil and peril sore?”—(*Conington.*)

“Vera gloria radices agit, atque etiam propagatur: facta omnia celeriter,
 tanquam flosculi, decidunt, nec simulatum potest quidquam esse
 diuturnum.” CICERO. *De Officiis, II.*, 12, 48.
 “True glory strikes roots, and grows: ill-founded reputations, like flowers,
 soon wither, nor can anything last long which is based on pretence.”

“Verba puellarum, foliis leviora caducis,
 Inrita, qua visum est, ventus et unda ferunt.” OVID. *Amores, II.*, 16, 45.
 “Lighter than falling leaves are women’s words,
 And nothing worth; the sport of winds and waves.”

“Verbum non amplius addam.” HORACE. *Satires, I.*, 1, 121.
 “I will not add another word.”

“Verbum omne, quod non intellectum adjuvat, neque ornatum, vitio-
 sum dici potest.” QUINTILIAN. *De Institutione Oratoria, VIII.*, 8, 55.
 “Every word is a blemish which does not make either for intelligibility or
 ornament.”

“(Vulgoque) Veritas jam attributa vino est.” PLINY THE ELDER. *Natural History, XIV.*, 28.
 “One of the qualities commonly assigned to wine is truth.”

“Veritas odium parit.” AUSONIUS. *Ludus Septem Sapientum, Bias, 3.*
 “Truth is the mother of hatred.”

“Veritas visu et mora, falsa festinatione et incertis valescunt.” TACITUS. *Annals, II.*, 39.
 “Truth gains strength by notoriety and time, falsehood by precipitancy
 and vagueness.”—(*Church and Brodrabb.*)

“Veritatem laborare nimis saepe, aiunt, exstingui nunquam.” LIVY. *Histories, XXII.*, 89.
 “Truth, they say, is but too often in difficulties, but is never finally
 suppressed.”

“Veritatem Temporis filiam esse dixit.” AULUS GELLIUS. *Noctes Atticae, XII.*, 11, 2.
 “Truth is the daughter of Time.”

“Veritatis cultores, fraudis inimici.” CICERO. *De Officiis, I.*, 30, 109.
 “Followers of truth, enemies of deceit.”

“Veritatis simplex oratio est.” SENECA. *Epistolae, XLIX.*, 12.

“The language of truth is simple.”

“Versiculos in me narratur scribere Cinna.

Non scribit, cuius carmina nemo legit.”

MARTIAL. *Epigrams, III.*, 9, 1.

“Cinna, they say, 'gainst me is writing verses :

He can't be said to write whom no one reads.”

“Versus inopes rerum, nugaeque canorae.”

HORACE. *De Arte Poetica*, 322.

“Verses of weight devoid, and tuneful trifles.”

“Verterit hunc dominus, momento turbinis exit

Marcus Dama.” PERSIUS. *Satires, V.*, 78.

“Let his master twirl this knave about,

And Marcus Dama, in a trice, steps out.”—(Gifford.)

“Verum enim amicum qui intuetur, tanquam exemplar aliquod intuetur
sui. Quocirca et absentes adsunt, et egentes abundant, et im-
becilli valent et, quod difficilius dictu est, mortui vivunt: tantus
eos honos, memoria, desiderium prosecutur amicorum.”

CICERO. *De Amicitia, VII.*, 23.

“He who looks upon a true friend looks upon a sort of copy of himself.

Wherefore the absent are present, the poor are rich, the sick are made
whole and, more difficult still, the dead live; so far are they followed
by the respect, the memory, the yearning affection of their friend.”

“Verum est aviditas dives, et pauper pudor.”

PHAEDRUS. *Fables, II.*, 1, 12.

“But greed is rich and modesty is poor.”

“Verum ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura.”

HORACE. *De Arte Poetica*, 351.

“But when I meet with beauties thickly sown,

A blot or two I readily condone,

Such as may trickle from a careless pen,

Or pass unwatched: for authors are but men.”—(Conington.)

“Verus amor nullum novit habere modum.”

PROPERTIUS. *Elegies, III.*, 6, 30 (II., 15, 30).

“True love knows no bounds.”

“Vesanan tetigisse timent fugiuntque poetam

Qui sapiunt.” HORACE. *De Arte Poetica*, 455.

“The wise man flees and fears to touch the frenzied bard.”

“(Me) vestigia terrent

Omuia te adversum spectantia, nulla retrosum.”

HORACE. *Epistolae, I.*, 1, 74.

“I'm frightened at those footsteps; every track

Leads to your home, but ne'er a one leads back.”—(Conington.)

“Vestis virum facit.”

PROVERB. (*Erasmus, Adagiorum Chiliades*, “*Divitiae*”.)

“The coat makes the man.”

“Vetera extollimus, recentiorum incuriosi.”

TACITUS. *Annals*, II., 88.

“We extol the past and are indifferent to our own times.”

—(*Church and Brodribb*.)

“Vetus ac jam primum insita mortalibus potentiae cupidus cum imperiū magnitudine adolevit erupitque.” TACITUS. *History*, II., 88.

“That old passion for power, which has been ever innate in man, increased and broke out as the empire grew in greatness.”

—(*Church and Brodribb*.)

“Vi et armis.”

CICERO. *Ad Pontifices*, XXIV., 63.

“By force of arms.”

“Vi victa vis.”

CICERO. *Pro Milone*, XI., 30.

“Force overcome by force.”

“Viam qui nescit qua deveniat ad mare,

Eum oportet amnem quaerere comitem sibi.”

PLAUTUS. *Poenulus*, Act III., Sc. III., 14.—(*Lycus*.)

“The man who does not know the way to sea

Should always take a river for his guide.”—(*Bonnell Thornton*.)

“Victrix causa deis placuit, sed victa Catoni.”

LUCAN. *Pharsalia*, I., 128.

“The gods the conquering cause upheld, Cato the conquered.”

“Victurus genium debet habere liber.”

MARTIAL. *Epigrams*, VI., 60, 10.

“A book, to win its way, must genius show.”

“Vide, Parmeno,

Quid agas, ne queque illi pro sis, et tu pereas.”

TERENCE. *Eunuchus*, Act V., Sc. V., 22.—(*Pythias*.)

“Take care, Parmeno,

What you're about, lest you do him no good,
And hurt yourself.”—(*George Colman*.)

“Video meliora proboque;

Deteriora sequor.”

OVID. *Metamorphoses*, VII., 20.

“I see the better course and I approve;

The worse I follow.”

“Vidit enim, quod videndum fuit, appendicem animi esse corpus,
nihilque in eo esse magnum.”

CICERO. *De Philosophia*, Fragment XCVI.

“He perceived, what indeed was clear, that the body is a mere appendage
of the soul, entirely devoid of great qualities.”

“Vigilandum est semper; multae insidiae sunt bonis.”

ACCIVUS. *Atreus*, Fragment IX.—(*Thyestes*.)

“Be ever on thy guard; many the snares that for the good are laid.”

“Virginibus puerisque canto.” HORACE. *Odes, III., 1, 4.*

“I sing to youths and maids alone.”—(Conington.)

“Solet hic pueris virginibusque legi.”

OVID. *Tristia, II., 370.*—(Of Menander.)

“Him boys and girls alike are wont to read.”

“Virgo formosa etsi sit oppido pauper, tamen abunde dotata est.”

APULEIUS. *De Magia, XCII.*

“A beautiful girl, though she be poor indeed, yet is abundantly dowered.”

“Virgo pulchra, et quo magis dices

Nihil aderat adjumenti ad pulchritudinem.”

TERENCE. *Phormio, Act I., Sc. II., 54.*—(Geta.)

“Beautiful she was indeed !

More justly to be reckoned so, for she

Had no additions to set off her beauty.”—(George Colman.)

“(Deinde hoc ita fit ut) viri fortes, etiam si ferro inter se cominus decertarint, tamen illud contentioñis odium simul cum ipsa pugna armisque ponant.” CICERO. *In Pisonem, XXXII., 81.*

“Brave men, though they have been engaged in mortal combat, lay aside their hatred when they sheathe their swords.”

“Virtus amicitiam et gignit et continet, nec sine virtute amicitia esse ullo pacto potest.” CICERO. *De Amicitia, VI., 20.*

“Virtue is both the parent and the guardian of friendship ; without virtue friendship cannot possibly exist.”

“Virtus est medium vitiorum, et utrimque reductum.”

HORACE. *Epistolae, I., 18, 9.*

“Between these faults 'tis Virtue's place to stand,

At distance from the extreme on either hand.”—(Conington.)

“Virtus praemium est optimum ;

Virtus omnibus rebus anteit profecto ;

Libertas, salus, vita, res, parentes,

Patria et prognati tutantur, servantur ;

Virtus omnia in se habet ; omnia adsunt bona, quem penes est virtus.”

PLAUTUS. *Amphitryo, Act II., Sc. II., 17.*—(Alcumena.)

“Valour's the best reward :

'Tis valour that surpasses all things else :

Our liberty, our safety, life, estate ;

Our parents, children, country are by this

Preserved, protected : valour everything

Comprises in itself ; and every good

Awaits the man who is possessed of valour.”

—(Bonnell Thornton.)

“Virtus repulsa nescia sordidae

Intaminatis fulget honoribus,

Nec sumit aut ponit secures

Arbitrio popularis aurae.”

HORACE. *Odes, III., 2, 17.*

“True Virtue never knows defeat :

Her robes she keeps unsullied still ;

Nor takes, nor quits, her curule seat,

To please a people's veering will.”—(Conington.)

“Virtute ambire oportet; non favitoribus;
Sat habet favitorum semper, qui recte facit,
Si illis fides est, quibus est ea res in manu.”

PLAUTUS. *Amphitryo, Prologue*, 78.

“From merit, not from favour, we should seek
To gain the prize. He who acquires him well
Will find enough to favour him, if they
Are honest, to whose hands th’ affair is trusted.”

—(Bonnell Thornton.)

“Virtute decet, non sanguine niti.”

CLAUDIANUS. *De Quarto Consulatu Honorii*, 220.

“Virtue, not lineage, should be our boast.”

“Virtute pares, necessitate, quae ultimum ac maximum telum est,
superiores estis.”

LIVY. *Histories*, IV., 28.

“In valour you are their equals; in necessity, the last and strongest weapon,
their superiors.”

“Virtutem incolumem odimus;
Sublatam ex oculis quaerimus invidi.”

HORACE. *Odes*, III., 24, 31.

“Living worth we envy still,
Then seek it with strained eyes when snatched from sight.”

—(Conington.)

“Virtutem primam esse puta, compescere linguam:
Proximus ille deo est, qui scit ratione tacere.”

DIONYSIUS CATO. *Disticha de Moribus*, I., 3.

“Tis the first virtue to control your tongue,
He’s nearest to the gods who can be silent.”

“Virtutem videant, intabescantque relicta.”

PERSIUS. *Satires*, III., 38.

“In all her charms set Virtue in their eye,
And let them see their loss, despair and die!”—(Gifford.)

“Virtuti sis par, dispar fortunis patris.”

ACCRIUS. *Armorum Judicium, Fragment X.* (XV.).

“Be like thy sire in virtue, but unlike in fortune.”

“Disce, puer, virtutem ex me verumque labore,
Fortunam ex aliis.”

VIRGIL. *Aeneid*, XII., 435.

“Learn of your father to be great,
Of others to be fortunate.”—(Conington.)

“Virtutis enim laus omnis in actione consistit.”

CICERO. *De Officiis*, I., 6, 19.

“The whole merit of virtue consists in the practice of virtue.”

“Vis consili expers mole ruit sua.”

HORACE. *Odes*, III., 4, 65.

“Strength, mindless, falls by its own weight.”—(Conington.)

“Vita brevis nulli superest, qui tempus in illa

Quaerendae sibi mortis habet.”

LUCAN. *Pharsalia*, IV., 478.

“Life is so short, there is no time to seek for death.”

“Vita data est utenda; data est sine foenore nobis
Mutua, nec certa persolvenda die.”

PEDO ALBINOVANUS. *Consolatio de Morte Drusi*, 369.

“Life is given to us to be used. It is a loan without interest, and we have no date fixed for repayment.”

“Vita enim mortuorum in memoria est posita vivorum.”

CICERO. *Philippica*, IX., 5, 10.

“The dead live in the memory of the living.”

“Vita hominum altos recessus magnasque latebras habet.”

PLINY THE YOUNGER. *Epistolae*, III., 3.

“The life of men has many secret recesses and lurking-places.”

“Vitae est avidus, quisquis non vult

Mundo secum pereunte mori.”

SENECA. *Thyestes*, 886.—(Chorus.)

“Greedy is he of life who would not die

When the world's dying with him.”

“Vitae postscenia celant.”

LUCRETIUS. *De Rerum Natura*, IV., 1180

“That part of life they hide which is behind the scenes.”

“Vitae summa brevis spem nos vetat inchoare longam.”

HORACE. *Odes*, I., 4, 15.

“How should a mortal's hopes be long, when short his being's date?”

—(Conington.)

“(Nam) vitare plagas in amoris ne jaciamur,
Non ita difficile est, quam captum retibus ipsis
Exire, et validos Veneris perrumpere nodos.”

LUCRETIUS. *De Rerum Natura*, IV., 1140.

“Tis easier far to shun the snares of love
Than, being caught, to break through Venus' bonds,
And from her nets escape.”

“Vitavi denique culpam,
Non laudem merui.” HORACE. *De Arte Poetica*, 267.

“Blame I've avoided, praise I have not earned.”

“Vitia erunt donec homines: sed neque haec continua, et meliorum
interventu pensantur.” TACITUS. *History*, IV., 74.

“There will be vices as long as there are men; but they are not perpetual,
and they are compensated by the occurrence of better things.”

—(Church and Brodribb.)

“Vitio malignitatis humanae, vetera semper in laude, praesentia in
fastidio esse.” TACITUS. *De Oratoribus*, XVIII.

“The fault lies with the spitefulness of mankind, that we are always
praising what is old and scorning what is new.”

“Vitium commune omnium est,
Quod nimium ad rem in senecta attenti sumus.”

TERENCE. *Adelphi*, Act V., Sc. VIII., 80. (Demea.)

“It is the common failing of old men

To be too much intent on worldly matters.”

—(George Colman.)

“Vitium impotens
 Virtus vocatur.” SENECA. *Hercules Oetaeus*, 424.—(*Deianira*.)
 “Vice that is powerless is christened virtue.”

“Vive memor Lethi; fugit hora.” PERSIUS. *Satires*, V., 153.
 “Forget not death, for time is on the wing.”

“Vive sine invidia, mollesque inglorius annos
 Exige, amicitias et tibi junge pares.” OVID. *Tristia*, III., 4, 43.
 “Live without envy, spend thy peaceful years
 Unknown to fame, and choose thy peers for friends.”

“Vive, vale; si quid novisti rectius istis,
 Candidus imperti; si non, his utere mecum.” HORACE. *Ep stolae*, I., 6, 67.
 “Farewell: if you can mend these precepts, do:
 If not, what serves for me may serve for yo”—(*Conington*.)

“Vivendum recte, cum propter plurima, tum his
 Praecipue causis, ut linguis mancipiorum
 Contemnas; nam lingua mali pars pessima servi.” JUVENAL. *Satires*, IX., 118.
 “Live virtuously: thus many a reason cries,
 But chiefly this, that so thou mayst despise
 Thy servant's tongue; for lay this truth to heart,
 The tongue is the vile servant's vilest part.”—(*Gifford*.)

“Vivere ergo habes?” TERTULLIAN. *De Idolatria*, V.
 “What necessity is there that you should live?”

“(Loquor enim de docto homine et erudito, cui) vivere est cogitare.” CICERO. *Tusculanae Disputationes*, V., 38, 111.
 “I speak of a man of learning and erudition, to whom to live is to think.”

“Vivere, Lucili, militare est.” SENECA. *Epistolae*, XCVI., 5.
 “To live, Lucilius, is to fight.”

“Vivite felices quibus est fortuna peracta
 Jam sua; nos alia ex aliis in fata vocamur.” VIRGIL. *Aeneid*, III., 493.
 “Live and be blest! 'tis sweet to feel
 Fate's book is closed and under seal.
 For us, alas, that volume stern
 Has many another page to turn!”—(*Conington*.)

“Vivitur exiguo melius. Natura beatis
 Omnibus esse dedit, si quis cognoverit uti.” CLAUDIANUS. *In Rufinum*, I., 215.
 “Best is a frugal life. To all mankind
 Nature gives happiness, if but they've learnt
 How best to use her gifts.”

“Vix sum compos animi; ita ardeo iracundia.” TERENCE. *Adelphi*, Act III., Sc. II., 12.—(*Geta*.)
 “I'm scarcely in my perfect mind, I burn
 With such fierce anger.”—(*George Colman*.)

“Vixere fortis ante Agamemnona
Multi; sed omnes illacrimabiles
Urgentur ignotique longa
Nocte, carent quia vate sacro.” HORACE. *Odes*, IV., 9, 25.

“Before Atrides men were brave;
But, ah! oblivion, dark and long,
Has locked them in a tearless grave,
For lack of consecrating song.”—(Conington.)

“Vixi, et quem dederat cursum fortuna peregi.” VIRGIL. *Aeneid*, IV., 653.
“My life is lived, and I have played
The part that fortune gave.”—(Conington.)

“(Sed) vobis facile est verba et componere fraudes.
Hoc unum didicit femina semper opus.” PROPERTIUS. *Elegies*, II., 10 (9), 31.

“Not hard for thee to fashion words and wiles.
This art has every woman made her own.”

“Volt placere sese amicae, volt mihi, volt pedissequae,
Volt famulis, volt etiam ancillis; et quoque catulo meo
Subblanditur novus amator, se ut quom videat gaudeat.” PLAUTUS. *Asinaria*, Act I., Sc. III., 31.—(Cleereta.)

“He thinks on nothing but to make himself
Both pleasing to his mistress and to me;
The footman, household servants and the maidens;
Nay, a good lover strokes my lap-dog, that
Whene'er he sees him he may wag his tail.”

—(Bonnell Thornton.)

“(Ergo hercules) Voluptas vivere coepit, vita ipsa desiit.” PLINY THE ELDER. *Natural History*, XIV., 1.

“Pleasure begins to live when life itself is departing.”

“Voluptates commendat rarer usus.” JUVENAL. *Satires*, XI., 208.
“Indulge in pleasure rarely, 'twill be prized the more.”

“Vos eritis testes, si quos habet arbor amores,
Fagus et Arcadio pinus amica deo,
Ah! quoties vestras resonant mea verba sub umbras,
Scribitur et teneris Cynthia corticibus.”

PROPERTIUS. *Elegies*, I., 19 (18), 19.

“Bear witness, if that trees know aught of love,
Ye beeches, and ye pines by Pan beloved,
How oft I've breathed her name beneath your shade,
How oft is 'Cynthia' carved upon your bark.”

“Vos exemplaria Graeca
Nocturna versate manu, versate diurna.” HORACE. *De Arte Poetica*, 268.

“My friends, make Greece your model when you write,
And turn her volumes over day and night.”—(Conington.)

“Vox clamantis in deserto.” THE VULGATE. *Isaiah*, XL., 3.
“The voice of one crying in the wilderness.”

“(Nec audiendi sunt qui solent dicere) ‘Vox populi, vox dei’; cum tumultuositas vulgi semper insaniae proxima sit.”

ALCUINUS. *Epistolae, CLXVI*, § 9. (*Migne's Patrologiae Cursus, Vol. C.*, p. 191, A.)

“Nor should we listen to those who say, ‘The voice of the people is the voice of God’; for the turbulence of the mob is closely allied to insanity.”

“Recogitans illud proverbium ‘Vox populi, vox Dei’.”
WILLIAM OF MELMESBURY. *De Gestis Pontificum Anglorum, Lib. I.* (*Migne's Patrologiae Cursus, Vol. CLXXIX.*, p. 1451, B.)

“Thinking over the old proverb, ‘The voice of the people is the voice of God’.”

“(In aera sucus
Corporis omnis abit:) Vox tantum atque ossa supersunt.
Vox manet.”

OVID. *Metamorphoses, III.*, 398.—(*The Story of Echo.*)

“The tender body vanished into air,
Naught but the voice survived her, and the bones;
Only the voice remains.”

“Vulgare amici nomen, sed rara est fides.”

PHAEDRUS. *Fables, III.*, 9, 1.

“The name of friend is common, but a faithful friend is rare.”

“Vulgus amicitias utilitate probat.”

OVID. *Epistolae ex Ponto, II.*, 3, 8.

“The vulgar herd values friends according to their usefulness.”

“Vulnera dum sanas, dolor est medicina doloris.”

DIONYSIUS CATO. *Disticha de Moribus, IV.*, 40.

“When thou art dressing wounds, pain is pain's medicine.”

“Vult plane virtus honorem; nec est virtutis ulla alia merces.”

CICERO. *De Republica, III.*, 28, 40.

“Virtue truly desires honour; nor is there any other reward of virtue.”

APPENDIX.

LATIN QUOTATIONS.

“(Tamen) ad mores natura recurrit
Damnatos, fixa et mutari nescia.”

JUVENAL. *Satires*, *XIII.*, 239.

“Yet nature, fixed, incapable of change,
Relapses ever into hideous sin.”

“Amare et sapere vix Deo conceditur.”

ERASMUS. *Adagiorum Chilades*, “*Impossibilita*”. (Ed. *Aureliae Allobr.*, 1606, p. 721.)

“To love and to be wise is hardly permitted even to God.”

“Amicus Plato, magis amica veritas.”

ERASMUS. *Adagiorum Chilades*, “*Amicitia*”. (Ed. *Aureliae Allobr.*, 1606, p. 126.)

“Plato is my friend, but a greater friend is truth.”

(*Cf. Φίλος*, p. 527.)

“Amor ingenii neminem unquam divitem fecit.”

PETRONIUS ARBITER. *Satyricon*, *Cap. 88.*

“Love of genius never yet made any one rich.”

“(Verum est vulgo quod dicitur,) annus
Producit segetes, non cultus.”

PALINGENIUS. *Zodiacus Vitae*, “*Virgo*,” 363.

“How true the common saying, that our crops
Are to the season, not to culture due.”

“Aspero enim et absciso castigationis genere militaris disciplina indiget;
quia vires armis constant: quae ubi a recto tenore desciverunt,
oppressura sunt, nisi opprimantur.”

VALERIUS MAXIMUS, *II.*, 7, 14.

“Military discipline demands prompt and stern punishments, for the
armed hand is a strong hand, and when once it has turned aside from
the path of duty, it will oppress, unless it be suppressed.”

“Beatum
Efficit ergo animus non res.”

PALINGENIUS. *Zodiacus Vitae*, “*Taurus*,” 407.

“Tis mind, not money, makes the happy man.”

“*Bruta fulmina.*”

PLINY THE ELDER. *Natural History*, II., 43, 113.

“Empty thunderbolts.”

(*Generally quoted “*Brutum fulmen*”.*)

“*Caesar non supra grammaticos.*”

Proverb.

“Caesar is not above the grammarians.”

“*Tu enim, Caesar, civitatem dare potes hominibus, verbo non potes.*”

M. POMPONIUS MARCELLUS. (*Suetonius, De Illustribus Grammaticis*, XXII.)

“You, Caesar, can confer citizenship upon men, but not upon words.”

“*Ego sum Rex Romanus et supra grammaticam.*”

SIGISMUND I. (*At the Council of Constance.*)

“I am the king of the Romans, and above grammar.”

“*Carmine fit vivax virtus, expersque sepulchri*

Notitiam serae posteritatis habet.”

OVID. *Epidiastae ex Ponto*, IV., 8, 47.

“Tis song makes valour live, and 'scape the grave,
Leaving a name to far posterity.”

“*Cave canem.*”

PETRONIUS ARBITER. *Satyricon*, Cap. 29.

“Beware of the dog.”

“*Cedite Romani scriptores, cedite Graii,
Nescio quid majus nascitur Iliade.*”

PROPERTIUS. *Elegies*, III., 82, 65.

“Ye Greek, ye Roman writers, hide your heads;
Something is born that with the Iliad vies.”

“*Cito fit quod Di volunt.*”

PETRONIUS ARBITER. *Satyricon*, Cap. 76.

“What the gods will is swiftly brought to pass.”

“*Collige, virgo, rosas, dum flos novus et nova pubes,
Et memor esto aevum sic properare tuum.*”

AUSONIUS. *Idyllia*, XIV., 49. (*Rosae.*)

“Cull roses, girl, while thou and flower are young,
Remembering that thy bloom as swift does fade.”

“*Colubra restem non parit.*”

PETRONIUS ARBITER. *Satyricon*, Cap. 45.

“The snake does not bring forth a rope.”

“*Comes est discordia vulgi.*”

PALINGENIUS. *Zodiacus Vitae*, “*Cancer,*” 743.

“Discord is aye companion of the mob.”

“Compendiaria ad divitias Philosophorum via est, quae monstrat non addendum divitiis, sed cupiditatibus detrahendum.”

PETRARCH. *Epistolae de Rebus Familiaribus*, VII., 10.

“The philosophers have discovered a short cut to riches, which is this: not to add to our riches, but to subtract from our desires.”

“Compendiosam semitam ad virtutem visam esse Philosophis, ut tales effici studeamus quales cupimus apparere.”

PETRARCH. *Epistolae de Rebus Familiaribus*, III., 12.

“The philosophers have considered it a short path to virtue, that we should study to make ourselves in reality such as we would wish to appear.”

“Corcillum est quod homines facit, cetera quisquilia omnia.”

PETRONIUS ARBITER. *Satyricon*, Cap. 75.

“It is the heart that makes the man, all the rest is rubbish.”

“(Horatii) curiosa felicitas.”

PETRONIUS ARBITER. *Satyricon*, Cap. 118.

“The painstaking felicity of Horace.”

“Dandi et accipiendi beneficij commercium, sine quo vix vita hominum constat, perdit et tollit, quisquis bene merito parem referre gratiam neglit.”

VALERIUS MAXIMUS, V., 3, *Externa* 2.

“The interchange of benefactions, given and received, without which the social life can hardly be said to exist, is lost and destroyed by him who fails to make adequate return to one who has rendered him a service.”

“De multis nunquam speravi, sciebam enim, quod qui paucorum similis fieri studet, multis fiet inquisus.”

PETRARCH. *Epistolae de Rebus Familiaribus*, I., 5.

“I have never hoped for much from the many, knowing that he who seeks to resemble the few, will become hateful to the many.”

“(Immo) decet novisse malum, at fecisse nefandum est.”

PALINGENIUS. *Zodiacus Vitae*, “*Scorpius*,” 163.

“Tis fitting to know evil, crime to practise it.”

“Dedit enim hoc quoque providentia hominibus munus, ut honesta magis juvarent.”

QUINTILLIAN. *De Institutione Oratoria*.

“For Providence granted this gift also to men, that they should find their chief delight in innocent pleasures.”

“Dic, hospes, Spartae, nos te hic vidisse jacentes,

Dum sanctis patriae legibus obsequimur.”

CICERO. *Tusculanae Disputationes*, I., 42, 110. (*The Epitaph of the Three Hundred at Thermopylae*. Cf. Ω̄ ξεῖν', p. 537.)

“Go tell the Spartans, thou that passest by,
That here obedient to their laws we lie.”

“Dii pedes lanatos habent, quia nos religiosi non sumus.”

PETRONIUS ARBITER. *Satyricon*, Cap. 44.

“The gods' feet are shod with wool, because we are not religious.”

“Deos laneos pedes habere.”

MACROBIUS. *Saturnalia*, I., 8, 5.

“The gods have feet of wool.”

“(Quod dicitur) deos iratos pedes lanatos habere.”

PORPHYRIO. *Commentarii in Horatii Carmina*, III., 2, 32.

“As the saying is, the angry gods have their feet shod with wool.”

“Diligere parentes prima naturae lex.”

VALERIUS MAXIMUS, V., 4, 7.

“Love for our parents is the first law of nature.”

“Dissuat amicitiam, non discindat.”

PETRARCH. *Epistolae de Rebus Familiaribus*, XII., 2.

“Pick out the stitches of a friendship, if you will, but do not cut it in two.”

“Doctrina scelesti
Est gladio insani similis.”

PALINGENIUS. *Zodiacus Vitae*, “Scorpius,” 874.

“Learning in a villain
Is like a madman's sword.”

“Ut furiosus habens gladium, sic doctus iniquus.”

PALINGENIUS. *Zodiacus Vitae*, “Capricornus,” 124.

“A learned rogue is like a madman armed.”

“Dum ea Romani parant consultantque, jam Saguntum summa vi oppugnabatur.”

LIVY. *Histories*, XXXI., 7.

“While the Romans were engaged in these preparations and consultations, Saguntum had been taken at the point of the sword.”

(Hence the proverb: *Dum Romae consulitur, Saguntum expugnatur.*)

“Dum loqueris, levis pruina labitur.”

PETRONIUS ARBITER. *Satyricon*, Cap. 99.

“While you are talking, the light hoar-frost is vanishing.”

“Eloquentiae magister, nisi tanquam piscator, eam imposuerit hamis escam, quam scierit appetituros esse pisciculos, sine spe praedae morabitur in scopulo.”

PETRONIUS ARBITER. *Satyricon*, Cap. 3.

“The master of eloquence is like the angler, who unless he has baited his hook with a bait which he knows will attract the fish, will stand all day on a rock without hope of catching anything.”

“Eripuitque Jovi fulmen viresque tonandi.”

MANILIUS. *Astronomicon*, I., 104.

“He stole the thunder from the hand of Jove.”

(*Cf. Eripuit cœlo*, p. 56.)

“Est autem, ut in sagittando, sic in qualibet operatione mortalium, aberrare per facile, signum attingere is demum artificii finis est.”
PETRARCH. *Epistolae de Rebus Familiaribus*, IV., 2.

“As in shooting, so in everything else that men do, it is only too easy to overshoot the mark ; the end and aim of the art is to hit the target.”

“Est ordo pulcherrima rerum.”

PALINGENIUS. *Zodiacus Vitae*, “*Scorpius*,” 56.

“Of all things order is most fair.”

“Esto bonus saltem, si non potes esse peritus.”

PALINGENIUS. *Zodiacus Vitae*, “*Taurus*,” 365.

“Be good, at least, if thou canst not be clever.”

“Et querimur, cito si nostrae data tempora vitae
Diffugint? urbes mors violenta rapit.”

SANNAZARIUS. *Elegies*, II., 9. 23

“Since death on cities lays its ruthless hand,
Dare we complain that swift our life is sped ?”

“Fabula non omnis spernenda est. Saepe legatur
Utile quid moneat puris comoedia verbis.”

PALINGENIUS. *Zodiacus Vitae*, “*Aries*,” 210.

“Not every play is vile. Oft comedy
In language pure a moral tale unfolds.”

“Fatum in amore valet plus quam gaza omnis, et omnis
Nobilitas.” PALINGENIUS. *Zodiacus Vitae*, “*Cancer*,” 162.

“Fortune than boundless wealth or bluest blood
In love is oftentimes stronger.”

“Festina lente.”

“Hasten slowly.”

(*Of. Σπεῦδε βραδέως*, p. 495.)

“Fortunae raro est mens bona juncta bonae.”

GEORGE BUCHANAN. *Icones*, II.

“Good mind is rarely to good fortune joined.”

“Gaudet stultis natura creandis,
Ut malvis atque urticis, et vilibus herbis.”

PALINGENIUS. *Zodiacus Vitae*, “*Sagittarius*,” 580.

“Nature delights in making foolish things :
Nettles and docks and other worthless weeds.”

“Habet enim apud malos quoque multam auctoritatem virtus.”

QUINTILIAN. *Declamationes*, 253.

“Great, even with the wicked, is the authority of virtue.”

“Habet hoc virtus . . . ut viros fortes species ejus et pulchritudo, etiam in hoste posita, delectet.”

CICERO. *In Pisonem*, XXXII., 81.

“There is this to be said of virtue, that its beauty and charm delight us, even in an enemy.”

“Haec enim tacita lex est humanitatis, ut ab homine consilii, non fortunae, poena repetatur.”

CICERO. *Pro M. Tullio*, Fragment 51.

“It is one of humanity's unwritten laws, that a man has to pay the penalty for the intention, not for the results of his actions.”

“Haurit aquam cribro

Qui discere vult sine libro.”

GEILER. *Navicula Fatuorum, Turba I.*

“A sieve for drinking serves his turn

Who tries without a book to learn.”

“Hodie mihi, cras tibi.”

THE VULGATE. *Ecclesiasticus*, XXXVIII., 22.

“To-day to me, to-morrow to thee.”

“Humanae igitur imbecillitatis efficacissimum duramentum est necessitas.”

VALERIUS MAXIMUS, II., 7, 10.

“There is nothing like necessity for stiffening a weak-kneed nature.”

“Ille milvo volanti poterat ungues secare.”

PETRONIUS ARBITER. *Satyricon*, Cap. 45.

“He was able to cut the claws of a hawk on the wing.”

“In alio peduclum vides, in te ricinum non vides.”

PETRONIUS ARBITER. *Satyricon*, Cap. 57.

“You see the tiny louse on another, you cannot see the big tick on yourself.”

“Inemendabilis enim est error qui violentiae Martis committitur.”

VALERIUS MAXIMUS, VII., 2, 3.

“Irremediable is the mistake which violates the canons of war.”

“Inexpertis enim dulcis est pugna.”

VEGETIUS. *De Re Militari*, Lib. III., 12.

“To those who have not tried it, the battle is sweet.”

(*Cf. Dulce bellum inexpertis*, p. 51.)

“Infirmi et timidi est, nimirum, multa minari,
Verbaque foemineae vires sunt, facta virorum.”

PALINGENIUS. *Zodiacus Vitae*, “Cancer,” 803.

“The weak and timid most to threats are prone;
In words lies woman's strength, but man's in deeds.”

“Ingenia nostra rerum contrariarum vicinitate falluntur.”

PETRARCH. *Epistolae de Rebus Familiaribus*, IX., 5.

“Our minds are confused by the close proximity of opposites.”

“In simulari quivis innocens potest; revinci nisi nocens non potest.”
APULEIUS. *De Magia, Cap. I.*

“Any one may successfully feign innocence; none but the guilty can be convicted of crime.”

“Inter nam cygnos, anseris ore crepo.”
JANUS PANNONIUS. *Epigrammata, I., 49, 16.*

“Amongst the swans with voice of goose I cry.”

“Is saepē dignus est vincere qui vincendo fit melior.”
PETRARCH. *Epistolae de Rebus Familiaribus, XIV., 5.*
“He deserves his victory who becomes thereby a better man.”

“Justitia est multis laudata, domestica paucis.”
PALINGENIUS. *Zodiacus Vitae, “Virgo,” 479.*
“Justice is praised by many, dwells with few.”

“Lectio nimirum esca animi est; quae si bona prodest,
Si mala sit, non parva solet dare damna legenti.”
PALINGENIUS. *Zodiacus Vitae, “Capricornus,” 702.*

“Reading is mental food; good, it does good;
Evil, it works the reader harm untold.”

“Libri quosdam ad scientiam, quosdam ad insaniam deduxere, dum
plus hauriunt quam digerunt.”
GEILER. *Navicula Fatuorum, Turba I.*

“Books have led some men to knowledge, but others to madness, when
they swallow more than they can digest.”

“Lis est de nomine, non re.”
PALINGENIUS. *Zodiacus Vitae, “Virgo,” 422.*
“We're fighting merely about names, not things.”

“Magna quippe facundia est, vel potius nulla, quae cogat invitatos.”
PETRARCH. *Epistolae de Rebus Familiaribus, XVIII., 16.*

“Great is the eloquence, or rather there is no eloquence, which can persuade men against their will.”

“Magna est nam gratia pulchri
Vestitus.”
PALINGENIUS. *Zodiacus Vitae, “Taurus,” 253.*
“Immense is the effect of handsome dress.”

“Magna quidem mutui doloris solatia.”
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, IV., 10, 21.*

“It is a great consolation to have a partner in one's sorrow.”

“(Est proverbium) magnas res per ipsas fieri.”
PETRARCH. *Epistolae Variae, XLIII.*
“The proverb says that great events accomplish themselves.”

“Maxima matronae laus latuisse probae.”

GEORGE BUCHANAN. *Icones, III.*

“Let not the matron chaste 'mongst strangers roam ;
Her highest praise is that she bides at home.”

“Maxima pars, pecore amisso, praesepia claudit.”

PALINGENIUS. *Zodiacus Vitae, “Sagittarius,”* 827.

“Most, when the steed is stolen, lock the stable door.”

“Maxima pars rerum bona vel mala fertur ab usu.”

PALINGENIUS. *Zodiacus Vitae, “Scorpius,”* 931.

“Most things are good or evil as we use them.”

“Medicus enim nihil aliud est quam animi consolatio.”

PETRONIUS ARBITER. *Satyricon, Cap. 42.*

“A doctor is nothing but a sort of mental consolation.”

“Mentem peccare, non corpus, et unde consilium abfuerit, culpam
abesse.” LIVY. *Histories, I.,* 58, 9.

“It is the mind that sins, not the body, and when the intention is absent,
so also is the blame.”

“Militia est hominum vita.”

PALINGENIUS. *Zodiacus Vitae, “Virgo,”* 458.

“Man's life is a campaign.”

“Militiae species amor est; discedite segnes!

Non sunt haec timidis signa tuenda viris.”

OVID. *De Arte Amandi, II.,* 233.

“Love is like war ; ye slothful ones avaunt !
No cowards 'neath Love's standard may enrol.”

“(Plus nominis horror
Quam tuus ensis aget;) minutus praesentia famam.”

CLAUDIANUS. *De Bello Gildonico,* 385.

“The terror of thy name outvies thy sword ;
Thy presence but diminishes thy fame.”

“Mirabar celerem fugitiva aetate rapinam,
Et, dum nascuntur, consenuisse rosas.”

AUSONIUS. *Idyllia, XIV.,* 35. (*Rosae.*)

“What swift destruction flying time doth wreak !
See, even while they open, roses fade.”

“Multo enim multoque seipsum quam hostem superare operosius est.

VALERIUS MAXIMUS, IV., 1, 2.

“It is a harder, a far harder task to overcome oneself than one's enemy.

“Nascitur indigne per quem non nascitur alter,
Indigne vivit per quem non vivit et alter.”

PALINGENIUS. *Zodiacus Vitae, “Cancer,”* 276.

“Unworthy he of birth to whom no child is born,
Unworthy he of life through whom no other lives.”

“Naturam frenare potes, sed vincere nunquam.”

PALINGENIUS. *Zodiacus Vitae*, “*Leo*,” 694.

“Nature may be controlled, but ne'er o'ercome.”

“Neque enim militia solum, sed pugna est vita hominis super terram.”

PETRARCH. *Epistolae de Rebus Familiaribus, Praefatio*.

“Man's life on earth is not so much a campaign, as one continual combat.”

“Nescis quid vesper vehat.” MACROBIUS. *Saturnalia*, I., 7, 12.

“Thou knowest not what evening may bring.”

“Nihil agendo homines male agere discunt.”

COLUMELLA. *De Re Rustica*, XI., Cap. I.

“By doing nothing men learn to do evil.”

“Nihil ergo homines mortem curant, non quia est, sed quia creditur longinquia.”

PETRARCH. *Epistolae de Rebus Familiaribus*, VIII., 4.

“Men therefore care nothing about death, not because it is, but because they think it, afar off.”

“Nihil est hominum inepta persuasione falsius, nec ficta severitate ineptius.” PETRONIUS ARBITER. *Satyricon*, Cap. 132.

“Nothing in a man is more disingenuous than feeble persuasion, or feebler than feigned severity.”

“Nihil est tam praeclarum, aut tam magnificentum, quod non moderatione temperari desideret.”

VALERIUS MAXIMUS, IV., 1, *Externa*, 9.

“There is nothing so pre-eminent, or so magnificent, but is the better for being tempered by moderation.”

“Nihil inter mortales diurnum, et si quid dulce se obtulerit, amarum mox fine concluditur.” PETRARCH. *Epistola ad Posteros*.

“Nothing lasts long in human life, and if something of sweetness have entered with it, it will quickly have a bitter ending.”

“Nimiaque illa libertas et populis et privatis in nimiam servitutem cadit.” CICERO. *De Republica*, I., 44.

“That excess of liberty, both with nations and individuals, eventuates in an excess of servitude.”

“Noli, obsecro, istum turbare.”

ARCHIMEDES. (*Valerius Maximus*, VIII., 7, *Externa*, 7;

“Do not, I pray you, disturb that.”

(*Generally quoted “Noli turbare circulos meos.”*)

“Nolit habere accipitrem qui capiat alaudam et comedat gallinam.”

GEILER. *Navicula Fatuorum, Turba XXVIII*.

“He does not keep hawks in order that they may catch larks and eat the poultry.”

“(Procul dubio) non est factus mundus in tempore, sed cum tempore.”
 ST. AUGUSTINE. *De Civitate Dei, XI., Cap. VI.* (Migne's *Patrologiae Cursus*, Vol. *XLI.*, p. 322.)

“It cannot be doubted that the world was created, not in time, but together with time.”

“Tempus ante mundum esse non potuit.”

MACROBIUS. *Commentarii, II., 10, 9.*

“Time could not exist before the world.”

“Non est mendacio imputanda simulatio veri adjutrix.”

PETRARCH. *Epistolae de Rebus Familiaribus, XXII., 5.*

“The pretence which is an aid to truth cannot be reckoned a lie.”

“Non minor virtus est tueri et perficere rem inventam . . . quam invenire.” GESNER. *Pandectarum Liber XI., Praefatio.*

“There is no less merit in the study and the perfecting of an invention than in the invention itself.”

“Non multum oportet consilio credere, quia suam habet Fortuna rationem.” PETRONIUS ARBITER. *Satyricon, Cap. 82.*

“It is of no great importance that we should follow advice, for Fortune goes her own road.”

“Non opus est eo cive reipublicae qui parere nesciret.”

MANIUS CURIUS. (*Valerius Maximus, VI., 3, 4.*)

“The state has no use for the citizen who has not learnt to obey.”

“Non potest amor cum timore misceri.”

MACROBIUS. *Saturnalia, I., 11, 12.*

“Love cannot exist where there is fear.”

“Non stilla una cavat marmor, neque protinus uno est Condita Roma die.”

PALINGENIUS. *Zodiacus Vitae, “Pisces,”* 460.

“One drop of water hollows not the rock,
 Nor was Rome bulded in a single day.”

“(Quare) non tutum est facile omnia credere cuivis,
 Ille licet magni sit nominis, innumerasque
 Scribendo impletit nigra loligine chartas:
 Magni saepe viri mendacia magna loquuntur.”

PALINGENIUS. *Zodiacus Vitae, “Aquarius,”* 513.

“Believe not all that any one may say,
 Though great his name may be, and numberless
 The pages he has filled with inky stain:
 Often great men have uttered great untruths.”

“Noscenda est mensura sui, spectandaque rebus
 In summis minimisque.”

JUVENAL. *Satirae, XI., 35.*

“Each man must know his measure, and must weigh
 His strength for every task, or great or small.”

“Nulla est ergo tanta humilitas, quae dulcedine gloriae non tangatur.”
VALERIUS MAXIMUS, VIII., 14, 5.

“There is no humility so great as to be insensible to the charms of glory.”

“Nulla tam modesta felicitas est, quae malignitatis dentes vitare possit.”
VALERIUS MAXIMUS, IV., 7, *Externa*, 2.

“No happiness is too modest to escape the teeth of malignity.”

“Nullumque habere (Deum) in praeterita jus, nisi oblivionis.”
PLINY THE ELDER. *Natural History*, II., 5.

“God has no power over the past, except that of oblivion.”

“Nunquam autem recte faciet qui cito credit.”
PETRONIUS ARBITER. *Satyricon*, Cap. 43.

“He will never act wisely who believes too readily.”

“Nunquam enim sero fit, quod salutariter fit.”
PETRARCH. *Epistolae de Rebus Familiaribus*, VIII., 4.

“That is never done too late which is done with salutary results.”

“Nusquam est qui ubique est.”
SENECA. *Epistolae*, I., 2, 2.
“He is nowhere who is everywhere.”

“O fallax natura Deum! quae prima dedisti
Aetati nostrae gaudia, prima rapis.”
PETRONIUS ARBITER. *Satyricon*, Cap. 109.

“Deceiving are the Gods; the joys that first
They gave to life, they first do snatch away.”

“Omne quod dulce est cito satiat.”
MACROBIUS. *Saturnalia*, VII., 7, 15.

“Every thing sweet quickly brings satiety.”

“(Aristoteles quidem ait) Omnes ingeniosos melancholicos esse.”
CICERO. *Tusculanae Disputationes*, I., 93, 80.

“Aristotle says that all men of genius are melancholy.”

“Omnia nimirum habet qui nihil concupiscet.”
VALERIUS MAXIMUS, IV., 4.

“He possesses all things who desires nothing.”

“Omnis habet sua dona dies.”
MARTIAL. *Epigrams*, VIII., 78, 6.

“Every day has its gift.”

“Opinionis ortus est memoriae defectus.”
MACROBIUS. *Commentarii*, I., 12, 9.

“The origin of speculation is a defective memory.”

“Orbem terrarum, quo magis ambio, minus amo.”
PETRARCH. *Epistolae de Rebus Familiaribus*, XIX., 14.

“The further I walk in the world, the less I love it.”

“Oscula, non oculi, sunt in amore duces.”

JANUS DOUSA. *Cupidines, II., Carmen VII.*

“Kisses, not glances, are in love our guides.”

“Otium enim fomes vitiorum est, otia mentem

Ad mala multa trahunt, otia comes ipsa libido est.”

PALINGENIUS. *Zodiacus Vitae, “Leo,”* 550.

“Ease is the nurse of vice, ease leads the mind

To many ills, ease comrade is of lust.”

“Pari vindicta parentum ac Deorum violatio expianda est.”

VALERIUS MAXIMUS, I., 1, 13.

“The same punishment should attend outrages on parents and on the Gods.”

“Passio, non Deus est amor; ast humana libido

Praetendit vitiis, nomen inane, suis.”

JANUS PANNONIUS. *Epigrammata, I.,* 173.

“Passion, not God, is love; but human lust

Doth cloak its vices with this empty name.”

“Pessimo, medius sidius, exemplo.”

PETRONIUS ARBITER. *Satyricon, Cap. 104.*

“By heavens, an example of the worst!”

“Placet Stoicis suo quamque rem nomine appellare.”

CICERO. *Ad Diversos, IX.,* 22

“The Stoics like to call everything by its right name.”

“Plebeia ingenia magis exemplis quam ratione capiuntur.”

MACROBIUS. *Saturnalia, VII.,* 4, 4.

“Vulgar minds are more influenced by example than by argument.”

“Pleraque vitiorum imitari solent virtutes.”

AMMIANUS MARCELLINUS, XXX., 8.

“Most vices habitually ape virtues.”

“Plorabas cum natus eras; fuit ergo voluptas

Nulla tibi nasci; cur dolet ergo mori?”

JOHN OWEN. *Epigrammata, III.,* 192.

“At birth thou weepest; therefore to be born

Gave thee no joy; why then dost shrink from death?”

“Plusque voluisse peccare nocuit quam non peccare profuit.”

VALERIUS MAXIMUS, VI., 1, 8.

“More harm was done by the desire to sin, than good by the abstentior from sin.”

“Post multa festa, non succedit bona dies laboris.”

GEILER. *Navicula Fatuorum, Turba XVII.*

“After too much feasting no good day's work follows.”

“Prima illa et maxima peccantium est poena, peccasse.”

SENECA. *Epistolae*, XVI., 2, 14.

“The first and greatest punishment of sinners is that they have sinned.”

“Prisca juvent alios: ego me nunc denique natum

Gratulor: haec aetas moribus apta meis.”

OVID. *De Arte Amandi*, III., 121.

“Let others praise times past: I joy that I
Thus late was born; my habits suit the age.”

“Publica instituta privata pietate potiora judico.”

QUINTUS FABIUS MAXIMUS. (*Valerius Maximus*, II., 2, 4.)

“I hold that private affections must give way to the public needs.”

“Publica religione consecrata virtus, nulla privata religione indiget.”

VALERIUS MAXIMUS, III., 2, 3.

“Virtue that has received public recognition, needs no praise from
individuals.”

“Pudendumque rursus omnia animalia, quae sint salutaria ipsis,
nosse, praeter hominem.”

PLINY THE ELDER. *Natural History*, XXVII., 2.

“It is a shameful thing that all animals should know what is good for
them, excepting only man.”

“(Scimus) Pygmaeos Gigantum humeris impositos, plus quam ipsos
Gigantes videre.”

DIEGO ESTELLA. *In Evangelium secundum Lucam, Cap. X.* (Ed.
Antwerp, 1608, Vol. II., p. 15.)

“We know that Pygmies set on Giants’ shoulders see further than the
Giants themselves.”

“Quae latet, inque bonis cessat non cognita rebus,
Apparet virtus, arguiturque malis.” OVID. *Tristia*, IV., 3, 79.

“Virtue that in prosperity lies hid
Shines forth and waxes strong in evil times.”

“Quae urbs voluptati plurimum tribuit, imperium maximum amisit.”

VALERIUS MAXIMUS, IV., 3, 6.

“The state that has paid the highest tribute to pleasure, has lost the
mightiest empire.”

“Qui pelago credit, magno se foenore tollit.”

PETRONIUS ARBITER. *Satyricon, Cap. 83.*

“Who lendeth to the sea, with usury groweth rich.”

“Qui servus quocumque modo est, nulla esse beatus
Parte potest. Asini est clitellam ferre libenter.”

PALINGENIUS. *Zodiacus Vitae, “Leo,”* 461.

“Whoso is slave in aught, can ne’er be happy;
Only the ass bears burdens willingly.”

“Quid enim prodest fori esse strenuum, si domi male vivitur?”
VALERIUS MAXIMUS, *II.*, 9.

“What advantage is there in enterprise abroad, if things go badly at home?”

“Quid mihi cum Fuit aut Fecit? Nempe Est valet unum
Plus quam mille Fuit.”

PALINGENIUS. *Zodiacus Vitae*, “Capricornus,” 781.

“For *Was* or *Did* what care I? Sure one *Is*
Is worth a thousand *Wases*.”

“Quisquis primum impetum pertulerit, vicit; plures enim terrore
quam vi superat.”

PETRARCH. *Epistolae de Rebus Familiaribus*, *VIII.*, 1.

“Whoever carries through the first charge will win the day, for he overcomes more men by terror than by force.”

“Quod longo usu didicimus, longa desuetudine dediscendum.”

PETRARCH. *Epistolae de Rebus Familiaribus*, *V.*, 8.

“What we have learnt by long use, we can only unlearn by long disuse.”

“(Turne,) quod optanti divom promittere nemo
Auderet, volvenda dies en attulit ultro.” VIRGIL, *Aeneid*, *IX.*, 6.

“O Turnus, what no God would ever dare
To promise, time has brought us all unasked.”

“Saepe pax periculosior bello fuit.”

PETRARCH. *Epistolae de Rebus Familiaribus*, *XII.*, 2.

“Peace has oftentimes been more dangerous than war.”

“Saepe pluris fiunt sperata quam possessa.”

PETRARCH. *Epistolae de Rebus Familiaribus*, *VII.*, 10.

“We often set a higher value on our hopes than on our possessions.”

“Satius est initii mederi quam fine.”

ERASMUS. *Adagiorum Chiliades. Serum Remedium. (Ed. Aureliae Allobri., 1606, p. 1629.)*

“It is more satisfactory to be cured in the early stages, than at the end of an illness.”

“Scena autem mundus versatilis; histrio et actor
Quilibet est hominum.”

PALINGENIUS. *Zodiacus Vitae*, “Virgo,” 648.

“The world 's a stage, with often shifted scenes;
Each man an actor or a mime thereon.”

“Se judice nemo nocens absolvitur, nec de se suam potest vitare
sententiam.” MACROBIUS. *Commentarii*, *I.*, 10, 12.

“With himself as judge, no guilty man is acquitted, nor can any one escape his own sentence.”

“Securus judicat orbis terrarum, bonos non esse qui se dividunt ab orbe terrarum in quacumque parte terrarum.”

ST. AUGUSTINE. *Contra Epistolam Parmeniani*, III., 4, 24. (Migne's *Patrologiae Cursus*, Vol. XLIII., p. 101.)

“The careless judgment of the world is, that they cannot be good who separate themselves from the world in any part of the world.”

“Sero sapiunt Phryges.”

FESTUS. *De Verborum Significatione*. (Ed. Lipsiae, 1839, p. 343.)

“The Phrygians learnt wisdom too late.”

“Serva me, servabo te.” PETRONIUS ARBITER. *Satyricon*, Cap. 44.

“Help me, and I will help you.”

“(Ita enim fit ut) si sanitatem sumentium mediocritas observata non sauciet, ipse tamen luxus morum sit aegritudo.”

MACROBIUS. *Saturnalia*, VII., 5, 32.

“So it is that even if the moderation of those who live luxuriously prevents injury to the bodily health, still luxury itself is a moral infirmity.”

“Sibi quisque dat mores; conditionem casus adsignat.”

MACROBIUS. *Saturnalia*, I., 11, 10.

“Each one forms his own character; his station is assigned to him by fortune.”

“Sic loquendum esse cum hominibus, tanquam dii audiant; sic loquendum cum hominibus, tanquam homines audiant.”

MACROBIUS. *Saturnalia*, I., 7, 6.

“We should so speak with men as though the Gods were listening, and so speak with the Gods as though men were listening.”

“Solamen miseris socios habuisse doloris.”

MARLOWE. *Faustus*, Act II., Sc. I. (*Mephistophilis*.)

“It is a consolation to the unhappy to have had companions in misfortune.”

“Solet architectus esse optimus propriorum operum demolitor.”

PETRARCH. *Epistolae de Rebus Familiaribus*, VII., 7.

“The architect is generally the best demolisher of his own buildings.”

“Speciosius aliquanto injuriae beneficiis vincuntur quam mutui odii pertinacia pensantur.”

VALERIUS MAXIMUS, IV., 2, 4.

“It is pleasanter to see injured feelings overcome by kindness, than aggravated by the persistence of mutual hostility.”

“Spes et amor duo sunt calcaria fortia quae nos

· Audaces faciunt, contemptoresque laboris.”

PALINGENIUS. *Zodiacus Vitae*, “Capricornus,” 529.

“Two mighty spurs are hope and love, whereby
We bold become, and nothing reck of toil.”

“Stultitiae fons est et origo philautia vestrae.”

PALINGENIUS. *Zodiacus Vitae*, “*Virgo*,” 191.

“Self-love the fountain is of all your folly.”

“(Videmus) suam cuique rem esse carissimam.”

PETRONIUS ARBITER. *Satyricon*, Cap. 15.

“We see that to every man his own is dearest.”

“Temerarium est cum eo hoste configere, qui non tam victoriam appetit quam certamen.”

PETRARCH. *Epistolae de Rebus Familiaribus*, I., 6.

“It is a rash thing to fight with an enemy who is seeking not so much a victory as a conflict.”

“Totidem hostes nobis esse quot servos.”

MACROBIUS. *Saturnalia*, I., 11, 13.

“Quot servi, tot hostes.”

FESTUS. *De Verborum Significatione*. (Ed. Lipsiae, 1839, p. 261.)

“We have as many enemies as we have servants.”

“Triplex est profecto veri judicii venenum; Amor, Odium, Invidia.”

PETRARCH. *Epistolae de Rebus Familiaribus*, Praefatio.

“Threefold is the poison which vitiates correct judgment; its components are Love, Hatred and Envy.”

“Turpe esse, aiebat, in re militari dicere: non putaram.”

SCRIPPIO AFRICANUS. (*Valerius Maximus*, VII., 2, 2.)

“In matters military, ‘I had not thought of it’ is a disgraceful phrase.”

“Ubi desinat philosophus, ibi incipit medicus.”

MARLOWE. *Faustus*, Act I., Sc. I. (*Faustus*.)

“Where the philosopher ends, the doctor begins.”

“Ubiunque dulce est, ibi et acidum invenies.”

PETRONIUS ARBITER. *Satyricon*, Cap. 56.

“Wherever there is sweet, there you will also find bitter.”

“Ultimus est vitae mors actus amara jocosae:

Cujus vita fuit seria, mors jocus est.”

JOHN OWEN. *Epigrammata*, 264.

“Death is the last act of a life of jest,

And but a jest to one of serious life.”

“Urbem fecisti quod prius orbis erat.”

RUTILIUS NUMATIANUS. *De Reditu Suo*, I., 66.

“What erst was world thou hast a city made.”

“Imperium vobis urbis et orbis erit.”

SANNAZARIUS. *Epigrammata*, I., 36, 10.

“Thy rule shall be o'er city and o'er world.”

“(Consulisti) utrum prius gallina ex ovo an ovum ex gallina cœperit.” *MACROBIUS. Saturnalia, VII., 16, 1.*

“You have been considering whether the fowl came first from the egg or the egg from the fowl.”

“(Quippe) valetudo est causa praestantior omni.”

PALINGENIUS. Zodiacus Vitae, “Leo,” 754.

“Health, of a truth, doth before all things come.”

“Vera incessu patuit dea.”

VIRGIL, Aeneid, I., 405.

“Her gait betrayed the goddess.”

“(Sola) vexatio dabit intellectum auditui.”

THE VULGATE. Isaiah xxviii. 19.

“Only trouble will give understanding of what is heard.”

“Video barbam et pallium: philosophum nondum video.”

HERODES ATTICUS. (Aulus Gellius, Noctes Atticae, IX., 2, 1.)

“I see the beard and the cloak: the philosopher I do not yet see.”

“Videte ne dum cœlum custoditis, terram amittatis.”

VALERIUS MAXIMUS, VII., 2, 11.

“Beware lest while you are guarding the sky, you lose the earth.”

“Villicus ne plus censeat sapere se, quam Dominum.”

CATO. De Re Rustica, V., 3.

“The farm labourer should not think that he knows more than his master.”

“Vincit malos pertinax bonitas.” *SENECA. De Beneficiis, VII., 31.*

“The wicked are conquered by persistent kindness.”

“Virtutis uberrimum alimentum est Honos.”

VALERIUS MAXIMUS, II., 6, 5.

“Valour's most nourishing food is Honour.”

“Vis tu nosse hominem, qualis sit? Perspice amicos Illius.”

PALINGENIUS. Zodiacus Vitae, “Capricornus,” 92.

“If thou wouldest know of what sort is a man,
Consider well the men he makes his friends.”

“Vivacius in animo est quod per oculos, quam quod per aures introit.”

PETRARCH. Epistolæ de Rebus Familiaribus, XIII., 10.

“That which enters through the eyes lives longer in the mind than that which enters by the ears.”

“Viventi mors obrepit, juvenique senectus;

Horaque dum quota sit, quaeritur, hora fugit.”

JOHN OWEN. Epigrammata, III., 3.

“Death on the living creeps, age on the youth,
And while we ask the hour, the hour is fled.”

“Vivere nescit,
Ut bene vulgus ait, qui nescit dissimulare.”

PALINGENIUS. *Zodiacus Vitae, “Cancer,”* 683

“He knows not how to live,
As says the saw. who knows not how to feign.”

“Vox et praeterea nihil.”

“A voice and nothing more.”

(*Cf. Φωνὴ.*)

INDEX OF AUTHORS.

<p>ACCIO, L. : b. B.C. 170 ; 228, 302, 304. (<i>Ribbeck, Scenicae Romanorum Poesis Fragmenta.</i>)</p> <p>AFRANIUS, L. : fl. circ. A.D. 100 ; 10, 82, 294. (<i>Ribbeck, Scenicae Romanorum Poesis Fragmenta.</i>)</p> <p>AMBROSE, SAINT : A.D. 340-397 ; 226.</p> <p>ANONYMOUS : 10, 33, 109, 112, 129, 226, 237, 252, 254, 258, 279, 313, 326.</p> <p>APULEIUS : fl. 2nd century A.D. ; 4, 16, 43, 55, 71, 73, 94, 107, 108, 112, 133, 149, 155, 161, 182, 207, 211, 217, 245, 272, 273, 291, 294, 295, 303, 315.</p> <p>AQUAVIVA, CLAUDIO : A.D. 1542-1652 ; 147.</p> <p>AGUSTINE, SAINT : A.D. 354-430 ; 26, 41, 226, 277, 318, 323.</p> <p>AUGUSTUS, C. OCTAVIUS : B.C. 63-A.D. 14 ; 4, 240, 259, 297.</p> <p>AUSONIUS, DECIMUS MAGNUS : 4th century A.D. ; 18, 29, 71, 93, 103, 112, 124, 151, 153, 217, 223, 227, 236, 266, 267, 278, 300, 309, 316. (<i>Weber's Corpus Poetarum.</i>)</p> <p>AVIANUS, FLAVIUS : fl. circ. A.D. 400 ; 123.</p> <p>BACON, FRANCIS, LORD : A.D. 1561-1627 ; 10, 14, 18, 23, 31, 40, 42, 98, 110, 133, 151.</p> <p>BASSUS, SALEIUS : 1st century A.D. ; 210.</p> <p>BEDE, THE VENERABLE : A.D. 673-735 ; 133.</p> <p>BOETHIUS, ANICIUS MANLIUS SEVERINUS : fl. A.D. 500 ; 58, 63, 79, 88, 101, 107, 139, 152, 155, 160, 241, 325. (<i>Delphin Classics, 1830.</i>)</p> <p>BONIFACE VIII., POPE : d. A.D. 1303 ; 230, 233.</p> <p>BORBONIUS, MATTHIAS : 197.</p>	<p>BRUTUS, M. JUNIUS : B.C. 85-42 ; 68, 235.</p> <p>BUCHANAN, GEO. : 313, 316.</p> <p>CAECILIUS STATIUS : d. B.C. 168 ; 44, 88, 256, 264. (<i>Ribbeck, Scenicae Romanorum Poesis Fragmenta.</i>)</p> <p>CAESAR, CAIUS JULIUS : B.C. 100-44 ; 25, 29, 38, 55, 69, 73, 84, 115, 134, 149, 152, 169, 196, 253, 270, 294, 300, 326.</p> <p>CALIGULA, CAIUS : A.D. 12-41 ; 298.</p> <p>CALPURNIUS SICULUS, TITUS : fl. circ. A.D. 300 ; 25, 41, 198, 244, 284, (<i>Weber's Corpus Poetarum.</i>)</p> <p>CARAFÀ, CARDINAL ANTONIO : d. A.D. 1591 ; 143.</p> <p>CASSIUS (L. CASSIUS LONGINUS) : fl. B.C. 125 ; 35.</p> <p>CATO, DIONYSIUS : date unknown ; 32, 96, 122, 130, 142, 146, 151, 166, 171, 210, 215, 221, 249, 253, 274, 278, 285, 304, 308. (<i>Weber's Corpus Poetarum.</i>)</p> <p>CATO, MARCUS PORCIUS (CENSORIUS) : B.C. 234-149 ; 42, 55, 74, 108, 325.</p> <p>CATULLUS, VALERIUS : B.C. 87-47 ; 46, 92, 101, 110, 111, 115, 140, 166, 176, 184, 191, 232, 235, 255, 269, 276. (<i>Weber's Corpus Poetarum.</i>)</p> <p>CELSUS, AULUS CORNELIUS : early 1st century A.D. ; 92, 101, 172.</p> <p>CELSUS, PUBLIUS JUVENTIUS : circ. A.D. 67-130 ; 97.</p> <p>CICERO, MARCUS TULLIUS : B.C. 106-43.</p> <p><i>Academica</i>, 50, 78, 113, 145, 200, 208, 281.</p> <p><i>Ad Atticum</i>, 3, 7, 22, 99, 125, 150, 153, 288, 290, 291.</p> <p><i>Ad Brutum</i>, 150, 235, 253.</p> <p><i>Ad Diversos</i>, 320.</p>
--	--

Ad Familiares, 36, 53, 111, 137, 159, 160, 170, 177, 183, 185, 186, 196, 214, 238, 254, 257, 281, 288.
Ad Pontifices, 190, 236, 302.
Ad Quintum Fratrem, 67, 296.
Ad Quirites, 283.
Brutus, 45, 61, 126, 202, 248, 295.
De Amicitia, 8, 36, 58, 86, 130, 138, 142, 149, 169, 179, 212, 222, 276, 301, 303.
De Divinatione, 62, 65, 115, 150, 158, 168, 233, 236, 248.
De Finibus, 7, 12, 28, 31, 50, 101, 116, 131, 148, 150, 151, 159, 192, 251, 258, 261.
De Huruscum Responsis, 1, 155, 215.
De Imperio Cn. Pompeii, 54.
De Lege Agraria, 171.
De Legibus, 111, 122, 216, 257, 293.
De Natura Deorum, 21, 81, 117, 147, 152, 168, 169, 179, 200, 226, 281, 297, 298.
De Officis, 14, 22, 26, 32, 37, 42, 62, 75, 79, 98, 117, 118, 119, 123, 128, 129, 131, 149, 152, 154, 158, 168, 176, 181, 182, 186, 193, 194, 196, 201, 204, 206, 220, 228, 232, 236, 239, 248, 262, 270, 271, 281, 287, 298, 300, 304.
De Oratore, 12, 20, 36, 66, 78, 85, 117, 132, 155, 159, 160, 199, 211, 222, 229, 236, 241, 244, 247, 253, 254, 258, 297.
De Partitione Oratoria, 28, 159.
De Philosophia, 302.
De Provinciis Consularibus, 171.
De Republica, 93, 99, 150, 177, 180, 182, 241, 266, 274, 308, 317.
De Senectute, 6, 13, 20, 24, 58, 59, 78, 79, 89, 112, 128, 147, 152, 156, 203, 246, 264, 273, 284, 295.
Epistola ad Cornelium Nepotem, 68.
Fragments, 101, 188.
In Catilinam, 1, 109, 142, 155, 190, 248.
In Pisonem, 211, 223, 269, 303, 314.
In Vatinium, 238.
In Verrem, 28, 114, 117, 158, 172, 181, 187, 190, 199, 282.
Orator, 147, 157, 178, 198, 200, 222.
Paradoxa, 13, 112, 139, 158, 160, 171, 197, 214, 292.
Philippica, 8, 2, 24, 26, 35, 36, 50, 57, 58, 61, 75, 88, 99, 100, 102, 116, 125, 135, 155, 156, 158, 188, 189, 193, 201, 215, 231, 235, 268, 282, 289, 305.
Pro Archia, 80, 111, 177, 188, 194, 257.
Pro Caecina, 127.
Pro Caelio, 9, 84, 188.
Pro Caio Rabirio perduellionis reo, 61.
Pro Cluentio, 65, 133, 258.
Pro Cornelio Balbo, 275.
Pro Flacco, 100, 248.
Pro Ligario, 78, 87, 284.
Pro Milone, 35, 62, 64, 122, 126, 159, 167, 240, 253, 273, 302.
Pro Murena, 26, 159, 185, 198.
Pro Plancio, 91, 155, 159, 169, 212, 223, 244.
Pro Quintio, 41, 71, 117, 207.
Pro Rege Deiotaro, 74, 190, 209.
Pro Roscio Amerino, 112, 125, 218, 296.
Pro Roscio Comoedo, 271.
Pro Sestio, 36.
Pro Sulla, 154, 277.
Pro Tullio, 3, 314.
Tusculanae Disputationes, 5, 12, 31, 39, 50, 56, 79, 86, 89, 91, 126, 139, 145, 148, 153, 164, 169, 172, 174, 190, 196, 199, 232, 236, 237, 281, 289, 292, 295, 296, 306, 311, 319.

CICERO, QUINTUS TULLIUS : B.C. 102-43 ; 34.

CLAUDIANUS CLAUDIUS : fl. circ. A.D. 400 ; 15, 16, 30, 47, 56, 57, 60, 67, 72, 79, 82, 105, 106, 109, 112, 121, 130, 146, 149, 150, 197, 207, 208, 232, 237, 257, 286, 304, 306, 316. (*Weber's Corpus Poetarum*.)

COLUMELLA, LUCIUS JUNIUS MODERATUS : early 1st century A.D. ; 50, 253, 317.

CRASHAW, RICHARD : fl. A.D. 1634 ; 186.

CRASSUS, LICINIUS : B.C. 140-91 ; 222.

CURTIUS RUFUS, QUINTUS : date uncertain ; 22, 25, 54, 121, 157, 166, 180, 204, 220, 240, 247, 252, 256, 315. (*Delphin Classics*, 1830.)

DE GRAVINA, DOMINICUS : d. circ. A.D. 1350 ; 76.

DE POLIGNAC, MELCHIOR : A.D. 1661-1742 ; 36.

DE THOU, JACQUES AUGUSTE : A.D. 1553-1617 ; 145.

DESCARTES, RÉNÉ : A.D. 1596-1650 ; 54.

DICTYS CRETENSIS: date unknown; 73.

DOMITIAN (T. FLAVIUS DOMITIANUS): A.D. 52-96; 217.

DONATUS, AELIUS: 4th century A.D.; 209.

DONATUS, TIB. CLAUDIUS: date unknown; 89, 129.

DONSA, JANUS: 320.

ELIZABETH OF ENGLAND: A.D. 1533-1603; 4.

ENNIUS, QUINTUS: B.C. 239-169; 10, 23, 85, 89, 165, 181, 202, 208, 229, 231, 233, 244, 273. (*Ribbeck, Scenicae Romanorum Poesis Fragmenta.*)

ERASMUS, DESIDERIUS: A.D. 1467-1536; 14, 34, 51, 54, 70, 103, 146, 302, 309, 322.

ESTELLA, DIEGO: 321.

EUSEBIUS PAMPHILUS: A.D. 264-340; 86.

FABIUS MAXIMUS, QUINTUS: 321.

FALISCUS, GRATIUS: 1st century B.C.; 138.

FERDINAND I. OF GERMANY: A.D. 1503-1564; 70.

FESTUS: 323, 324.

FLORUS, ANNAEUS: fl. circ. A.D. 100; 31, 42.

FOURNIER, EDOUARD: 145.

FRANCK, SEBASTIAN: A.D. 1409-1542; 143.

FRONTINUS, SEXTUS JULIUS: fl. circ. A.D. 70; 96.

GAULTIER, PHILIPPE: 12th century A.D.; 261.

GEILER: 314, 315, 317, 320.

GELLIUS, AULUS: fl. circ. A.D. 150; 44, 98, 141, 218, 252, 290, 294, 297, 300. (*Delphin Classics, 1830.*)

GESNER: 318.

GROTIUS (HUGO DE GROOT): A.D. 1583-1645; 157.

HADRIAN (P. AELIUS HADRIANUS): A.D. 76-138; 12.

HENAUT, C. J. F.: A.D. 1685-1770; 104.

HERODES, ATTICUS: 325.

HORACE (QUINTUS HORATIUS FLACCUS): B.C. 65-8. *Carmen Seculare*, 9.

De Arte Poetica, 5, 11, 20, 24, 27, 28, 41, 42, 43, 46, 49, 61, 72, 75, 76, 77, 79, 80, 91, 94, 97, 105, 109, 120, 122, 128, 132, 140, 141, 144, 145, 146, 147, 149, 150, 162, 170, 172, 173, 191, 194, 211, 220, 233, 235, 239, 246, 252, 254, 261, 262, 269, 270, 271, 274, 275, 280, 284, 288, 296, 297, 299, 301, 305, 307.

Epistles, 5, 10, 11, 14, 15, 17, 20, 24, 27, 28, 41, 42, 47, 51, 56, 60, 68, 71, 74, 76, 84, 92, 95, 97, 98, 104, 107, 108, 110, 111, 121, 131, 132, 134, 139, 140, 142, 145, 148, 151, 157, 162, 164, 165, 167, 168, 175, 177, 182, 184, 188, 191, 200, 205, 206, 208, 209, 210, 217, 218, 219, 224, 228, 230, 234, 235, 237, 238, 239, 243, 245, 246, 252, 255, 259, 260, 262, 267, 268, 272, 273, 274, 275, 276, 277, 278, 279, 288, 293, 301, 303, 306.

Epodes, 16, 21, 29, 122, 187, 249.

Odes, 3, 7, 8, 13, 18, 19, 21, 30, 32, 33, 34, 35, 40, 46, 47, 49, 50, 51, 52, 55, 58, 63, 68, 70, 72, 73, 85, 89, 94, 95, 96, 97, 98, 107, 108, 119, 120, 122, 124, 125, 126, 127, 130, 134, 135, 136, 137, 140, 142, 144, 145, 149, 150, 154, 156, 158, 162, 163, 168, 172, 173, 174, 183, 184, 187, 193, 195, 201, 202, 208, 209, 210, 212, 213, 214, 215, 218, 219, 221, 222, 226, 228, 235, 236, 238, 240, 241, 243, 250, 251, 252, 257, 259, 260, 265, 267, 273, 276, 277, 285, 286, 287, 288, 292, 299, 303, 304, 305, 307.

Satires, 1, 2, 3, 4, 7, 11, 17, 19, 20, 21, 29, 33, 38, 42, 43, 49, 52, 55, 56, 57, 59, 60, 71, 74, 75, 82, 85, 90, 104, 105, 107, 110, 116, 117, 120, 124, 127, 128, 135, 137, 144, 146, 147, 156, 161, 162, 163, 164, 173, 179, 181, 189, 190, 192, 199, 200, 203, 204, 205, 210, 212, 215, 216, 222, 228, 230, 232, 233, 235, 239, 242, 244, 247, 249, 254, 255, 259, 276, 279, 285, 286, 292, 297, 299, 300.

ISCANUS, JOSEPHUS (JOSEPH OF EXETER): fl. circ. A.D. 1190; 28, 284.

JEROME, SAINT: A.D. 345-420; 56, 66, 209.

JOHNSON, DR. SAMUEL: A.D. 1709-1784; 183.

JORDANUS (OR JORNANDES) OF RAVENNA: 6th century A.D.; 28.

JORTIN, DR. JOHN: A.D. 1698-1770; 203.

JUSTINIANUS, FLAVIUS ANICIUS: A.D. 483-565; 31, 99, 297.

JUVENAL (DECIMUS JUNIUS JUVENALIS): end of 1st century A.D.; 2, 6, 12, 18, 20, 25, 27, 33, 34, 40, 41, 45, 46, 49, 50, 51, 53, 60, 61, 63, 64, 67, 68, 70, 71, 72, 74, 77, 84, 91, 94, 103, 106, 108, 109, 111, 116, 124, 126, 130, 134, 137, 138, 139, 141, 142, 147, 153, 162, 164, 166, 177, 179, 180, 181, 183, 184, 185, 190, 198, 198, 200, 206, 213, 214, 223, 225, 226, 227, 234, 236, 238, 240, 241, 242, 245, 249, 250, 252, 253, 254, 255, 257, 258, 260, 264, 265, 266, 267, 268, 269, 272, 277, 278, 280, 282, 283, 285, 287, 293, 306, 307, 309, 318. (*Weber's Corpus Poetarum.*)

JUVENTIUS: 2nd century B.C.; 203. (*Ribbeck, Scenicae Romanorum Poesis Fragmenta.*)

KEMPIS, THOMAS A: A.D. 1379-1471; 36, 40, 88, 143, 152, 153, 189, 191, 240, 241, 259, 274, 299.

KOSCIUSKO, THADDEUS: A.D. 1756-1817; 71.

LABERIUS, DECIMUS: B.C. 107-43; 151. (*Ribbeck, Scenicae Romanorum Poesis Fragmenta.*)

LACTANTIUS: fl. circ. A.D. 300; 48.

LANGLAND, WILLIAM: circ. A.D. 1330-1400; 28, 151. (*Sheat's Edition.*)

LINNAEUS (CARL VON LINNÉ): A.D. 1707-1777; 145.

LIVY (TITUS LIVIUS): B.C. 59-A.D. 17; 1, 10, 16, 24, 30, 37, 48, 62, 64, 67, 69, 72, 77, 80, 87, 102, 105, 110, 111, 118, 119, 121, 123, 127, 130, 132, 140, 142, 145, 147, 152, 158, 160, 176, 178, 180, 186, 191, 197, 199, 211, 213, 216, 217, 245, 250, 256, 261, 262, 277, 280, 281, 283, 298, 300, 304, 312, 316. (*Delphin Classics, 1830.*)

LOTHAIR I. OF GERMANY: A.D. 814-855; 197.

LUCAN (M. ANNAEUS LUCANUS): A.D. 39-65 ('); 1, 9, 15, 18, 40, 48, 53, 60, 62, 66, 68, 83, 102, 116, 122, 134, 142, 149, 161, 170, 174, 180, 187, 190, 214, 215, 239, 242, 243, 249, 257, 260, 265, 270, 275, 277, 286, 292, 294, 299, 302, 304. (*Weber's Corpus Poetarum.*)

LUCILIUS JUNIOR: date uncertain; 222.

MACROBIUS, AMBROSIUS AURELIUS THEODOSIUS: fl. circ. A.D. 400; 120, 318, 319, 320, 322, 323, 324, 325.

MAECENAS, C. CILNIUS: circ. B.C. 70-9; 150.

MALMESBURY, WILLIAM OF: A.D. 1095-1143; 308.

MANILIUS, M.: date unknown; 63, 96, 118, 130, 144, 147, 197, 208, 240, 248, 312. (*Weber's Corpus Poetarum.*)

MANLIUS, JOHANNES: 70

MANSFIELD, LORD: A.D. 1705-1793; 70.

MANTUANUS, JOHANNES (J. B. SPAGNUOLI): A.D. 1444-1516; 262.

MANTUS, CURIUS: 318.

MARCELLINUS, AMMIANUS: 320.

MARCELLUS, ULPPIUS: 2nd century A.D.; 287.

MARLOWE, CHRISTOPHER: A.D. 1564-1593; 323, 324.

MARTIAL (M. VALERIUS MARTIALIS): A.D. 43-104; 11, 15, 22, 25, 28, 33, 34, 35, 37, 38, 40, 41, 45, 47, 49, 73, 85, 87, 90, 93, 95, 96, 102, 104, 115, 119, 120, 137, 143, 148, 163, 166, 167, 169, 174, 182, 192, 196, 208, 215, 218, 230, 232, 242, 244, 249, 251, 254, 259, 262, 263, 264, 271, 273, 274, 275, 280, 286, 289, 301, 302, 319. (*Weber's Corpus Poetarum.*)

MATTHIAS CORVINUS OF HUNGARY: A.D. 1443-1490; 21.

MAXIMIANUS (CORNELIUS GALLUS): date unknown; 35, 48, 149.

MÉNAGE, GILLES: A.D. 1613-1692; 266, 299.

METELLUS NUMIDICUS: 2nd century B.C.; 44.

NAEVIUS, CN.: d. B.C. 202; 119. (*Ribbeck, Scenicae Romanorum Poesis Fragmenta.*)

NEPOS, CORNELIUS: 1st century B.C.; 22, 58, 90, 127, 142, 160, 18¹, 188, 194, 214, 224, 258.

NERO: A.D. 37-68; 224.

OVID (P. OVIDIUS NASO): B.C. 43-A.D. 18.

Amores, 7, 22, 25, 27, 30, 35, 136, 146, 162, 191, 205, 209, 222, 228, 232, 271, 289, 300.

De Arte Amandi, 3, 20, 25, 26, 31, 52, 58, 63, 70, 72, 75, 109, 154, 175, 178, 192, 203, 204, 210, 211, 214, 244, 245, 247, 248, 263, 265, 275, 276, 295, 321.

Epistolae ex Ponto, 16, 34, 37, 39, 46, 60, 78, 105, 108, 124, 134, 137, 156, 168, 179, 202, 203, 212, 214, 241, 246, 252, 256, 259, 260, 267, 284, 287, 290, 308.

Fasti, 8, 30, 45, 57, 101, 120, 134, 176, 193.

Heroides, 2, 5, 11, 14, 21, 34, 52, 66, 121, 139, 180, 239, 244, 353, 274, 284, 297.

Metamorphoses, 11, 15, 25, 26, 38, 48, 52, 54, 55, 64, 67, 72, 82, 91, 92, 96, 99, 118, 132, 144, 149, 157, 160, 167, 172, 174, 204, 206, 219, 221, 255, 264, 272, 276, 285, 291, 302, 308.

Remedia Amoris, 48, 71, 109, 128, 186, 202, 204, 214, 217, 222, 280, 285.

Tristia, 3, 15, 33, 36, 46, 60, 83, 99, 105, 131, 163, 176, 198, 204, 206, 260, 269, 278, 298, 303, 306, 321. (*Weber's Corpus Poetarum*.)

OWEN, JOHN: 320, 325.

PACUVIUS, M.: B.C. 220-180; 206. (*Ribbeck, Scenicae Romanorum Poesis Fragmenta*.)

PALINGENIUS: 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 320, 321, 322, 323, 324, 325, 326.

PANNONIUS, JANUS: 315, 320.

PASQUIER, ETIENNE (PASCHASIUS): 51.

PATERCULUS, C. VELLEIUS: B.C. 19-A.D. 31; 12, 67, 279.

PEDO ALBINOVANUS: 1st century B.C.; 305.

PENTADIUS: date unknown; 205.

PERSIUS (AULUS PERSIUS FLACCUS): 9, 11, 25, 37, 45, 48, 76, 93, 125, 136, 176, 187, 194, 211, 221, 240, 249, 254, 291, 294, 300, 301, 304, 306. (*Weber's Corpus Poetarum*.)

PETRARCH, FRANCESCO: A.D. 1304-1374; 311, 312, 313, 314, 315, 317, 318, 319, 322, 323, 324, 325.

PETRONIUS ARBITER: d. A.D. 66; 13, 34, 37, 46, 70, 110, 124, 129, 166, 224, 234, 236, 242, 250, 309, 310, 311, 312, 314, 316, 317, 318, 319, 320, 321, 323, 324.

PHAEDRUS: 1st century, A.D.; 3, 7, 10, 14, 31, 32, 39, 50, 53, 57, 78, 80, 86, 88, 91, 92, 102, 106, 121, 166, 173, 176, 185, 200, 203, 209, 210, 213, 214, 216, 230, 232, 234, 235, 253, 270, 276, 278, 279, 290, 301, 308.

PINARIUS, RUFUS: 297.

PLAUTUS, T. MACCIUS: B.C. 254-184. *Amphitryon*, 10, 100, 106, 113, 114, 185, 168, 213, 289, 303, 304.

Asinaria, 11, 13, 15, 41, 46, 56, 71, 75, 82, 125, 151, 172, 179, 209, 263, 307.

Aulularia, 10, 14, 19, 66, 101, 119, 134, 143, 164, 175, 211, 219, 222, 230, 234, 237, 241, 289.

Bacchides, 5, 12, 134, 141, 172, 190, 202, 206, 218, 228, 267, 296.

Captivi, 36, 45, 55, 59, 70, 89, 102, 104, 108, 122, 135, 139, 180, 202, 205, 215, 230, 232, 244, 296.

Casina, 3, 53, 195, 229, 233, 290, 293.

Cistellaria, 7, 10, 157, 210.

Curculio, 24, 78, 129, 135, 140, 181, 230, 263, 270.

Epidicus, 9, 162, 212, 294.

Fragments, 128, 181.

Miles Gloriosus, 22, 65, 85, 87, 100, 114, 153, 164, 175, 178, 214, 230, 231, 269.

Menaechmi, 14, 29, 102, 180, 265, 295.

Mercator, 6, 27, 45, 68, 115, 143, 174, 184, 187, 229, 263, 291, 298.

Mostellaria, 107, 160, 221, 230, 297.

Persa, 14, 45, 98, 167, 175, 205, 225, 228, 259, 267.

Poenulus, 24, 98, 125, 128, 129, 138, 141, 192, 268, 274, 281, 302.

Pseudolus, 24, 27, 88, 101, 125, 165, 206, 227.

Rudens, 13, 24, 98, 137, 182, 185.

Stichus, 39, 54, 65, 115, 164, 212, 220, 226, 251, 253, 261, 278.

Trinummus, 15, 22, 40, 42, 57, 90, 113, 137, 144, 155, 156, 165, 167, 175, 178, 182, 185, 194, 246, 258, 265, 281, 284, 289.

Truculentus, 3, 85, 86, 100, 171, 195, 279, 290.

(*Delphin Classics, Valpy's Edition, 1830.*)

PLINY THE ELDER (C. PLINIUS SECUNDUS): A.D. 23-79; 2, 4, 8, 17, 23, 43, 50, 59, 60, 88, 90, 129, 135, 146, 165, 167, 186, 199, 208, 216, 238, 262, 276, 300, 307, 310, 319, 321.

PLINY THE YOUNGER (C. PLINIUS CAECILIUS SECUNDUS): b. B.C. 61; 4, 49, 54, 58, 59, 67, 78, 87, 97, 101, 133, 135, 141, 143, 148, 154, 155, 157, 161, 182, 183, 189, 192, 194, 200, 201, 205, 212, 219, 224, 225, 244, 258, 261, 266, 274, 296, 298, 306.

POMPONIUS BONONIENSIS: fl. A.D. 90; 19. (*Ribbeck, Scenicae Romanorum Poesis Fragmenta.*)

PORPHYRIS: 312.

PROPERTIUS, S. AURELIUS: B.C. 50-15; 9, 16, 17, 44, 56, 68, 74, 81, 86, 93, 123, 126, 130, 148, 150, 167, 174, 179, 191, 195, 197, 227, 246, 256, 260, 263, 289, 292, 295, 301, 307, 310. (*Weber's Corpus Poetarum.*)

QUINTILIANUS, M. FABIUS: A.D. 40-118; 4, 15, 41, 44, 56, 74, 95, 119, 123, 124, 125, 128, 138, 146, 154, 155, 158, 161, 165, 175, 186, 192, 207, 211, 217, 233, 291, 300, 311, 313.

RABELAIS, FRANCOIS: A.D. 1483-1553; 28.

RABIRIUS, C.: 1st century A.D.; 31, 85.

RUTILIUS NUMATIANUS, C.: fl. circ. A.D. 417; 177, 245, 324.

SALLUST (C. SALLUSTIUS CRISPUS): B.C. 86-34; 24, 30, 33, 49, 56, 57, 90, 92, 97, 101, 111, 120, 127, 136, 154, 169, 193, 195, 197, 206, 213, 218, 221, 240, 252, 58, 263, 291, 293. (*Delphin Classics, 1830.*)

SANNAFARIUS: 313, 324.

SANNAZARO, JACOPO: A.D. 1458-1530; 19.

SCIPIO AFRICANUS, P. CORNELIUS: A.D. 234-183; 167, 324.

SENECA, MARCUS ANNAEUS: b. B.C. 61; 66, 106, 160.

SERENUS, SAMONICUS: 3rd century A.D.; 132, 179.

SHENSTONE, WM.: A.D. 1714-1763; 83.

SIDONIUS APOLLINARIS: A.D. 431-482; 110, 297.

SIGISMUND I.: 310.

SILIUS ITALICUS: A.D. 25-99; 6, 7, 41, 66, 109, 135, 185, 207, 208, 277. (*Weber's Corpus Poetarum.*)

SIRMOND, PERE: A.D. 1613-1692; 266.

SPARTIANUS, AELIUS: date uncertain; 12.

SPINOZA, BENEDICT: A.D. 1632-1677; 76, 262.

STATIUS, P. PAPINIUS: 1st century A.D.; 40, 62, 149, 173, 187, 193, 229, 238, 271, 282. (*Weber's Corpus Poetarum.*)

SUETONIUS (C. SUETONIUS TRANQUILLUS): B.C. 86-34; 4, 10, 20, 23, 25, 99, 191, 224, 259, 293, 298, 300.

SULPICIUS RUFUS S.: B.C. 106-43; 156, 177, 183.

SYRUS, P. PUBLILIUS: fl. B.C. 45; 1, 4, 8, 10, 19, 23, 24, 26, 28, 29, 36, 42, 43, 46, 47, 59, 61, 70, 72, 73, 76, 82, 88, 89, 93, 98, 103, 116, 122, 128, 129, 138, 142, 165, 170, 190, 204, 232, 246, 253, 261, 278, 279, 282, 286, 299. (*Ribbeck, Scenicae Romanorum Poesis Fragmenta.*)

TACITUS, C. CORNELIUS: b. circ. A.D. 80.

Agricola, 1, 5, 18, 74, 81, 106, 133, 135, 192, 211, 214, 247, 288, 289, 295.

Annals, 2, 3, 5, 23, 32, 33, 36, 37, 38, 43, 49, 55, 66, 78, 81, 106, 119, 129, 136, 152, 156, 158, 161, 165, 198, 203, 209, 212, 213, 215, 216, 219, 226, 233, 252, 256, 260, 264, 274, 275, 279, 281, 286, 294, 296, 300, 302.

De Oratoribus, 34, 100, 101, 123, 132, 237, 305.

Germania, 69, 153, 214, 299.

History, 3, 6, 13, 63, 72, 93, 97, 103, 104, 109, 111, 112, 127, 150, 153,

160, 183, 196, 201, 207, 249, 251, 259, 261, 266, 281, 283, 302, 305.
(*Delphin Classics*, 1830.)

TAUBMANN, RICHARD: A.D. 1565-1613; 60, 225.

TAYLOR, JEREMY: A.D. 1613-1667; 226.

TEISSIER, ANTOINE: A.D. 1632-1715; 64.

TERENCE (P. TERENTIUS AFER): B.C. 195-159.
Adelphi, 4, 29, 53, 54, 57, 86, 87, 88, 107, 113, 114, 164, 185, 195, 207, 221, 231, 246, 250, 281, 295, 296, 305, 306.
Andria, 10, 40, 43, 65, 66, 67, 84, 86, 87, 92, 96, 103, 112, 127, 157, 161, 191, 196, 219, 220, 247, 295.
Eunuchus, 5, 59, 88, 98, 113, 119, 125, 156, 178, 183, 184, 196, 198, 223, 274, 281, 302.
Heautontimorumenos, 14, 19, 43, 47, 89, 103, 113, 117, 180, 144, 156, 161, 170, 177, 178, 180, 204, 209, 224, 238, 299.
Hecyra, 6, 27, 113, 140, 170, 177, 188, 199, 221.
Phormio, 3, 5, 6, 19, 29, 36, 45, 54, 72, 114, 138, 140, 159, 175, 178, 195, 224, 225, 244, 247, 254, 263, 290, 303.
(*Delphin Classics*, 1830.)

TERENTIANUS MAURUS: 1st century A.D.; 78.

TERTULLIANUS, Q. SEPTIMIUS: 3rd century A.D.; 28, 74, 213, 230, 306.

TIBALDEO, ANTONIO: A.D. 1463-1537; 76.

TIBERIAS CLAUDIUS: B.C. 42-A.D. 37; 43, 99, 191.

TIBULLUS, ALBIUS: B.C. 54-18; 8, 22, 23, 82, 95, 114, 163, 210, 217, 246.
(*Weber's Corpus Poetarum*.)

TISSOT, JACQUES: 145.

TITUS FLAVIUS VESPASIANUS: A.D. 40-81; 10, 173.

TRAJAN (M. ULPPIUS TRAJANUS): A.D. 52-117; 274.

TURGOT, ANNE ROBERT: A.D. 1727-1781; 56.

TURPILIUS, SEXTUS: d. B.C. 101; 219.
(*Ribbeck, Scenicae Romanorum Poesis Fragmenta*.)

TWELVE TABLES, THE: 257.

ULPIANUS, DOMITIUS: fl. circ. A.D. 220; 122, 180.

VALERIUS FLACCUS, C.: d. circ. A.D. 88; 43, 133, 251.

VALERIUS MAXIMUS: 1st century A.D.; 220, 291, 309, 311, 312, 314, 316, 317, 319, 320, 321, 322, 323, 325.

VARRO, M. TERENTIUS: B.C. 116-28; 49.

VEGETIUS, FLAVIUS RENATUS: 4th century A.D.; 185, 314.

VESPASIAN (T. FLAVIUS VESPASIANUS): A.D. 9-79; 97.

VIRGIL (P. VIRGILIUS MARO): B.C. 70-19.
Aeneid, 2, 3, 7, 8, 12, 13, 15, 16, 17, 18, 21, 25, 26, 30, 32, 35, 38, 42, 43, 44, 45, 47, 48, 50, 51, 53, 63, 64, 65, 68, 69, 70, 71, 72, 74, 75, 76, 77, 80, 81, 82, 83, 84, 89, 90, 92, 94, 95, 98, 103, 104, 107, 116, 124, 125, 127, 129, 132, 133, 138, 139, 144, 148, 156, 164, 166, 170, 171, 174, 189, 190, 191, 201, 202, 203, 206, 207, 208, 215, 217, 218, 219, 220, 221, 223, 224, 227, 237, 242, 243, 247, 257, 261, 262, 266, 267, 272, 273, 275, 276, 277, 279, 280, 282, 283, 285, 286, 287, 288, 292, 293, 294, 299, 300, 304, 306, 307, 325.
Elegiæ, 11, 14, 17, 44, 119, 172, 184, 196, 198, 204, 206, 229, 251, 286, 287.
Fragments, 89, 120.
Georgics, 5, 9, 12, 13, 18, 20, 44, 64, 69, 70, 75, 76, 83, 89, 91, 103, 108, 110, 116, 119, 120, 131, 148, 188, 193, 201, 204, 206, 217, 251, 255, 257, 260, 271, 272, 284, 285, 286, 288.
(*Conington*.)

VULGATE, THE: 53, 125, 166, 298, 299, 307, 314, 325.

INDEX OF SUBJECTS.

LATIN.

AB uno disce omnes, 3. ABNORMIS sapiens, 223. ABSENTES, 1, 2, 263, 301. ABSENTIA mentes perturbant, 196. ABSOLVITUR, Se judice nemo nocens — 322. ACCIPITER, 3, 173. ACCIPITERM, Nolit habere— qui comedat gallinam, 317. ACCIPITREM odimus, 192. ACCUSARI, Non— tutius quam absolvi, 87. ACCUSATIO, 9. ACERVO, Ex magno tollere— 279. ACERVO, Fortunae e medio ductus— 287. ACETUM, 100. ACHATES, 70. ACHERON, 3. ACHERONTA movebo, 71. ACHERONTIS strepitus, 69. „ undae, 81. ACHILLES, 97. ACHIVI, Plectuntur— 234. ACONITA, 179. ACTIONE, In— virtutis laus, 304. ACTIONES humanas intelligere, 262. ACTOR, Quilibet est hominum— 322. ACONITA, 179. ACU tetigisti, 285. ACUM quaerere, 265. ADMINISTRATIONES, 192. ADOLESCENS, 6. ADOLESCENTIA, 92. „ libidinosa, 123. ADSENSIO, 194. ADULATIO, 226. ADVERSA patiaris an exspectes parvulum differt, 205. ADVERSARIO, Sine— virtus, 130.	AEGRI, 7, 160, 172. „ somnia, 299. AEGRITUDINEM dies adimere, 19. AEGRITUDO, 164, 291. AEGROTI recta consilia dare, 65. AEGROTUS, 168. AENEAE domus, 83. AENEAS, 32. AEONIDUM aptus bibendi fontibus, 91. AEQUALITAS, 183. AEQUITAS, 118. AERA, 7. AERE perennius, 63. AERUGO, 79. AERUMNAE condimentum, 13. AES triplex, 95. AESOPUS, 7. AETAS, 8, 24, 115, 118, 165, 196, 295, 316. „ haec moribus apta meis, 321. „ non eadem, 168. „ sapientiae condimentum, 258. „ succedit aetati, 158. „ urbes constituit, hora dissolvit, 293. „ volvenda, 273. AETATE, In— hominum, 100. AETHERE in alto pauperiem perferre, 225. AEVUM breve, 52. AFFINITAS, 214. AFFLATUS divinus, 152. AFRICA, Semper aliquid novi ex— 262. AGAMEMNONA, Vixere fortes ante— 307. AGELLUM denormat angulus ille, 190. AGER sine cultura, 295. AGNUM lupo eripere, 125. AGRICOLA, 188, 251. AGRIPPINA, 296.
---	--

AGRIS alienis seges fertilior, 70.
 ALAS pedibus timor addidit, 207.
 ALANDAM, Nolit habere accipitrem,
 qui capit— 317.
 ALCIDAE, Quaeris— pares? 223.
 ALCINOUS, 241.
 ALEA, 115, 228.
 ALEAE, Periculosa plenum opus— 209.
 ALEATOR, 8.
 ALEXANDER, 226.
 ALIENA, 17, 113, 181.
 ALIENI appetens, sui profusus, 33.
 ALIENO malo fugienda aspicere, 24.
 ALIENUM appetit, 10.
 fundum arat, 75.
 Humani nihil a me— puto, 89.
 ALIIS, De loquo, 54.
 ALIQUANDO et insanire jucundum est,
 137.
 ALIQUID mali esse propter vicinum
 malum, 184.
 fiet, 115.
 ALIUM, Qui facit per— 230.
 ALMUM quae rapit hora diem, 96.
 ALOES plus quam mellis habet, 214.
 ALTER, Nascitur in digne per quem
 non nascitur— 316.
 AMANS egens, 228.
 AMANTEM, Quis fallere possit— 17.
 AMANTES, 10, 178.
 AMANTI amica anima, 12.
 parcit nulla, 181.
 AMANTIS ingenium, 231.
 AMANTUM perjuria, 174, 210.
 AMATOR novus, 307.
 AMBAGES, 124, 282.
 AMBIGUA, 5.
 AMBIS, Quo magis— 319.
 AMBITIO, 218.
 causa virtutum, 123.
 AMENTIA, 7.
 AMENTIUM haud amantium, 108.
 AMICA, 12, 307.
 AMICI bis tanto sunt, 100.
 causa peccare, 179.
 instrumentum boni imperii,
 183.
 nomen vulgare, 308.
 perent dum una inimici inter-
 cidant, 209.
 potentis cultura, 51.
 praesidia regni, 169.
 AMICITIA, 10, 58, 92, 109, 143, 214,
 222, 223, 229, 234, 252, 276,
 288, 308, 312.
 propinquitati praestat, 86.
 sine virtute, 303.

AMICITIAE venenum veritas, 138.
 vincula, 155.
 AMICITIAS tibi jungere pares, 306.
 AMICO bene facere, 22.
 nihil praestare, 141.
 Omnia cum— delibera, 288.
 operam dare, 174.
 AMICORUM omnia communia, 29.
 AMICOS res invenit, 253.
 AMICUM, Absentem qui rodit— 1.
 castigare, 144.
 reperire difficile, 165.
 AMICUS, 10, 85, 90, 119, 162, 204, 212,
 229, 261, 281, 290.
 certus, 206.
 est alter ego, 235.
 in re dubia, 162.
 verus exemplar sui, 301.
 AMINEM quaerere comitem, 303.
 AMOR, 5, 7, 10, 11, 31, 33, 34, 66, 68,
 73, 98, 109, 126, 137, 146,
 150, 157, 160, 165, 178, 179,
 191, 192, 207, 227, 229, 239,
 253, 263, 282, 290, 295, 301,
 305, 318, 323, 324.
 AMOR, auri, 294.
 clandestinus, 129.
 et majestas, 167.
 et paupertes, 60.
 honestissimus, 291.
 ingenii, 309.
 Major lex— sibi, 241.
 malus, 189.
 militia species— est, 316.
 morbi non amat artificem,
 195.
 novus, 52.
 nullis medicabilis herbis, 55.
 nummi, 20.
 Omnia vincit— 198.
 omnibus idem, 193.
 Passio non Deus est— 320.
 post inimicitias clarior, 28.
 turpis, 289.
 ut balista, 113.
 Venis magno foenore tardus—
 256.
 verus et fictus, 170.
 AMORIS integratio, 10.
 molestiae, 156.
 AMORE, Nemo in— videt, 260.
 Tot sunt in— dolores, 248.
 AMPHORA, 11, 33.
 ANGUIS in herba, 119.
 ANGULUS, 190.
 ANIMA, 7, 12.
 ANIMAE dimidium, 145.

ANIMAE in terras curvae, 187.
 ANIMALIA quae sint salutari ipsis
 nosce, 321.
 ANIMI corpus appendix, 302.
 „ imago sermo, 96.
 „ immortalitas, 246.
 „ leves, 204.
 ANIMIS interdum relaxantur homines,
 88.
 ANIMO bono uti, 102.
 ANIMOQUE supersunt jam prope post
 animam, 110.
 ANIMOS teneros aliena opprobria de-
 terrent vitiis, 20.
 „ teneros componere, 65.
 ANIMULA, 12.
 ANIMUM rege, qui, nisi paret, imperat,
 111.
 „ remissio frangit, 253.
 „ superponere injuriis, 122.
 ANIMUS, 12, 13, 72, 73, 91, 115, 127,
 196, 309.
 „ aequus, 7, 13, 49, 279.
 „ bonus, 24.
 „ coelestis, 58.
 „ hominis conscius, 160.
 „ perterritus, 127.
 „ sine doctrina, 295.
 ANNALIUM munus, 216.
 ANNI labuntur, 55.
 „ praeteriti, 189.
 „ singula praedantur, 274.
 „ venientes, 140.
 ANNIS plenus et honoribus, 212.
 ANNUM posse vivere, 152.
 ANNUS, 115.
 „ est dum comuntur mulieres,
 177.
 „ Nunc formosissimus— 184.
 „ producit segetes, 309.
 „ sua per vestigia volvitur, 251.
 ANTIQUITAS, 147.
 APELLAS, 186.
 APES, 15, 71, 79.
 APPARATUS, Persicos odi, puer— 210.
 APPETITIONEM ex natura habemus ut
 conservemus nosmet ipsos,
 261.
 APTISSIMA dabunt di, 266.
 AQUA, 9, 14.
 „ fluminea crimina tolli, 8.
 AQUAE potoribus quae scribuntur
 carmina, 218.
 AQUAM frigidam subfundunt, 202.
 AQUILA, 14.
 ARATOR, 205.
 ARBITER bibendi, 228.
 ARBITER elegantiae, 55.
 ARBITRIO suo fortunam temperet, 242.
 ARBORES serit, quae alteri saeclo
 prosint, 264.
 ARCA, 13, 200, 215, 227.
 ARCANUM, 14.
 ARCESILAS, 9.
 ARCHITECTUS, 85, 323.
 ARCUM, Neque semper— tendit
 Apollo, 156.
 ARCUS, 14, 149, 202, 253.
 ARDELIONUM quaedam natio, 57.
 ARENA, 22.
 ARENAE, 9, 265.
 ARENARUM cultor, 236.
 ARGENTARIL, 78.
 ARGENTUM, 15, 137, 175, 183.
 ARGILLA, 15.
 ARGUMENTATIO, 100.
 ARGUMENTUM pessimi turba est, 174.
 ARISTAEUS, 241.
 ARISTIPPI praecepta, 98.
 ARMA, 15, 31.
 „ Cedant— togae, 26.
 „ Inter— silent leges, 273.
 „ sine consilio, 204.
 ARMIS, Omnia priusquam— 198.
 ARROGANS, 152.
 ARS, 9, 15, 16, 155, 178, 293.
 „ fortuna et natura, 101.
 „ humana aedificavit urbes, 49.
 „ imitatio naturae, 199.
 ARS longa, vita brevis, 104.
 „ medecina temporis, 285.
 ARTA decet sanum comitem toga, 132.
 ARTE fortunam corrigere, 114.
 „ Necis artifices— perire sua,
 154.
 ARTEM fecit experientia, 208.
 ARTES, 105, 200.
 „ communie vinculum habent,
 194.
 „ Honos alit— 89.
 „ omnes paupertas perdocet, 220.
 ARTIBUS honestis nullus locus, 225.
 ARTIFEX, 16, 224.
 ARTIFICIUM, 9.
 ARUNDINE, Equitare in— longa, 7.
 ARVA, 16.
 ASELLUS auro onustus, 99.
 „ et bos, 101.
 ASPERITAS, 16, 140.
 ASSENTATIO, 67.
 ASSENTATORES, 296.
 ASTRA, Ad— via, 196.
 ASTRAEA, 206.
 ATRIUM imaginibus plenum, 170.

AUCTORIS lux, 168.
 AUCTORITAS, 18, 17, 99, 146, 169, 275.
 AUDACIA, 99, 246.
 „ pro muro habetur, 263.
 AUDENTES fortuna juvat, 72.
 AUDI alteram partem, 233.
 AUDITA loqui, 275.
 „ velocius quam lecta praeterirent, 18.
 AUDITOR, 120, 262.
 “AUDIVI,” 91.
 AUGURIUM, 26.
 AUGUSTUS, 84.
 AURA popularis, 215, 303.
 AURAE particula divinae, 239.
 AURAS, Tenuesque recessit in— 285.
 AUREA dicta, 71.
 AUREM, Demissa per— 262.
 AURES, 2, 18.
 „ patulae, 208.
 „ quod per— introit, 325.
 AURI amor, 294.
 „ montes, 138.
 „ sacra fames, 237.
 AURICULARUM nimis avidus, 91.
 AURO ingenium malle, 24.
 AURUM, 11, 17, 19, 170, 237.
 „ ferro nocentius, 54.
 „ ignis probat, 98.
 AUSTRIA, 21.
 AUXILLA, 20.
 AUXILIUM malis ferre, 230.
 AVARITIA, 20, 98, 218, 226.
 AVARUS, 49, 235, 282, 286.
 „ Semper— egit, 273.
 AVIDITAS dives, 301.
 AVIS, 222.
 „ Rara— 249.
 AVORUM haud indignus, 294.
 AVUS, 205.
 BACCHO quis vina dat? 241.
 BACCHUS, 13, 243, 274.
 BALISTA, 113.
 BARBAM, Video— 325.
 BAVIUS, 229.
 BEATI possidentes, 355. (*Sub voce δοῦναι.*)
 BEATUM, Ab omni parte— 158.
 BEATUS, 21, 173.
 „ ante obitum nemo dici, 291.
 BELLE negare, 204.
 BELLI, Pecuniam nervos— 156.
 „ timor, 207.
 BELLO, Sæpe pax periculosior— fuit, 322.
 BELLUM, 21, 22, 51, 73, 84, 106, 151, 160, 185, 186, 215, 257, 280, 285.
 „ civile, 135, 292.
 „ pacis causa, 258, 268.
 „ pax rursum, 98.
 „ pro fide aut pro salute, 182.
 „ sumi facile, 193.
 BELUA, 22, 146, 222.
 BENE est cui Deus obtulit quod satis est, 140.
 BENEFACERE malo periculum, 129.
 BENEFICII, Dandi et accipiendi— 311.
 „ immemorem omnes oderunt, 194.
 locus, 291.
 BENEFICIUM, 23, 99, 171, 182, 204, 229, 236, 244, 283, 294.
 „ reddere, 98.
 BENEVOLENTIA, 86, 129, 160, 183.
 BENIGNITAS, 7.
 BIEBENDI causae quinque, 266.
 BIFES, 88.
 BLANDITIAE, 66, 78.
 BONA segniora quam mala sentiunt homines, 262.
 BONI rari, 250.
 „ regibus suspectiores, 252.
 „ veri cupiditas, 58.
 BONIS uti, 204.
 BONITAS, 204, 325.
 BONUM, 111, 181.
 „ nihil nisi quod fructuosum, 212.
 „ sine socio, 182.
 BONUS esse quam videri, 57.
 „ esto— si non potes esse peritus, 313.
 BOS et asellus, 101.
 BREVIS est occasio lucri, 208.
 „ esto, 239.
 BREVITAS, 57, 153.
 BRITANNI, 17.
 BRUTUS, 11.
 CACHINNUS, 116.
 CACOETHES scribendi, 285.
 CACITAS, 107.
 CAEDES, 16.
 CAESAR, 75.
 „ Aut— aut nihil, 19.
 „ non supra grammaticos, 310.
 CAESARE, Spes in— 61.
 CALAMITAS, 25.
 CALAMITATIS hospitium, 90.
 CALCAR, 166.

CALCEUS, 35.
 CALICES, 68.
 CALUMNIARE, 18.
 CAMPI steriles, 102.
 CAMPUS patuit ingenii, 105.
 CANDIDATI, 159.
 CANEM, Cave— 310.
 CANIS, 217.
 CANTABIT vacuus coram latrone viator
 179.
 CANTIO nova pro vino vetere, 251.
 CANTORES, 199.
 CAPAX imperii nisi imperasset, 127.
 CAPILLUS umbram habet, 61.
 CAPITE, A— morbus gravissimus
 diffunditur, 298.
 CAPITUM, Belua multorum es— 22.
 CAPITIVIS bellum gerere, 22.
 CAPITVUS, 122.
 CAPUT morbi, 103.
 CARBONE an creta notandi, 93, 247.
 CARCERE uno Roma contenta, 68.
 CARINA bene lineata, 85.
 CARITATIS vincia, 135.
 CARMINA, 25, 74, 145, 147, 218, 301.
 ,, levant curas, 25.
 ,, mala, 255.
 CARPE diem, 52.
 CARPITE florem, 178.
 CARTHAGO, 293.
 CASTELLA expugnari, 99.
 CASTRIS forum cedat, 26.
 CASUS. Conditionem—adsignat, 323.
 CATENIS se reddere, 222.
 CATO, 83, 285, 303.
 CATULI, 9.
 CATULO subblanditur novus amator,
 307.
 CAUSA, 26, 128, 167.
 ,, facilis, 99.
 ,, sua loqui, 145.
 ,, Teterima belli— 285.
 ,, Victrix— deis placuit, 303.
 CAUSAE dolendi, 119.
 CAUSARUM series, 1.
 CECIDERUNT ut altius surgerent, 140.
 CEDENDO victor abibis, 26.
 CELERITAS in desiderio mora, 61.
 CELERIUS occidere festinatam maturi-
 tatem, 192.
 CENSOR, 17.
 CENSUS, 101, 218.
 CENTURIO, 9.
 CERDO, 254.
 CEREBRUM, 210.
 CERERIS sacrum, 58.
 CERES, 2, 16, 274.
 CERTAMEN, 28, 66, 81.
 CERTUM nihil esse, 276.
 CHARTAE, Periturae parcere— 278.
 ,, Socratae, 261.
 ,, victuerae, 215.
 CHIMAERA, 28.
 CHORDA qui semper oberrat eadem, 28.
 CHRISTIANI, 213.
 CICATRIX, 102, 284.
 CICERO, 255.
 CINARAE, Sub regno— 174.
 CINERI gloria sera venit, 215.
 CIRCOENSIBUS caruisse, 94.
 CITHAROEDUS, 28.
 CITO factum gratum, 266.
 ,, pede labitur aetas, 75.
 CIVEM jugulare, 117.
 CIVES, 79.
 ,, expendendos non numerandos,
 99.
 CIVILIS vulnera dextrae, 9.
 CIVIS, 28, 147.
 CIVITAS, 99, 134, 222, 293.
 CIVITATES, 123.
 CIVITATIS mens in legibus, 133.
 CIVITATUM conditrix paupertas, 207.
 CLADES, 85.
 CLAMANTIS, Vox— in deserto, 307.
 CLAVOS figit adamantinos dira neces-
 sitas, 267.
 CLEMENTIA, 250, 252.
 ,, regenti decorum, 62.
 CLIENS, 29.
 COELUM, 29, 77, 238.
 ,, Dum—custoditis, 325.
 ,, non animum mutant, 71.
 COELI commercia, 58.
 ,, scrutantur plagas, 244.
 COGITARE, Vivere est— 306.
 COGITATIONEM a consuetudine abdu-
 cere, 126.
 COGITATIONES liberae, 122.
 ,, posteriores, 215.
 COGITATIONIS poena, 122.
 COGITO ergo sum, 54.
 COLLAPSIS manum porrigere, 106.
 COLLEGIUM, Tres faciunt— 287.
 COLLIS, Apertos Bacchus amat— 13.
 COLLYRIO, Eodem— omnium oculos
 vult curare, 56.
 COLUBRA vestem non parit, 310.
 COLUMBAS accipitri credere, 3.
 COLUMNAE, 132.
 COMES, 29.
 COMMEMORATIO, 112.
 COMMENTA opinionis delet dies, 200.
 COMMISSUMQUE teges, 14.

COMMODA, 140.
 „ ex incommodis alterius, 87.
 „ publica, 150.
 COMMUNIO sanguinis, 125.
 COMMUTATIO, 78.
 COMOEDIA, 313.
 COMPEDES, 29.
 COMPOS animi, 306.
 CONCORDIA, 30, 180.
 CONDIMENTUM, 13, 258.
 CONFITENTEM reum habes, 78.
 CONJUGE invita, 164.
 CONJUGIUM, 30.
 CONJUX, 275.
 CONSCIENTIA, 126, 133, 141, 201.
 CONSCIUS ipse sibi, 146.
 CONSENSIO gentium lex naturae 196.
 CONSENSUS, 20.
 CONSENTIRE, Qui tacet— videtur, 233.
 CONSILI, Vis— expers, 304.
 CONSILLA, 261.
 „ fortissima tutissima, 102.
 „ honesta, 59.
 CONSILLATOR maleficus, 32.
 CONSILIO, Arma sine— 204.
 CONSILIO, 30, 31, 101, 121, 140, 183,
 223, 270.
 „ malum, 129.
 „ publicum, 183.
 „ stultum, 278.
 „ unde conditum abfuerit, 316.
 „ velox, 299,
 CONSTANTA, 158, 214.
 CONSTANTE minus in rubore quam
 in culpa, 256.
 CONSTARE sibi, 181.
 CONSUDESCERE, 5.
 CONSUETUDINE, Ex— in naturam, 136.
 CONSUETUDINIS vis, 130.
 CONSUETUDO, 31, 151, 171.
 „ bonarum rerum, 23.
 „ peccandi, 114, 187.
 „ valentis, 132.
 „ verborum domina, 141.
 CONSUL, 31, 32.
 „ Fies de rhetore— 267.
 CONSULE Plancio, 168.
 CONSULTO, Prius quam incipias— 218.
 CONSUMITUR annulus usu, 78.
 CONTEMPTUS, 32.
 „ divitiarum, 25.
 CONTEMPTOR opum, 201.
 CONTENTUM suis rebus esse, 112.
 CONTENTUS minimo, 219.
 „ parvo metuensque futuri, 297.
 CONTUMELIA, 3, 9, 195, 213, 298.
 CONVERSATIO, 282.

CONVIVA satur, 104.
 CONVIVIA, 12.
 COPIA, Laus in— 155.
 „ rerum verborum copiam
 gignit, 253.
 COPIAS numerare, 240.
 COPULA irrupta, 68.
 CORDA, Curis acuens mortalia— 206.
 „ mollissima, 138.
 CORINTHUM, Adire— 167.
 CORNICULA, 140.
 CORNUA, 264.
 CORPORA, in— velle reverti, 80.
 „ lente augescunt, cito extin-
 guuntur, 295.
 CORPORE, Ingenium inculo sub-
 105.
 CORPORI quod noceat uri, 99.
 „ servire, 153.
 CORPORIS natura, 132.
 CORPORUM vincula, 93.
 CORPUS, 33, 76, 77, 172.
 „ animi appendix, 302.
 „ Extra— qui irascitur, 88.
 „ sine pectore, 175.
 CORRECTOR, 5.
 CORRIGERE, 122, 256.
 CORRUMPEST arcum, 14.
 CORTICIBUS, Scribitur Cynthia— 307.
 CORVUS, 33.
 CRAS, 238, 241.
 „ tibi, 314.
 CRASTINUM sibi polliceri, 153.
 CRATERA, 217.
 CREATI, Non temere— mus, 169.
 CREDERE, 209.
 CREDIT qui cito— 319.
 CREDO quia impossibile, 28.
 CREDUNT, Homines quod volunt— 69.
 CREPIDAM, Ne supra— judicaret, 146.
 CRESCIT amor nummi, 20.
 Creta an carbone notandi, 93, 247.
 CRI BRO, 314.
 CRIMEN non prodere vultu, 82.
 „ paucarum in omnes diffundere,
 203.
 CRIMINA auscultare, 88.
 „ eadem diverso fato, 141.
 „ fluminea tolli aqua, 8.
 CRIMINE ab uno disce omnes, 5.
 CROCODILUS, 34.
 CRUDELITAS, 281.
 CRUMENA, 239.
 CRUOR, 222.
 CUP prodest scalus, 35.
 CULINA, 25.
 CULPA, 35, 105, 214, 305.

CULPA, Nemo sine— 270.
 CULPAE, Dedecorant bene nata— 50.
 CULPAM in se admittere, 281.
 CULTOR arenarum, 236.
 CULTURA, 295.
 ,, potentis amici, 51.
 CULTUS animi, 12.
 ,, recti, 50.
 ,, Segetes non producit— 309.
 CULULLIS, Multis urgere— 252.
 CUM grano salis, 4.
 CUNCTA fluunt, 160.
 CUNCTATIO, 183, 299.
 CUPIDINIS arcus, 202.
 ,, clavus, 71.
 CUPIDINUM, Mater saeva— 130.
 CUPIDITAS, 38, 151.
 CUPIDITATES, 225.
 CUPIDITATI tarda celeritas, 59.
 CUPIDO, 38, 136, 168, 187, 207.
 ,, potentiae, 302.
 CUPRESSI, 124.
 CURA, 34, 38, 39, 80, 168, 259.
 ,, peculi, 79.
 ,, Post equitem sedet atra— 286.
 ,, semota metuque, 189.
 CURAE, 168.
 CURAS, Levant et carmina— 25.
 CURSORES, 272.
 CURSUS, 39.
 CURTAE nescio quid semper abest rei, 260.
 CUSTODES, Quis custodiet ipsos— 240.
 CUSTODIA gloriae, 82.
 ,, pretio victa, 217.
 CUSTOS multorum, 231.
 CUTEM, Ad vivam— tondere, 3.
 CYGNUS, 39, 815.

DABIT deus his quoque finem, 190.
 DAMNANT quod non intelligent, 138.
 DAMNARE quod nescis temeritas, 284.
 DAMNATIO, 167.
 DAMNUM, 3, 40.
 DANAI, 32.
 DAVUS an heros, 109.
 DEA incessu pativit— 325.
 DEBITUM naturae, 188.
 DECET, Quod— non quod licet, 92.
 DECIES repetita placebit, 80.
 DECOR, 94.
 DECUS post cineres, 244.
 DEDECUS, 41.
 DEFENSORIBUS, Non— istis, 174.
 DEL exemplum homo, 63.
 ,, memores fandi atque nefandi, 267.

DEI sedes, 60.
 DELATORES, 217.
 DELICTA fati, 30.
 DELIRANT reges, plectuntur Achivi, 234.
 DELIRATIO, 112.
 DELPHINUS, 42.
 DEMENTIA, 1, 183.
 DEMOCRITUS rideret, 277.
 DEMONSTRATIO, 42.
 DENARIUS, 258.
 DENTES, 179.
 DEO, Quicquid— placuit, 212.
 DEORUM atque hominum civitas, 293.
 ,, consilium, 230.
 ,, ira lenta, 250.
 DEOS facere, 230.
 ,, fortioribus adesse, 72.
 ,, Homines ad— accedunt, 87.
 DERISOR, 232.
 DESIDERIUM, 240, 269.
 DESIDIA, 97.
 DESIDIOSUS, 232.
 DESINAT in pisces mulier formosa superne, 91.
 DESPERANDUM, Ni!— 162.
 DESUETUDO, 43.
 DETERIORA sequor, 302.
 DEUM, Confugitis ad— 297.
 O fallax natura— 319.
 DEUS, 42, 43, 44, 45, 47, 221, 266.
 ,, audit et videt, 59.
 ,, ex machina, 333.
 ,, Homo homini— 88.
 ,, in homine, 96.
 ,, in nobis, 57, 58.
 ,, Naturae potentia— 208.
 DI quod— volunt, 310.
 DIABOLUS, 66.
 DIADEMA, 141.
 DICERE de dicendo, 236.
 DICTA docta, 11, 45, 119.
 DICTEM, 45, 119.
 ,, Quicquid bene— est meum est, 284.
 DIDUCIT scopolos, 200.
 DIEM, Summum nec metuas— nec optes, 280.
 DIES, 46, 116.
 ,, felices, 110.
 ,, longissimus cito conditur, 225.
 ,, omnis habet sua dona— 319.
 ,, optima prima fugit, 201.
 ,, Truditur— die, 287.
 ,, ultima exspectanda, 291.
 ,, ultimus, 292.
 DIFFICILE quod invitus facis, 180.

DIFFICILIS, facilis, jucundus, acerbus, 271.
 DIGITO, Monstrari— 221, 287.
 DIGNITAS, 234, 290.
 „ ex domo, 201.
 DIGNUS vindice nodus, 147.
 DIIS gratias agere, 179.
 DILIGENTES nimium, 167.
 DIMIDIUM, 47.
 „ facti coepisse, 103.
 „ mali, 24.
 DISCE, puer, virtutem ex me, 304.
 DISCENDUM quamdiu vivas, 283.
 DISCIPLINA, 47, 309.
 DISCIPLINAM virtutis philosophia continet, 211.
 DISCIPULUS, 47.
 DISCORDIA, 30, 48, 103, 155, 310.
 DISCORDIAE civiles, 160.
 DISCRIMINA rerum, 208.
 DISCUNT, Dum docent— 87.
 DISERTOS pectus facit, 207.
 DISJECTI membra poetae, 110.
 DISSENSIO civilis, 99.
 DISSIDIA, 222.
 DISSOLUTUS, 152.
 DISTICHA longa, 174.
 DITIS inania regna, 92.
 DIUTURNITAS, 129.
 DIUTURNUM nihil inter mortales— 317.
 DIVERSA, Laudet— sequentes, 280.
 DIVES, 49.
 „ arca veram laudem intercipit, 200.
 „ blande appellat pauperem, 175.
 „ Repente— nemo factus est bonus, 253.
 „ tibi, pauper amicis, 60.
 DIVITIAE, 25, 49, 97, 105, 112, 149, 204, 260.
 „ meae sunt, 97.
 „ miseriarum mutatio, 142.
 DIVITIAS, 88, 311.
 DIVITIAS omnia parent, 199.
 DIVITIORIBUS aliquid addere, 224.
 DOCILES imitandis turpibus sumus, 2.
 DOCTRINA, 50, 312.
 „ Sine— animus, 295.
 „ Sine— vita, 274.
 „ Sine natura— 257.
 DOCTUS iniquus, 312.
 DOLENDI voluptas, 58.
 DOLIUM, In pertusum— 101.
 DOLOPES, 32.
 DOLOR, 50, 61, 71, 74, 86, 102, 121, 217.
 DOLOR ac voluptas invicem cedunt, 181.
 „ inclusus, 278.
 „ medicina doloris, 308.
 „ mentiri cogit, 61.
 „ proderit olim, 209.
 DOLOREM longinquitas temporis minuit, 183.
 DOLORIS medicina philosophia, 50.
 „ praeteriti recordatio, 159.
 „ Solatia, 315.
 DOLOS versare, 103.
 DOLUS, 50.
 DOMINUM, Inter— et servum nulla amicitia, 247.
 DOMINUS, 50, 223.
 DOMO, Ex— dignitas, 201.
 DOMUM redire, 164.
 DOMUS, 1, 103, 124, 164, 201, 222.
 „ casta, 108.
 „ Quid sanctius quam— 236.
 DONA, 34.
 DONARE, 57.
 DONATIO inconsulta, 290.
 DORMIENTIS corpus, 115.
 Dos, 168, 175, 260.
 „ est magna parentium virtus, 201.
 DOTE, A— sagittae, 103.
 „ imperium vendidi, 15.
 DRACHMIS, Nisi— fleveris argenteis, 165.
 DUBIA, Amicus in re— 162.
 DUCES, 251.
 DUCUNT volentem fata, nolentem trahunt, 51.
 DUELLO, Pacem— miscuit, 202.
 DULCE est despere in loco, 137.
 „ omne quod— est, 319.
 „ ubicunque— est, 324.
 DUM anima est spes est, 7.
 DUOBUS locis homo ut simul sit, 289.
 „ numquam desunt consulta, 185.
 DUOS apres uno saltu capiam, 293.
 DUX, 53.
 E nihil nil gigni, 181.
 EBRIETAS, 237.
 EBRIUS, 1.
 EBUR, 104.
 EDACITAS, 205.
 EFFIGIES, 216.
 EFFRENATA libertas, 123.
 EGESTAS, 119, 174.
 EGESTATEM honestas consolatur, 207.
 Ego, Alter— 235.

EGOMET mihi proximus, 220.
 ELEGANTIA, 55.
 ELEMENTA per omnia gustus quaerunt, 109.
 ELEPHAS albus, 267.
 ELOQUENTIA, 12, 202, 211, 217, 236, 295.
 ELOQUENTISSIMUS juris peritorum, 117.
 ENSIS, Stricti— via, 15.
 EPHIPPIA, Optat— bos piger, 200.
 EQUES, 205.
 EQUITARE in arundine longa, 7.
 EQUITEM, Post— sedet atra cura, 286.
 EQUOS, Primus currus et quatuor ausus jungere— 217.
 EQUUS, 166, 170.
 ,, Instar montis— 107.
 ,, senescens, 276.
 ERIPITURA persona, manet res, 243.
 ERROR, 299.
 ,, Non omnis— stultitia, 168.
 ,, qui violentiae martis committitur, 314.
 ERUDITI, Qui stultis— videri volunt, stulti, 238.
 ERUDITORUM unus dies, 293.
 EST, vale unum plus quem mille fuit, 322.
 EVENTUM, Ad— festinat, 262.
 EVENTUS, 186.
 ,, stultorum magister, 147.
 Ex beato miser, 159.
 ,, fumo dare lucem, 170.
 EXCEDIS factis grandia fata tuis, 245.
 EXEMPLA, 124.
 ,, Cittius corrumpt— domestica, 272.
 EXEMPLARIA Graeca, 307.
 EXEMPLIO discere, 142.
 ,, Pessimo, mediis fidius— 320.
 EXEMPLUM, 63, 78, 107, 161, 198, 254.
 ,, regis, 30.
 EXISTIMATIO integre, 182.
 EXITIUM, Nullius— Natura patitur, 182.
 EXPERIENTIA, 63.
 ,, artem fecit, 208.
 EXPERIMENTUM in corpore vili, 64.
 EXPERTI, 244.
 EXPROBRATIO, 112.
 EXSILIUM, 63, 215.
 ,, aeternum, 195.
 EXSPECTATUM diu, 234.
 EXSUL, 235.
 EXTRA fortunam est, quidquid donatu amicis, 85.

FABA, 113.
 FABELLAE aniles, 147.
 FABELLIS, Nihil in philosophia commentitiis— loci, 158.
 FABER gestet compedes, 29.
 FABRUM suae quemque fortunae, 258.
 FABULA, 144.
 FABULAE veteres, 238.
 FAC tibi consuescat, 32.
 FACETIAE acerbae, 285.
 FACETIAS asperis illusus, 256.
 FACIES, 64, 72.
 ,, deformis, 6.
 FACILIS cuivis rigidi censura cachinni, 116.
 FACINORIS, Praeclaris— fama, 111.
 FACINUS, 66, 112, 167, 296.
 ,, Non sine periclo— magnum, 170.
 FACTA, vires sunt virorum, 314.
 FACUNDIA, 249, 280, 315.
 FALERUM jugulare, 259.
 FALLACIA, 67.
 FALLERE aut falli, 284.
 FALSA veris finitima, 113.
 FALSIS, Acclinis— animus, 3.
 ,, Ex— verum, 62.
 FAMES, 116, 207.
 ,, Aur: sacra— 237.
 ,, Cibi condimentum— 28.
 ,, majorum, 34.
 FAMA, 64, 67, 73, 81, 141, 181.
 ,, perennis, 218.
 ,, potentiae, 161.
 ,, virtutis praemium, 62.
 ,, vana, 299.
 FAMAE, Aliorum incumbere— 187.
 ,, Contemptu— contemni virtutes, 32.
 ,, mendacia, 30.
 ,, Quisque pavendo dat vires— 242.
 ,, sitis, 283.
 FAMAM praecipitatem retrovertere, 14.
 ,, Redimit qui sanguine— 166.
 FARRAGO libelli, 234.
 FASTI, 117.
 FASTIDIO, Praesentia in— 305.
 FASTIDIUM, Voluptatibus maximis— finitimum, 199.
 FASTIGIA rerum, 124.
 FATA, 51, 68, 144, 266.
 FATI, Sit caeca futuri mens hominum— 275.
 FATIS, Brevibus pereunt ingentia— 82.
 FAVETE linguis, 201.

FAVITOR, 304.
 FAVOR pravus, 216.
 FEL et mel, 10, 100, 161, 290.
 FELICEM scivi, 112.
 FELICITAS, 68, 175, 311, 319.
 ,, caliginem mentibus objicit, 189.
 FELICITATE corrumpimur, 281.
 FEMINA, 8, 26, 34, 53, 69, 278, 307.
 ,, item movit, 180.
 ,, Varium et mutabile semper— 299.
 FEMINIS, Bellum cum— non gero, 22.
 FENESTRAE animi, 12.
 FERCULA, 120.
 FEROR ingenti circumdata nocte, 116.
 FERRI amor, 257.
 FERRUM, 57.
 ,, irato committere, 128.
 ,, rubigo consumit, 121.
 FESTA, 278.
 ,, post multa— 320.
 FESTINATIO improvida, 197.
 FIGUS, 70.
 FIDEI dama. 67.
 ,, vinculum, 118.
 FIDES, 7, 13, 70, 74, 75, 148, 182, 227,
 262, 277.
 ,, feminea, 34.
 ,, paucis carior— quam pecunia,
 206.
 ,, punica, 221.
 FIDICEN, 287.
 FIGURA, Omnis recta— 295.
 FIGURAE, Quot in orbe— 247.
 FILII matres adjutrices, 130.
 FINE, Initia e— 8.
 FINIS, 3, 71, 124.
 ,, ab origine pendet, 144.
 FISTULA dulce canit, 166.
 FLAGELLUM, 146.
 FLAGITIO additis damnum, 3.
 FLAGITIUM leto pejus, 173.
 FLAMMA, 27.
 ,, fumo proxima, 263.
 ,, vetus, 8.
 FLATUS fortunae, 111.
 FLEBILIS, 142.
 FLECTI non potest, frangi potest,
 178.
 FLERE, Est quaedam— voluptas, 60.
 FLETUS heredis, 82.
 FLOCCI, Non facio— 203.
 FLOS, 71.
 ,, poetarum, 53.
 FLUMINA, Altissima— minimo sono
 labi, 25.

FLUMINA amens silvasque inglorius, 255.
 FLUMEN, 71.
 ,, Qua— placidum latet altius
 unda, 221.
 FLUMINE, In— mella, 274.
 FOENORE, Sine— mutua vita, 305.
 FOENUM, 71.
 FOENUS, 256.
 FONS, 71.
 FORMA, 72, 148, 211.
 ,, Cum sapientia— 250.
 FORMAE artifex, 179.
 ,, atque pudicitiae concordia,
 249.
 FORMIDO, 56.
 FORS, 72.
 ,, juvat audentes, 72.
 FORTUNA, 3, 27, 54, 68, 72, 73, 82, 92,
 97, 101, 106, 109, 117, 122,
 126, 130, 136, 144, 148, 164,
 179, 182, 183, 208, 214, 220,
 222, 239, 242, 243, 244, 248,
 249, 264, 267, 277, 279, 287,
 304, 306, 307, 318.
 ,, animos occaecat, 191.
 ,, ars et n tura, 101.
 ,, bona, 219, 250.
 ,, caeca, 169.
 ,, fuit quod laudamus, 270.
 ,, in bello, 84.
 ,, In maxima— minima licentia,
 100.
 ,, mente et ratione dominata,
 24.
 ,, miserrima, 296.
 ,, non mutat genus, 123.
 ,, summa, 212.
 ,, viris invida fortibus, 187.
 ,, volubilis, 205.
 FORTUNAE, Cedere possessione magnae
 — 64.
 ,, conditio, 152.
 ,, fatus, 111.
 ,, vicissitudines, 159.
 FORTUNAM, Fingit— sibi, 258.
 ,, Intra— manere, 33.
 ,, Mores fingunt— 258.
 ,, mutaturus deus, consilia cor-
 rumpit, 279.
 ,, Noli— dicere caecam, 249.
 FORTUNATUS, 69.
 FORUM castris cedat, 26.
 FRATRI nocere, 151.
 FRAUDES componere, 307.
 FRAUDULENTISSIMI, 70.
 FRAUS, 213, 235.
 FRENI aurei, 170.

FRONDES addere, silvis, 137.
 FRONS, 74.
 „ multos decipit, 173.
 FRONTE capillata post est occasio calva, 253.
 FRONTEM, Sollicitum explicuere— 213.
 FRUCTUS, 74.
 FRUGES consumere nati, 177.
 FUGA, 100, 240.
 „ turpis, 289.
 FUGAX, 29.
 FUGIAS ne praeter casam, 178.
 FUIT aut fecit, 322.
 FULGORE Urit— suo, 293.
 FULMEN, Eripuitque Jovi— 312.
 FULMINA bruta, 310.
 „ Jovis, 269.
 FUMO, Ex— dare lucem, 170.
 „ Flamma— proxima, 263.
 FUMUM et opes strepitumque Romae, 192.
 FUNDAMENTUM, 75.
 FUNDUM, Largitionem— non habere, 119.
 FUNDUS, 168.
 FUR, 104, 117.
 FURCA, 145.
 FURES, Amicos esse— temporis, 10.
 FURENS quid femina possit, 26.
 FUROR, 1, 76, 102.
 „ arma ministrat, 2.
 FUTURA prospicere, 111.
 GADES, 120.
 GALLINA cecinit, 138.
 „ Ex ovo— 325.
 GALLORUM animus, 294.
 GALLUS, 76.
 GARRULITAS, 84.
 GAUDIA, Certaminis— 28.
 „ falsa, 82.
 GAUDIUM, 76, 184.
 „ perpetuum, 275.
 GAZAE, 168.
 GELASINUS, 148.
 GENERE, In suo— perfectum, 149, 292.
 GENERIS, Hostis humani— 90.
 GENIUS, 302.
 GENS humana, 18.
 GENTES, Variant faciem— 197.
 GENUS, 7, 60, 76, 204.
 „ et ingenium, 229.
 „ humanum, 267.
 „ qui jactat suum, 230.
 GLADIATOR saucijs ejurat pugnam, 259.

GLADIO, Stilus cedat— 26.
 „ Suo sibi— jugulo, 281.
 GLANDES, 222.
 GLORIA 15, 57, 75, 76, 77 82, 103, 119, 127, 133, 194, 215, 286.
 „ Dei, 4.
 „ Libelli de contemnenda— 111, 237.
 „ mundi, 189.
 „ Nova— in armis, 81.
 „ post fata, 249.
 „ Spretu in tempore— 277.
 „ stulta, 166.
 „ vera atque facta, 300.
 GLORIAE comes invidia, 58.
 GLORIAM, Nec generi tribui, sed virtuti — 7.
 GRACCHOS, Quis tulerit— ? 241.
 GRAECULUS esuriens, 77.
 GRAII, 77.
 GRAMMATICUS, 27, 77.
 GRAMMATICOS Caesar non supra— 310.
 GRATIA, 77, 99, 114, 283.
 „ Levior pluma est— 268.
 „ Male sarta— 11.
 „ Pro— odium redditur, 23.
 „ referenda, 99, 182.
 GRATIAM reddere, 5.
 „ In— redire, 100.
 GRATIAS diis agere, 179.
 GURGES, 13.
 GUSTUS, 109.
 GUTTA, 78.
 GUTTAE in saxa cadenteis, 31.
 HABENDI cupido, 11, 97.
 HABITUS nitor, 84.
 HABUISSÉ et non habere, 137.
 HAMUM vorat, 135.
 HAMUS, 263.
 HANNIBAL, 80.
 HANNIBALEM expende, 63.
 HECTOR, 227.
 HECTORA, quis nosset, 15.
 HEDERA, 49.
 HERBA solstitialis, 227.
 HERBARUM potestates, 94.
 HERCULIS aerumnae, 228.
 HEREDITAS optima gloria rerum gestarum, 201.
 HERES, 82.
 „ heredem supervenit, 210.
 HEROUM, Corpora magnanimum— 90.
 HERUS, 11, 104, 114, 297.
 HIC niger est, 1.
 „ spinas colligit, 110.

HIRCUS, 205.
 HIRUDO, 172.
 HISTORIA, 85, 130, 148.
 HISTORIAE, Prima—lex, 241.
 HISTRIO, 245.
 HISTRIONIA, 70.
 HOC opus, hic labor est, 65.
 „ volo, sic jubeo, 181.
 HODIE mihi, 314.
 HOMERUS, 111.
 „ Quandoque bonus dormitat—
 61.
 „ Virtutis—praeco, 188.
 HOMINEM, In—dicendum est, 100.
 „ In dubiis—spectare convenit,
 243.
 „ occasiones—fragilem non faci-
 unt, 191.
 „ vis tu nosce—325.
 HOMINES id quod volunt credunt, 69.
 „ immutarier ex amore, 5.
 „ Magnos—virtute metimur,
 127.
 „ Vivos—mortui incursant
 boves, 13.
 HOMINIS mali blanditiae, 78.
 HOMINUM natura, 113.
 „ Quantula—corpuscula, 139.
 HOMO, 4, 87, 88, 89, 157, 262.
 „ Dei exemplum, 63.
 „ homini lupus, 125.
 „ trium litterarum, 289.
 HOMUNCULUS, 89, 177.
 HONESTA expetenda per se, 159.
 „ mors turpi vita potior, 289.
 HONESTAS, 123, 154, 207, 290.
 HONESTUM, Turpi secernis—127.
 HONOR falsus, 67.
 HONORARIUM, 269.
 HONOREM, Virtuti—praemium petit,
 258.
 HONORES, 30, 73.
 HONORIS, Patere—cunctis viam, 7.
 HONOS, 16, 89, 325.
 „ praemium virtutis, 248.
 HORA, 89.
 „ felix, 235.
 „ Fugit—306.
 „ Quae non sperabitur—108.
 HORTUS, 85.
 HOSPITIUM, 90.
 HOSTE, Fo: est et ab—doceri, 67.
 HOSTES, Quot servi tot—324.
 HOSTIS, 50, 90.
 „ Communis inimicus qui fuit—
 suorum, 199.
 „ intus est, 109.
 HUMANA negligere, 235.
 „ omnia caduca, 196.
 HUMANI nihil a me alienum puto, 89.
 HUMANITAS, 125.
 HUMANITATIS cibus, 12.
 HUMANUM amare est, 68.
 HUMILES, 121.
 „ laborant ubi potentes dis-
 sident, 234.
 HUMILI, Asperius nihil est— quam
 surgit in altum, 16.
 HUMILITAS, 319.
 HYDROPS, 34.
 IDEM semper spectare debemus, 170.
 IDONEA, Simil et jucunda et—20.
 IGNAVIA, 92.
 IGNEM ab igne capere, 206.
 „ luctando accendere, 27.
 IGNES suppositos cineri dol: so, 209.
 IGNIS, 93, 110, 163.
 „ Nutritur vento—186.
 IGNORATIO juris litigiosa, 216.
 IGNOSCERE humanum est, 68.
 „ Sibi—nihil aliis remittere, 67.
 ILLUM, 75.
 ILLE crucem sceleris pretium tulit, hic
 diadema, 141.
 IMAGINES, 233.
 IMAGINIBUS, Atrium plenum fumosis
 —170.
 „ Nescit amor priscis cedere—
 150.
 IMAGO, 12, 96.
 „ praeterita, 13.
 „ vagans, 160.
 IMBREM in cibrum geras, 165.
 „ perpetiar, 27.
 IMITANDIS, Dociles—turpibus sumus,
 2.
 IMITATORES, servum pecus, 188.
 IMMEMOR beneficii, 194.
 IMMORTALES amicitias debere esse, 10.
 IMMORTALITAS, 246, 257.
 IMPAR sibi, 162.
 IMPENDIOSUS quam ingratum dicier,
 134.
 IMPERARE, Injuste— quam servire
 juste, 180.
 IMPERATOR, 23, 91.
 IMPERATORE, In summo—quattuor res
 inesse oportere, 54.
 IMPERIA crudelia, 56.
 „ invisa, 110.
 IMPERIOSUS sibi, 242.
 IMPERIUM 57, 97, 118, 127, 128, 164,
 183.

IMPERIUM flagitio quaesitum, 153.
 „ in bonis, 65.
 „ sine fine dedi, 84.
IMPETUM, Quisquis primum— pertulerit, 322.
IMPETUS, 118, 214, 259.
 „ inconsulti, 196.
IMPOSSIBILE, Nihil— 55.
IMPUDICA, 133.
IMPUNE potius laedi quam dedi alteri, 80.
IMPUNITATIS spes, 240.
IMPUTANTUR, Qui nobis pereunt et— 232.
IN hoc signo vinces, 86.
 „ medias res, 262.
 „ vento scribere, 140.
 „ vino veritas, 300.
INANE, Quantum est in rebus— 187.
INCENDIUM, 204, 288.
INCEPTIO, 103.
INCIDIS in Scyllam cupiens vitare Charybdis, 261.
INCONCINNUS, 229.
INCONSTANTIA, 152.
INCREDIBILE, Nihil tam— quod non dicendo fiat probabile, 160.
INCREDOULUS odi, 246.
INCUDI reddere versus, 128.
INDAGATRIX Philosophia virtutis— 190.
INDEX, 104.
INDIGNATIO, Facit— versum, 263.
INDOCTI, 104.
INDOTATA, 222.
INDUCIAE, 98.
INDUSTRIA, 119.
INEPITIARUM, Stultus labor est— 289.
INEPTUS, 229.
INERTIA, 278.
INFAMIA, 225.
INFUNDAM, Regina, jubes renovare dolorem, 32.
INFECTUM reddere, 154.
INFICETUS, 92.
INFIRMITAS, 125.
INFORTUNII, Infelicitissimum genus est — fuisse felicem, 101.
INGENIA, Plebeia— 320.
 „ Summa — in occulto, 296.
INGENII, Amor— 309.
 „ Humani— est odisse quem laeseris, 247.
INGENIO, stet sine morte decus, 17.
INGENIOSI, 319.
INGENIUM, 12, 77, 100, 105, 126, 145, 163, 281.
INGENIUM auro malle, 24.
 „ et genus, 229.
 „ medium, 111.
 „ Nullum magnum— sine mixtura dementiae, 183.
 „ Plausibus— incaluisse, 212.
INIMICITIAE occultae, 282.
INIMICORUM, Pessimum— genus laudantes, 211.
INITIA, 3.
 „ Alia— e fine, 8.
INITIUM, 106.
INJURIA, 3, 124, 142, 180, 283, 297.
INJURIAE, 171.
INJURIAM, Malo more— vincere, 24.
INJUSTITIA, 228, 287.
INNOCENS, 315.
INNOCENTES recenti invidiae impares, 252.
INOPS, 106, 112, 126.
INSANI martis amore, 2.
INSANIA, 49, 107.
 „ Amabilis— 18.
INSANIRE, 90, 137.
INSANUS, 164.
INSIGNITER, Unum— quam plurima mediocriter, 296.
INSIDIAE, 3, 181.
 „ Multae— sunt bonis, 302.
INSTITUTA, Publica— 321.
INSULAE divites, 16.
INSULAS, Apud fustitudinas ferricrepinas— 13.
INTELLECTUS, 300.
INTEM'ERANTIA, Omnia perturbationum fons— 199.
INTENTATUM, Nil— liquere poetae, 162.
INTER minora sidera, 29.
INTERITUS, Mors non est— 139.
INTERVALLO, Longo— 220.
INVALIDO. Periculum ab— 121.
INVESTIGATIO, Veri— 98.
INVIDIA, 57, 67, 74, 110, 134, 163, 273, 306, 324.
 „ gloriae comes, 58.
 „ recens, 252.
INVISA, 29.
INVITA Minerva, 158, 288.
IPSA quidem virtus pretium sibi, 109.
IPSE dixit, 338.
IRA, 14, 25, 62, 96, 111, 171, 221, 250, 274.
 „ coelestis, 29, 283.
 „ Lenta— deorum est, 250.
 „ regum, 77.
IRACUNDIA, 306.

IRAE, Amantium— 10.
 „ Maximum remedium— mora
 est, 131.
 IRAM meminisse, 215.
 IRATO, Male— ferrum committitur,
 128.
 ITER omnibus commune, 199.
 „ tenebricosum, 232.
 JACTATIO, 87.
 JANUA Orci, 203.
 JOCUM, Tristi fingere mente— 82.
 JOCUS, 12, 154.
 „ Non est— esse malignum, 169.
 JOCUNDA, Simul et— et idonea dicere,
 20.
 JOCUNDUM, Illud— nihil agere, 192.
 JUDAEUS, Credat— 33.
 JUDEX, 24, 32, 116, 117.
 „ corruptus, 128.
 JUDICIO utendum, 289.
 JUDICIUM, 117.
 „ Paridis, 129.
 JUGUM, 229.
 JUNCTURA, 284.
 „ Callida— 49.
 JUPITER, 269.
 „ est quodcumque vides, 60.
 JUBA, 136.
 „ neget sibi nata, 97.
 „ Omnia— divina atque humana,
 196.
 „ paria, 266.
 JURIS, Mensura— vis erat, 134.
 JUS, 106, 117, 246, 296.
 „ scriptum et non scriptum, 31.
 JUSTITIA, 64, 70, 81, 118, 158, 176,
 274, 315.
 JUSTITIAE fundamentum fides, 75.
 „ tenax, 258.
 JUVENCA, Votiva— 205.
 JUVENIS, 34.
 JUVENTA, 168.
 JUVENTUS, 180.
 KALENDA Graecae, 4.
 LABOR, 92, 118, 119, 151, 163, 223,
 251, 274.
 „ immodicus, 202.
 „ In terui— 103.
 „ Limae— 123.
 „ Omnibus est— impendendus,
 260.
 LABOREM, Alterius spectare— 279.
 „ Scribendi ferre— 212.
 „ subferam, solem, sitim, 27.

LABORES, Jucundi acti— 116.
 LABOS, 177.
 LABRIS, In primoribus— 101.
 LAC, 123.
 „ lacti simile, 155.
 LACESSITI, Quae— dicimus, 199.
 LACRIMA, Cito exarescit— 28.
 LACRIMAE, 32, 34, 84, 108, 119, 138,
 278.
 „ de gaudio, 295.
 „ Sunt— rerum, 280.
 „ verae, 213.
 „ volvuntur inanes, 133.
 LAENA, Pertusa— 213.
 LAETITIA, 144.
 „ In— quaerimonia, 161.
 LANA, Alter rixatur de— caprina, 10.
 LAPIDE, In eo adstas— ubi praeco
 praedicat, 190.
 LAPIS, 119.
 LAPSI, Regia res est succurr re— 252.
 LARGITIO, 119.
 LATIBRAE, 305.
 LATRO, 179.
 LATRONUM leges, 239.
 LAUDANTES, 211.
 LAUDARI a laudato, 119.
 „ frigide, 290.
 LAUDATIO hominis turpissimi, 223.
 LAUDES Quem— etiam ames, 272.
 „ regiae, 74.
 LAUDIS, Probitas tristi materiam
 tempore— habet, 260.
 LAUREA, Concedat— landi, 26.
 LAUS, 53, 120, 273.
 „ De alienis certare regia— 279.
 „ Maxima matrona— 316.
 LECTIO, 120, 315.
 LECTOR, 120.
 LEGEM, Necessitas non habet— 151.
 LEGENDUM, Multum— 143.
 LEGES, 33, 133, 136, 236.
 „ bello siluere coactae, 215.
 „ Bonae— 214.
 „ egregias ex delictis aliorum
 „ gigni, 294.
 „ malignae, 91.
 „ Silent— inter arma, 273.
 LEGIONES redde, 240.
 LENIS alit flamas, grandior aura
 necat, 186.
 LEO, 121, 243.
 LEPORE, Musaeo— 143.
 LETHAEM ad fluvium Deus evocat, 80.
 LETHE, 12.
 LETHI, Vivi memor— 306.
 LETI, Janua— 81.

LETUM, 30.
 LEVE sit quod bene fertur onus, 27.
 LEVITATE, Constans in— 205.
 LEX, 17, 58, 102, 120, 121, 122, 180,
 245, 257, 298.
 ,, Consensio omnium gentium—
 naturae, 196.
 ,, est non poena perire, 197.
 ,, prima naturae, 312.
 ,, Tacita—humanitatis, 314.
 LIBELLI, 78, 120, 126.
 ,, Duplex—dos est, 53.
 ,, Nostri est farrago—234.
 ,, Sine auctore propositi—274.
 LIBELLUS inaequalis, 115.
 LIBER, 288, 280.
 ,, victurus, 302.
 LIBERALIS, Repente—253.
 LIBERALITAS, 104, 157, 221.
 LIBERI, 221.
 LIBERTAS, 8, 67, 80, 116, 122, 206, 215,
 260, 272, 317.
 LIBERTATI viam faciet, 292.
 LIBERTATIS falsa species, 6.
 LIBIDO, 97, 206, 320.
 ,, Exsaturata—79.
 ,, regia, 215.
 LIBRI, 315.
 LIBRO, Qui discere vult sine—314.
 LIBRORUM, Distringit— multitudo,
 161.
 LIBRUM, Nullum esse—tam malum
 ut non aliqua parte pro-
 dasset, 182.
 LIBYA, 120.
 LICENTIA, 100, 123, 137.
 ,, Nimia—164.
 ,, poetica, 214.
 LICTOR consularis, 168.
 LIGNUM, Nervis alienis mobile—156,
 LIGONEM ligonem vocat, 70.
 LILIA, 123.
 LINEA, Nulla dies sine—186.
 LINGUA empta, 289.
 ,, libera, 99.
 ,, mali pars pessima servi, 306,
 professoria, 219.
 LINGUAM, Compescere—304.
 LIS, 5, 161, 172.
 ,, minimis verbis interdum
 maxima crescit, 171.
 LITEM, Mulla causa in qua non femina
 —moverit, 180.
 LITERIS, Ottium sine—202.
 LITTUS, Nimium premendo— iniquum.
 251.
 LIVOR, 124, 205.
 LIVOR, Summa petit—280.
 LOCI, Mutatio—71.
 LOCUPLES, Ut— moriaris egentis vivere
 fato, 242.
 LOCUPLETI, Munera qui dat— senique,
 143.
 LONGAS, An nescis— regibus esse
 manus, 11.
 LONGO intervallo, 220.
 LOQUACES mulieres, 143.
 LOQUENDI, Ratio—265.
 LOQUENDUM, Sic— esse cum nominini-
 bus, 323.
 LOQUI, Aliud—aliud sentire, 289.
 ,, Secum—232.
 LUCRO, Pecunium in loco negligere,
 interdum est—207.
 LUCRUM, 55, 151.
 LUCUS a non lucendo, 124.
 LUDERE par impar, 7.
 LUDIBRIA rerum mortalium, 136.
 LUDUS, 11, 148, 154, 165, 172.
 LUNA, 108, 110.
 LUNAE, Novaecque pergunt interire—
 287.
 LUPO, Credis ovile—3.
 LUPUM, Auribus teneo—19.
 LUPUS, 125, 192.
 ,, in sermone, 54.
 LUSISTI satis, edisti satis, 121.
 LUTUM, Uduum et molle— es, 291.
 LUX aptior armis, 31.
 ,, per immundos transiens non
 inquinatur, 277.
 LUXURIA, 109, 184, 218.
 LUXUS, 6.
 LYMPHAE, Locquaces— desiliunt tuae,
 70.

MACHINAE, Divini operis—154.
 MACIES, 125.
 MACRITUDO, 202.
 MACULIS, Non ego paucis offendar—
 301.
 MAECENAS, 125, 230.
 MAECENATES, 274.
 MAGISTER artis, 125.
 ,, eloquentiae, 312.
 MAGISTRATUS, 106.
 MAGNA, In se— ruunt, 102.
 MAGNIFICO, Omne ignotum pro— 193.
 MAGNIS componere parva, 204.
 ,, In— et voluisse sat est, 246.
 MAGNUM opus, 78.
 MAIO, Mense malum— nubere, 134.
 MAJESTAS et amor, 167.

MAJOR ignotarum rerum est terror, 152.
 MAJORES, 127.
 MALA, Homini plurima ex homine— 88.
 MALEDICTIO, 9.
 MALEDICTUS, 159.
 MALEFACTA, 23.
 MALEFACTOR, 134.
 MALEFICUS, 128.
 MALL, Aurum summi materies— 19.
 ,, Mors habet— speciem, 139.
 ,, Venturi timor ipse— 142.
 MALIGNITAS, 6, 305.
 MALIS, Bona— paria non sunt, 23.
 ,, E multis— minimum eligere, 40, 226, 270.
 ,, Ne ignoscendo— bonos per ditum eatis, 154.
 MALITIA, 117.
 MALORUM *ludi*, 283.
 MALUM, 69, 86, 114.
 ,, Blandiendo nutritiv— 229.
 ,, decet novisse— 311.
 ,, nascens, 193.
 MALUS, 35.
 ,, videri vult nemo, 154.
 MANTICA in tergo, 176.
 MANUS, 129.
 ,, Medicas adhibere— 9, 132.
 ,, Oculatae nostrae sunt— 263.
 MARCELLUS, 16, 82.
 MARE, 9, 133, 188.
 MARIS, Multitudo sicut natura— 142.
 MARMOR, Non stilla una cavat— 318.
 MARMOREAM, Urbem— se relinquere, quam latericiam accepisset, 293.
 MARS, 2, 21, 130.
 MATER, 130.
 MATERIA, 286.
 MATRIS, non dominae ritu, 79.
 MATRONA, 26.
 MATURE fieri senex, 147.
 MATURITAS, Festinata— 192.
 MAURIS, Non eget— jaculis, 107.
 MAXIME inditius fruetur qui minime indigit, 112.
 MEDEA, 146.
 MEDICI, Mali— 155.
 MEDICINA, 50, 101, 138, 195, 217.
 MEDICUS, 132, 172, 316, 324.
 MEDIOCERITAS, 18, 323.
 MEDITARI, Ad poenam sufficit— punienda, 273.
 MEDIUM probamus, 95.
 ,, tenuere beati, 60.

MEL, 15, 70, 79, 214, 241.
 ,, et fel, 10, 100, 161, 290.
 MELIUS quicquid erit, pati, 288.
 MELLA e flumine, 274.
 MEMINISSE, 83.
 ,, Forsan et haec olim— juvabit, 72.
 MEMORIA, 24, 96, 133, 269, 286.
 ,, beneficiorum fragilis, 141.
 ,, Peperit— Sapientiam, 294.
 ,, Vita mortuorum in— vivorum, 305.
 MENANDER, 249.
 MENDACES, 276.
 MENDACIA, 30.
 MENDATIO, Simulatio veri— 318.
 MENDICARIER, 128.
 MENDICUS, 212.
 MENS, 133, 134, 189.
 ,, agitat molem, 218.
 ,, bona, 313.
 ,, Bona— cum bona fortuna, 250.
 ,, conscientia recti, 30, 45, 223.
 ,, divina, 91.
 ,, libera, 99.
 ,, Mala— malus animus, 127.
 ,, nescia fati, 156.
 ,, regnum bona possidet, 254.
 MENSA plena, 14.
 MENSUA, Noscenda est— sui, 318.
 MENTEM, Aequam memento rebus in arduis servare— 13.
 ,, Gigni pariter cum corpore— 76.
 ,, Magni est ingenii sevocare— a sensibus, 126.
 ,, mortalia tangunt, 280.
 MENTIRI, Cogit— dolor, 61.
 MERCEDEM solvere, 177.
 MEROURIUS, 146.
 MESSIA in herba, 5.
 ,, Pro benefactis, mali— 294.
 MESSORUM, O dura— ilia, 187.
 METUI, Malunt— quam vereri, 82.
 ,, Se— quam amari malunt, 224.
 METUS, 25, 117, 129, 135, 197, 247.
 MEUM et tuum, 246.
 MILITARE, Vivere est— 306.
 MILITIAE, Otium— cedat, 26.
 MINERVA, 8, 158, 281, 288.
 MINIMUM cum aliis loqui, plurimum secum, 161.
 ,, eget qui minimum cupit, 112.
 MINISTRI, Malorum facinorum— 129.
 MINUS valent praecepta quam experientia, 124.

MIRACULI, Nihil compositum— causa, 158.
 MISCUIT utile dulci, 194.
 MISER, 189.
 „ Ex beato— 159.
 MISERA est magni custodia census, 126.
 MISERIA fortes probat, 93.
 MISERICORDIA, 13.
 MISERIS coelestia numina parcunt, 34.
 „ succurrere disco, 170.
 MISERUM veta perire, felicem jube, 281.
 MIXTO insania luctu, 7.
 MOBILE vulgus, 30.
 MODULO, Metiri se quemque suo— 134.
 MODUM, Servare— 83.
 MODUS, 104, 107, 121, 138, 156, 228, 239.
 „ Est— in rebus, 59.
 MOEROP, 107, 113.
 MOLES, Ruditis indigestaque— 255.
 MOLLITER, Male esse malo quam— 128.
 MOMENTIS, Parvis— magnas commutations efficit fortuna, 73.
 MOMENTO fit cinis, diu silva, 293.
 „ turbinis exit Marcus Dama, 301.
 MONSTRUM, 138.
 „ nulla virtute redemptum, 53.
 MONTEM rumpit aceto, 200.
 MONTES, 138.
 MONUMENTI, Impensa— 96.
 MORA, 148, 245, 259, 286.
 „ mortis, 139.
 „ Remedium irae— 131.
 MORAS, Odit verus amor— 192.
 Pelle— 208.
 MORBI, 168.
 MORBO, Venienti occurrite— 300.
 MORBUS, 101, 138, 164.
 „ Gravissimum est— qui a capite diffunditur, 298.
 MOREM geras, 206.
 MORES, 171, 175, 224, 236, 258, 285.
 „ boni, 214.
 „ mali, 156.
 „ O tempora, O— 190.
 „ Opibus non tradere— 15.
 „ perversae, 198.
 „ Sermo— et celat et indicat, 210.
 „ Sibi quisquis dat— 323.
 MORI, Bene— 18, 128.
 „ in armis, 76.
 „ Interim poena est— sed saepe donum, 234.

MORI, Ne moriare— 90.
 „ Saevitia est voluisse— 249.
 „ Usque adeone— miserum est? 294.
 MORIBUS, Leges bonae ex malis— procurantur, 120.
 MORIRI, Malim— meos quam mendicarier, 128.
 MORITURI te salutant, 20.
 MORS, 13, 29, 30, 35, 51, 55, 64, 71, 98, 100, 102, 03, 122, 138, 139, 144, 148, 171, 172, 182, 185, 197, 203, 219, 231, 234, 238, 241, 260, 269, 289, 305, 313, 317, 324, 325.
 „ accidit universis, 137.
 „ adolescentum, 6.
 „ amoris unum sedamen mali, 189.
 „ immatura, 135, 155.
 „ Praecipuum naturae bonum— 216.
 „ pudoris maximum laesi decus, 189.
 „ Turpis— 155.
 MORTALIBUS, Nil— arduum, 163.
 MORTALIUM, Memo— omnibus horis sapit, 238.
 MORTE, Certamen cum— gerit, 271.
 „ Nihil mali in— 215, 257.
 „ jungi, 291.
 MORTEM, Nihil post— pertinebit, 296.
 „ omniaetati esse communem, 264.
 „ sibi conciscere, 79.
 MORTIS contemptus, 54.
 „ Genus est— male vivere, 267.
 „ metus, 20.
 „ Morte ipsa— tempus indignus, 189.
 „ Opportunitas— 288.
 „ Tempus quaerendae— 304.
 MORM similitudo, 214.
 Mos, 139.
 MOTUS, Comprime— 30.
 MULIER, 6, 93, 140, 143, 177, 237, 282.
 „ Aut amat aut odit— 19.
 „ loquax, 27.
 „ nuda, 221.
 „ sine culpa, 27.
 MULIERIS memoria, 269.
 MULIERUM ingenium, 178.
 „ virtus, 141.
 MULTA, Facilius est— facere quam diu, 4.

MULTIS, Quidquid— peccatur inultum est, 239.
 „ terribilis caveto multis, 151.
 MULTITUDINEM regit supersticio, 180.
 MULTITUDINIS natura, 80.
 MULTITUDO, 78, 142, 145.
 „ liborum, 161.
 MULTOS timere debet, quem multiment, 151.
 MUNDI, Origo— 1.
 MUNDITIAE, 273.
 MUNDO, Nec sibi sed toti genitum se credere— 83.
 MUNDIS, 143, 293, 318.
 „ Patria mea totus hic— est, 193.
 „ Scena autem— 322.
 MUNERA, 143.
 „ acceptissima, 2.
 MUNERIS gratia 114.
 MUNIFICENTIA vinci, 252.
 MUNITUM, Si incolae bene sunt morati pulchre— arbitror, 267.
 MUNUS perfice, 25.
 MUROS Intra— peccatur, et extra, 262.
 MUS, 205, 235.
 MUSAE, 114, 131.
 „ severiores, 166.
 MUSAS, Ad— via, 167.
 MUSCA, 14, 143.
 MUTAS agitare inglorius artes, 94.
 MUTATIO consilii, 152, 201.
 „ loci, non ingenii, 71.
 MYRICAS, Jacturas poma— speret, 274.
 MYRMIDONES, 32.
 NASCI, Lex universi est quae jubet— et mori, 122.
 „ Non— homini longe optimum, 172.
 NASO vivere pravo, 105.
 NATIO comoeda est, 70.
 NATURA, 72, 79, 95, 140, 145, 149, 179, 182, 189, 222, 258, 265, 271, 272, 286, 292, 295, 306, 309, 313, 317.
 „ adversante, 158.
 „ Avidis— parum est, 20.
 „ De— nihil incredible existimare, 135.
 „ Divina— dedit agros, 49.
 „ et sapientia, 185.
 „ fortuna et ars, 101.
 „ hominum novitatis avida, 60.
 „ Juris— fons, 62.

NATURA, Neque potest subito— cuius quam converti, 154.
 „ Nihil— voluit magnum effici cito, 158.
 „ Procas— multorum in alienis miseriis, 59.
 „ Repugnante— nihil medicina proficit, 101.
 „ sine doctrina, 257.
 NATURAE, Ars aemula— 16.
 „ Ars imitatio— 199.
 „ Debitum— 188.
 „ judicia, 200.
 „ notatio, 178.
 „ potentia, deus, 208.
 NATURAM, Ad— vivere, 265.
 „ Ex consuetudine in— vertit, 136.
 „ Secundum— vivere, 92.
 NATURARUM differentia, 79.
 NATUS, Non frustra— 156.
 „ Ploribus cum— eras, 320.
 NAUFRAGIO, E— omnia efferre, 241.
 NAUFRAGIUM, 73, 98.
 NAUFRAGUS, 287.
 NAVES, Scandit aeratas vitiosa— cura, 259.
 NAVIS, 145.
 NE dubites, quum magna petis, impendere parva, 151.
 „ quid expectes amicos quod tute agere possies, 85.
 „ quid nimis, 92.
 „ sis patruus mihi, 135.
 „ sutor ultra crepidam, 146.
 NEC sibi nec alteri, 32.
 NECESSITAS, 7, 54, 151, 154, 267, 304, 314.
 NECESSITATE, Facis de— virtutem, 66.
 NECIS artifices arte perire sua, 154.
 NEFAS, 18, 151.
 NEGATUM, Hoc solum meminerunt quod— est, 225.
 NEGOTIA, 131.
 „ Aliena— 17, 116.
 NEGOTIIS, Par— nec supra, 203.
 NEGOTIO, Negotiosus in— 202.
 NEGOTIUM, 186.
 NEPTUNIA arva, 16.
 NEPTUNUS, 98.
 NERVI, 156.
 NERVOS, Omnes— in eo contendas, 196.
 NESCIRE, Nec me pudet fateri— 148.
 NESCIS, Quae tu scire credis— 185.
 NIGRIS, Candida de— 25.
 NIHIL agendo, 317.

NIHIL agere quod non proposit, 166.
 , , de nihilo, 76, 101.
 , , qui—concupiscet, 319.

NIHILUM, Haud redit ad— res ulla, 81.

NIL admirari, 164.
 , , concurre sibi, 84.
 , , cupientium nudus castra peto, 226.
 , , movisse, 7.

NILUS, Lene fluit, 121.

NIX, 123.

NOBILITAS, 150, 166, 313.
 , , cuius laus in origine sola, 210.

NOCENS, 116.

NOCERE saepe nimiam diligentiam, 167.

NOCET, Bonis— qui malis parcer, 23.

NODUM, In scirpo— quaeris, 102.

NOMEN, 166, 277.
 , , indelebile, 172.

NOMINE, Praeclaro— tantum insignis, 240.

NON putaram, 324.
 , , qui parum habet pauper, 112.
 , , rex sed Caesar, 25.

NORMA loquendi, 141.

NOSTRA nosmet poenitet, 114.
 , , Pereant qui ante nos— dixerunt, 209.

NOTA, Mala— 178.

NOTATIO, Naturae— 178.

NOVI, Semper aliquid— Africam afferre, 262.

NOVITAS, 60, 152, 246.

NOX, 116.
 , , Consiliis— apta ducum, 31.
 , , est perpetua una dormienda, 166.

NUBE pari, 274.

NUCLEUM, E nuce— esse, 230.

NUDO detrahere vestimenta, 179.

NUGAE, 10, 79, 144, 156, 289.
 , , canorae, 301.

NUGIS, Abiectis— 165.
 , , addere pondus, 277.

NULLA dies sine linea, 186.
 , , est sincera voluptas, 132.

NUMEN, 240.

NUMERO, In— ipso consilium, 101.

NUMERUS impar, 184.

NUMMATUM, Bene— decorat Suadela Venusque, 260.

NUMMI lymphatici, 281.

NUMMOS contempnor in arca, 215.

NUTRICULA, 239.

NUX, 162, 230.

OAXES, 17.

OBITUM, Dicique beatus ante— nemo debet, 291.

OBLIGATIO, Impossibilium nulla— est, 97.

OBLITUS meorum obliviscendus et illis, 95.

OBLIVIA longa, 12.

OBLIVISCI qui sis interdum expedit, 61.

OBSEQUIO tranantur aquae, 268.

OBSEQUITUM, 138, 191.

OBSCURUS nō, 24.

OBTRECTATIO, 142.

OCCASIO, 128, 208, 234, 253.

OCCASIONEM, Rapiamus— de die, 249.

OCCASIONES, 191.

OCCHIPITIO, Frons— prior, 74.

OCEANO properant se tingere soles, 131.

OCULATUS testis, 171.

OCULI, 56, 191.
 , , Animi indices— 12.

OCULIS, Homines amplius— quam auribus credunt, 66.
 , , Sub— posita negligemus, 4.

OCULOS pascere, 254.
 , , quod per— introit, 325.
 , , regere, 87.

OCULUS domini, 50.

ODERINT dum metuant, 228.

ODI profanum vulgus, 219.

ODIA in longum jaciens, 2.
 , , professa, 111.

ODISSE, Humani ingenii est— quem laeseris, 247.
 , , Turpe est— quem laudes, 289.

ODIUM, 3, 191, 192, 324.
 , , cum armis ponunt, 303.
 , , Pro gratia— 23.
 , , Velare— fallacibus blanditiis, 66.
 , , Veritas— parit, 300.

ODOR, Lucri— 124.

ODOREM, Servabit— testa diu, 184.

OFFA, 108.

OFFICII fructus officium, 192.
 , , simulatio, 181.

OFFICIUM, 192, 193.

OLEA, 162.

OLEUM, 192.
 , , mittas in mare, 133.

OMEN, 167.

OMNE capax movet urna nomen, 7.
 , , in praecipiti vitium stetit, 162.
 , , supervacuum pleno de pectore manat, 239.

OMNEM crede diem tibi diluxisse
supremum, 108.

OMNIA tuta timens, 17.
,, verti cernimus, 272.
,, vertuntur, 126.

ONUS, 27, 101.
,, Aptari— viribus debet, 13.

OPERA, Post multa virtus— laxari
solet, 215.

OPES, 28, 73, 126, 200, 201, 290.
,, Contemnere— 18.
,, Dantur— nulli nisi divitibus,
263.
,, irritamenta malorum, 54.
,, Stultitiam patiuntur— 132.
,, Tenues— 93.

OPINIO, 199, 271.
,, Nimia— ingenii atque virtutis,
90.

OPINIONE, Saepius— quam re labora-
mus, 213.

OPINIONES, 111.
,, Ad— vivere, 265.

OPINIONIS, Ortus— 319.

OPPIDA, Cerminus— posse mori, 177.

OPPIDUM cadavera, 177.

OPPORTUNITAS mortis, 288.

OPPROBRIA, 221.

OPTIMUM quidque rarissimum, 101.

OPUS divisum, 49.
,, Quod non est— asse carum
est, 55.

ORATIO, 34, 160.
,, Talis— qualis vita, 282.
,, Veritatis simplex— 301.

ORATIONEM regere, 87.

ORATOR, 85, 153.

ORATORE, Nihil rarius perfecto— 160.

OREIS, 30.
,, fractus, 267.
,, Rebus cunctis inest velut—
165.

ORCI janua, 203.

ORDO, 127, 313.

ORE rotundo, 77.

ORIGO mundi, 1.

ORNATUS, 300.

Os, Inter— atque offam, 108.
,, magna sonitum, 105.

OSCUЛА, 320.

OSCULUM, Quod flenti tuleris plus
sapit— 15.

OSSA, 202.
,, Molliter— cubent, 83.
,, quieta, precor, tuta requiescite
in urna, 22.
,, Terra sit super— levis, 22.

OSTENTATIO, 201.

OTII vitia negotio discuti, 186.

OTIO, Quid dulcius— literato, 236.

OTIOSUS, 186.

OTIUM, 6, 192, 202, 320.
,, Cum dignitate— 36.
,, militiae cedat, 26.
,, sine literis, 202.

OVES, 23.

OVO, Ab— 1.

PABULUM, 121.

PACE, Mars gravior sub— 180.

PACIS causa bellum gerendum, 258,
268.
,, Longae— mala, 184.
,, Spe praesentis— perpetuam
pacem amittere, 26.

PAEDAGOGI, 126.

PAGINA, 87, 104, 119.
,, Millesima— 190.

PALLIOLO, Sub— sordido sapientia,
256.

PALLIUM, 203, 289.

PALMA, 203.

PAN, 69.

PANEM et Circenses, 50.

PAPYRUS, 190.

PARGENDI gloria, 76.

PARENDO imperare, 26.

PARENS patriae, 53.

PARENTEM qui necessitat, 112.

PARENTES, 8, 82, 204.

PARENTIUM, Dos est magna— virtus
201.

PARENTUM sclera filiorum poenis lui,
150.

PARI, Nube— 274.

PARIES cum proximus ardet, 288.

PARITUR pax bello, 22.

PARMULA, Relicta non bene— 252.

PARNASI, Ardua— 131.

PARS, 204.

PARSIMONIA, Magnum vectigal— 171.
,, Sera— in fundo est, 264.

PARSIMONIAE pudor, 211.

PARTURIUNT montes, 235.

PARVA, 204, 205.

PARVO uti, 272.
,, vivere, 223.

PASSI graviora, 190.

PASTILLOS olet, 205.

PASTOR, 9, 205.

PASTORIS, Boni— esse tondere pecus
non deglubere, 23.

PATER, 205, 206.
,, patriae, 255, 265.

PATIENTIA, 76, 122, 130.
 „ Gaudet—duris, 265.
 „ Quo usque tandem abutere—
 nostra, 248.
 PATREM, Fallere—231.
 PATRES, Iniqui— in adolescentes
 judices, 224.
 PATRIA, 83, 185, 204, 206.
 „ Omne solum fortis— 193.
 „ Pro— mori, 51, 188.
 PATRIAE parens, 53.
 „ quis exsul se quoque fugit, 235.
 PATRIAM, Ob— pugnando, 84.
 Praeferre liberis— 216.
 PATRONUS, 117.
 PATRUA lingua, 135.
 PAUPER, 112, 206, 234.
 PAUPEREM, Ubi dives blande appellat
 — 175.
 PAUPERES, 102.
 PAUPERIES, 97, 127, 173, 241, 272.
 PAUFERTAS, 33, 162, 169, 207, 225, 263.
 „ civitatum co-ditrix, 207.
 „ et amor, 60.
 „ omnes artes perdocet, 220.
 „ publica, 49.
 PAUPERTATIS pudor, 211.
 PAUPERUM tabernae, 203.
 PAX, 22, 25, 61, 102, 135, 185, 202, 207,
 280, 322.
 „ certa, 132.
 „ una triumphis innumeris
 potior, 207.
 PECCANDI, Consuetudo— 187.
 PECCANTIBUS, Non peccatis irascitur,
 sed— 126.
 PECCARE voluisse— 320.
 PECCATA, Omnia— paria, 198.
 PECCATI notitia, 106.
 PECORE amissi, 316.
 PECTORA caeca, 189.
 „ Fortia adversis opponite— 244.
 PECTUS, 207.
 „ praeceptis format amicis, 140.
 PECUNIA, 56, 115, 120, 128, 131, 156,
 158, 206, 207, 236.
 „ Amissa— 213.
 „ aut imperat aut servit, 97.
 PECUNIAE damnum, 283.
 „ sua pars, publicae avarus,
 207.
 PECUS, Numerare— 206.
 PEDES, Dii— 311, 312.
 „ Quod ante— 113.
 PEDICULUM in alio, 314.
 PEDISSEQUA, 307.
 PEDIBUS, Tacitis Poena venit— 8.
 PELAGO qui— credit, 321.
 PELIO Ossam imponere, 285.
 PELLION imposuisse Olympo, 285.
 PELLARUS juvenis, 293.
 PENDENT circum oscula nati, 108.
 PENDERE, Semper— quam semel
 cadere, 153.
 PENITUS toto divisos orbe Britannos,
 17.
 PENSIO, 231.
 PENURIA, Neque culpa in— 155.
 „ Neque enim est— parvi, 246.
 PERCONTATOR, 208.
 PERFER et obdura, 268.
 PERFICE, Aut non tentaris aut— 20.
 PERFUGA, 172.
 PERICULA occulta, 90.
 PERICULO, Non fit sine— facinus
 magnum, 170.
 PERICULUM, 28, 175, 209.
 „ Plus animi inferenti— 127.
 PERITI, 208.
 PERJURIA, 8, 115, 210.
 PERPETUUM, Nihil— 161.
 PERSONA, 210, 243.
 PERSONAE, Reddere— convenientia
 cuique, 94.
 PERSONAM ferre, 152.
 PERSPICUITAS, 217.
 PERVERSITAS, 222.
 PHEBUS, Clarius post nubila— 28.
 PHIDIAS, 9.
 PHILANTIA, 324.
 PHILIPPUM, Ad— sed sobrium, 220.
 PHILIPPUS, 99.
 PHILOSOPI, 111, 237.
 PHILOSOPIA, 149, 158, 211.
 „ Doloris medicina— 50.
 „ stemma non inspicit, 268.
 „ Vitae— dux, 190.
 PHILOSOPHUS, 107, 324.
 PHRENESIS, 242.
 PHRYGES, 323.
 PHRYXI aries, 5.
 PIACULUM, Palam mutire plebeio—
 202.
 PISCATOR, 312.
 PICTOR, 211.
 PICTURA, Ut— poesis, 296.
 PIETAS, 81, 82, 151, 212, 300.
 „ aduersus Deos, 150.
 PIETATE, Vir— gravis, 2.
 PIETATIS, Patriae— imago, 206.
 PINDARUS, 212.
 PINGUI Minerva, 8.
 PLATO, 309.
 PLATONE, Errare cum— 56,

PLAUSIBUS ingenium incaluisse, 212.
 PLEBEIO palam mutire, 202.
 PLEBIS, Ventosae— suffragia, 168.
 PLENUS rimarum sum, 223.
 PLOSTELLO adjungere mures, 7.
 PLURIMA mortis imago, 35.
 PLURIMUM habebit qui minimum desiderabit, 112.
 PLURIS est oculatus testis unus, quam auriti decem, 171.
 PLUS animi est inferenti periculum, 127.
 POCULA aurea, 179.
 POEMA, Sanctum vetus omne— 5.
 POEMATA, 17, 92, 173, 245.
 „ ut vina, 268.
 POENA, 77, 121, 130, 214, 273.
 „ Deseruit pede— claudio, 250.
 „ maxima peccantium— 321.
 „ Ne major— quam culpa sit, 26.
 Tacitis— venit pedibus, 8.
 POENAE formido, 191.
 „ remissio, 142.
 POENAS oppetit superbiae, 91.
 POENITENTIA, 130, 299.
 POENITET, Quem— peccasse paene est innocens, 264.
 POENUS, 120.
 POESIS, Ut pictura— 296.
 POETA, 5, 55, 110, 120, 144, 153, 211, 244, 275.
 „ dives, 296.
 „ nascitur non fit, 31.
 „ vesanus, 301.
 POETAE, 20, 162, 244.
 „ deorum aliquo dono commendati, 177.
 „ licentia, 214.
 „ medios, 132.
 „ tragic, 297.
 POETAS, Miraris veteres— 137.
 POLI, Dominator— 51.
 POLLICITIS, Dives— 214.
 POLO, Mentem traxisse— 287.
 POLONIA, 71.
 PONDERE, Auctoritas in— 17.
 „ Non numero haec judicantur, sed— 168.
 POPULUS, 173, 215.
 „ dignitatis inquis judex, 244.
 „ Utinam— Romanus unam cervicem haberet, 298.
 „ vult decipi, 143.
 POPULI, Vox— 308.
 PORCUS, 56.
 PORTAE patentes, 174.

PORATAE, Somni— 280.
 PORTUS, Optimus— poenitenti mutatio consilii, 201.
 POSSESSA pluris fuit sperata quam — 322.
 POST equitem sedet atra cura, 286.
 POSTERI, Credite— 34.
 POSTERITAS, 5, 162, 281.
 POSTSCENIA vitae, 305.
 POTENTE, Cum— societas, 185.
 POTENTEM imitari, 106.
 POTENTES, 32.
 POTENTIA, Nimia— 150.
 „ Singularis— 224.
 POTENTIAE cupido, 302.
 „ Fama— 161.
 POTESTAS, 56, 136.
 „ impatiens consortis, 180.
 „ Tranquilla— 208.
 POTIUS amicum quam dictum perdendi, 119.
 PRAECEPTA, 124.
 „ Nihil— valere, nisi adjuvante natura, 95.
 PRAECO, 190.
 „ Virtutis Homerus— 188.
 PRAECOX, Ingeniorum— genus, 95.
 PRAEMIA, Magna conatis magna— 160.
 PRAESIDIUM, 125.
 PRAETERITA, 319.
 PRAETERITOS amare, 68.
 „ referat si Jupiter annos, 189.
 PRETIUM, 198, 217.
 „ in pretio, 101.
 PRINCEPS, 217.
 PRINCIPATU commutando, 102.
 PRINCIPATUS, 196.
 PRINCIPI turpia multa supplicia, 172.
 PRINCIPIS sermo, 173.
 „ virtus nosse suos, 218.
 PRINCIPIUM, 217.
 PRISCA gens mortalium, 21.
 PRO patria perire, 173.
 PROBATOR et suasor, 235.
 PROBITAS, 260.
 „ laudatur et alget, 18.
 PROCEREM, Agnosco— 258.
 PROCERES, 245.
 PROCUL negotiis, 21.
 PRODIGUS, 146, 219.
 PRODITIO, 222.
 PRODITOR, 172, 199, 219.
 PROELIO, Saucius in Veneris— 259.
 PROELIUM, 217, 219.
 PROFANI, 219.
 PROGENIES, 8.
 PROPINQUITAS, 86.

PROPOSITI, Tenax— 118.
 PROTESILAUS, 21.
 PROTEUS, 243.
 PROXIMI, 1.
 PROXIMORUM odia, 3.
 PRUDENTIA, 118, 284.
 „ indiserta, 247.
 „ Stultitiam simulare— 278.
 PRUINA, 312.
 PSITTACUS, 240.
 PUBLICA privatis secernere, 75.
 „ virtuti per mala facta via est, 15.
 PUDICITIA, 108, 168, 180.
 PUDICITIAE, Rara est concordia formae atque— 249.
 PUDOR, 7, 17, 142, 209, 211, 212, 221, 245, 251, 291.
 „ laesus, 189.
 „ malus, 278.
 „ pauper, 301.
 PUDORI, Ne as animam paeferre— 280.
 PUILLA, 204.
 PUELLARUM, Verba— foliis leviora, 300.
 PUPER, 106, 162, 221.
 PUPERILITAS, 227.
 PUERO, Maxima debetur— reverentia, 130.
 PUEERULOS, Odi— paeocoqui sapientia, 192.
 PUEERUM, Semper esse— 157.
 PUGNA, 243.
 „ dulcis est— 314.
 PULCHRUM, Miseria— esse hominem nimis, 164.
 PULVERIS exigui jactu, 83.
 PUMICE, Aquam a— postulas, 14.
 PUNITIS ingenis gliscit auctoritas, 275.
 PUSILLUS homo, 22.
 PUTEO ex alto, 175.
 PYGMAEOS, Gigantum humeris impositos, 321.
 QUADRIGA, 278.
 QUAQUE ipse miserrima vidi, 32.
 QUAERIMONIA, 161.
 QUAESTUS, 100, 195.
 QUALIS ab incepto processerit, 269.
 QUASI cursores vitai lampada tradunt, 272.
 QUEM deus vult perdere prius demen-
 tat, 279.
 QUI desiderat pacem paeiparet bellum, 185.
 QUI non est hodie cras minus aptus erit, 217.
 „ poterit sanum fingere, sanus erit, 109.
 „ terret plus ipse timet, 232.
 QUID, Multum interest— a quo fiat, 224.
 „ non mortalia pectora cogis, 98.
 QVIS fallere possit amantem, 17.
 „ talia fando temperet a lacrimis, 32.
 QUORUM pars magna fui, 32.
 QUOT capitum vivunt, totidem studio-
 rum millia, 247.
 RABIES, 168.
 RARA avis, 249.
 RATIO, 24, 157, 158, 169, 245, 250.
 „ Lex est— summa, 122.
 „ Plus vera— valebit quam vulgi opinio, 214.
 RE, Bonus animus in mala— 24.
 REBUS, Non vacat exiguis— adesse Jovi, 176.
 „ Qui de dubiis— consultant, 195.
 RECORDATIO et exspectatio, 61.
 RECTUM, Nisi quod ipse facit, nihil— putat, 87.
 REGIBUS, Longas— esse manus, 11.
 REGIS ad exemplum, 30.
 REGES, Delirant— 234.
 „ in ipsos imperium est Jovis, 252.
 REGNA iniqua, 106.
 REGNANDI gratia violandum est jus, 270.
 REGNARE, Odium qui timet— nescit, 192.
 REGNI, Praesidia— amici, 169.
 REGNUM, 96.
 „ breve, 173.
 „ Ubi non est pudor, instabile— 291.
 REI novitas, 152.
 REPUBLICAE benefacere, 221.
 „ fundamenta, 118.
 RELIGIO, 150, 227.
 „ peperit impia facta, 257.
 „ Prava— 158.
 „ Tantum— potuit suadere malorum, 284.
 RELIGIOSUS, 252.
 REM, Nimium ad— attenti, 4, 305.
 „ perficiere— inventam, 318.
 „ Quocunque modo— 252.
 REMUS, 9.

RENASCENTUR vocabula, 141.
 REPUEBASOERE, 263.
 REQUIES, 244, 274.
 RES, 35, 142, 252, 253, 254.
 ,, angusta domi, 142, 153.
 ,, angustae, 250.
 ,, Consilia— dant hominibus,
 261.
 ,, est forma fugax, 72.
 ,, magnas— per ipsas fieri, 315.
 parva, 93.
 RES, Pertractatas— humanas habere,
 164.
 ,, Rerum magnarum parva potest
 — exemplum dare, 52.
 secundae, 228, 251.
 RESPUBLICA, 99, 111, 253, 274, 277,
 318.
 ,, aliquot constituta seculis, 177.
 RESTEM, Colubra— non parit, 310.
 RETIA, 222.
 RETRORSUM, Vestigia nulla— 301.
 REVERENTIA fraenum vitiorum, 98.
 ,, Maxima debetur pueru— 130.
 REVOCARE gradum, 65.
 REX, 31, 74, 77, 216, 251, 252, 254.
 ,, Non— sed Caesar, 25.
 ,, reginae placet, 212.
 RHETOR, 27, 267.
 RICINUM in te, 314.
 RIDICULOS homines facit paupertas,
 162.
 RIMARUM, Plenus— sum, 223.
 RISUM teneatis amici, 91.
 RISUS, 71, 213, 255, 276, 295.
 ,, pretium, 165.
 ,, Qui captat— hominum, 1.
 RIVALIS, 146.
 ROMA, 74, 193, 255, 271, 318.
 Aurea— 217.
 ROMAE, Cum fueris— Romano vivite
 more, 226.
 ,, Omnia— cum pretio, 198.
 ROMANI, 8, 312.
 ROMANUS, 28.
 ROSA quo locorum sera moretur, 210.
 ROSAE, 15, 110, 123.
 ROSAS, Collige virgo— 310.
 RUBIGO, 105, 121.
 RUDEM tam cito accepisti, 282.
 RUPES immota, 94.
 RURA, Laudato ingentia— 120.
 RUS, 190, 255.
 ,, Romae— optas, 255.
 SABBATO, Jejuno— 226.
 SACERDOTES, 84, 229.

SAECHO, Alteri— prodesse, 264.
 ,, Everso succurrere— 91.
 SAECLUM, Corrumperet corrumpi—
 vocatur, 153.
 SAECOLI res in unum diem fortuna
 cumulavit, 220.
 SAGITTAE, 103.
 SAGITTIS, Praebemus crura— 25.
 SAGUNTUM, 312.
 SALIS, Cum grano— 4.
 Multos modios— edendos, 143.
 ,, dicere, 146.
 SALUTUM, Natura non facit— 145.
 SALUS, 106, 182, 292.
 ,, dubia, 50.
 ,, populi, 257.
 SALUTARITER, quod— fit, 319.
 SALUTEM, Nullam sperare— 292.
 SANCTIUS his animal, 157.
 SANGUINE, Virtute non— niti, 303.
 SANGUIS, 21, 166.
 ,, Christianorum, 213.
 SANITAS, 125, 204.
 ,, sanitatum, 299.
 SAPERE, Istuc est— 113.
 SAPIENS, 10, 198, 242, 251, 258, 285.
 ,, Nunquam irasci— desinet, 185.
 ,, Nunquam— irascitur, 185.
 SAPIENTES, 116.
 SAPIENTIA, 16, 75, 81, 102, 117, 126,
 157, 164, 167, 208, 258,
 288, 294.
 ,, Cum— forma, 250.
 ,, et natura, 185.
 ,, Omnis— non arbitrari sese
 scire quod nesciat, 200.
 ,, Praecoupi— 192.
 ,, Sub palliolo sordido— 256.
 SATELLITES, 19.
 SATIETAS, 16.
 SATIS, 246.
 ,, eloquentiae, sapientiae parum,
 33.
 ,, est, quod vixi, 135.
 ,, Quod— est cui contigit, 245.
 SATURNIA regna, 251.
 SATURNUS, 18.
 SCABIES, 191.
 SCELERA, 198, 208.
 ,, Honesta— successus facit, 89.
 ,, In magistrum— redierunt,
 256.
 ,, Parentum— 150.
 SOLUS, 35, 81, 183, 259, 260.
 ,, coactum, 3.
 ,, Nunquam— scelere vincen-
 dum, 186.

SCCLUS, Prosperum— virtus vocatur, 220.
 „ Semper tumidum— 187.
 SCENA, 269.
 SCENICI, 281.
 SCHOLAE discimus, 176.
 SCIENTIA potestas est, 110.
 SCIENTIAE, Falsa— persuasio, 158.
 SCINTILLA, 204.
 SCIRE aliquid laus est, 146.
 „ nefas, 288.
 SCRIBENDI ferre laborem, 212.
 SCRIBIMUS indocti doctique poemata
passim, 245.
 SCOUTICA, 146.
 SCYLLA et Charybdis, 261.
 SCYTHIA, 17.
 SECUNDA, 261.
 SECUROS latices, 12.
 SEDITIO, 2, 262.
 SEGETEM, Post malam— serendum,
215.
 SEGETES, Annus producit— 309.
 SEIPSUM, quam hostem superare, 316.
 „ vincere, 240.
 SEJANUS, 2.
 SEMEL emissum volat irrevocabile
verbum, 208.
 SEMEN est sanguis Christianorum, 213.
 SEMINE, Coelesti sumus omnes—
oriundi, 29.
 SEMPER inops quicunque cupit, 112.
 „ metuet quem saeva pudebunt,
62.
 SENATUS, 111.
 SENECTA, 121.
 SENECTUS, 13, 35, 51, 55, 59, 78, 92,
96, 139, 263, 305, 325.
 „ Aquilae— 14.
 SENECTUTIS, Apex— auctoritas, 13.
 SENEM, Multa— circumveniunt incom-
modo, 141.
 SENEX, 6, 34, 147, 152, 256, 263.
 „ Elementarius— 290.
 „ felix, 250.
 „ vivere incipiens, 236.
 SENSUS aetherius, 242.
 „ communis, 250.
 SENTENTIA, 207.
 SENTENTIAE, 247.
 „ Non— occidunt, 168.
 „ Numerantur— non ponder-
antur, 183.
 SENUM mors, 6.
 SEPELIT natura relictos, 150.
 SEPULCHRI mitte supervacuos honores,
30.
 SEPULTURA, Hominis vivi— 202.
 SERIA, Amoto quaeramus— ludo, 11.
 SERIES, 284.
 „ Causarum— 1.
 SERMO, 225.
 „ Concedet— cum vita, 245.
 „ datur cunctis, 32.
 „ Imago animi— 96.
 „ mores celat et indicat, 210.
 SERMONEM i docti laudat, 6.
 SERMONES, Docte— utriusque linguae,
49.
 SERMONIS aviditas, 78.
 SERO, Potius— quam nunquam, 216.
 „ venisse, 186.
 SERPENS, 265.
 SERVI, Lingua mali pars pessima—
306.
 „ rabies, 146.
 „ superbi, 130.
 SERVITIUM, 86.
 SERVITUS, 6, 8, 61, 126, 270.
 SERVITUTIS recordatio, 116.
 SERVOS, Totidem hostes esse quot—
287, 324.
 SERVUM, Inter dominum et— nulla
amicitia, 247.
 SERVUS, 11, 87, 114, 214, 223, 297.
 „ qui— quounque modo est,
321.
 SESQUIPEDALIA verba, 220.
 SEVERITAS, 142.
 SI tacuisses philosophus mansisses,
107.
 SIBI malle melius esse quam alteri,
196.
 SIBYLLA, 282.
 SIC itur ad astra, 125.
 „ vos non vobis, 89.
 SIGNO, In hoc— vinces, 86.
 SIGNUM, attingere, 313.
 SILENTIUM, 58, 63, 117.
 SILERE, Alium— quod voles, primus
sile, 9.
 SILEX, 93.
 SILVANUS, 69.
 SIMPLICITAS, 104.
 SIMULTAS, 108.
 SIMULATOR ac dissimulator, 33.
 SIT pro ratione voluntas, 181.
 „ tibi terra levis, 22.
 SITIS, 265.
 SOCIETAS, 193.
 „ Cum potente— 185.
 „ generis humani, 81.
 SOCIOS, habuisse doloris, 328.
 SOCORDIA, 119, 275.

SOCRATICAE chartae, 261.
 SOL, 276.
 ,, omnium dierum, 176.
 SOLAMEN miseris socios habuisse
 doloris, 76.
 SOLATIA, doloris, 315.
 SOLATUM, 131.
 SOLI umbra cedat, 26.
 SOLITUDINEM faciunt: pacem appell-
 lant, 18.
 SOLITUDO, 101.
 SOLON, 112.
 SOLONES, 9.
 SOLUM natale, 54, 156, 193.
 ,, Pingue—102.
 SOMNI, Sunt geminae—portae, 280.
 SOMNIA, 276.
 ,, Aegri—299.
 SOMNUS, 275, 276, 283.
 ,, ferreus, 95.
 ,, mortis imago, 30.
 SOPHIA, 294.
 SOPOR, 30.
 SORORES, 64.
 SORS, 195.
 ,, sua in odio, 255.
 ,, ubi pessima rerum, 52.
 SPARTE, 311.
 SPE, Duplici—utier, 29.
 SPECIES, Quanta—cerebrum non
 habet, 210.
 ,, Vera—186.
 SPECTANDUM nigris oculis, 105.
 SPECULUM, 107.
 ,, incantatum, 133.
 SPECM inchoare longam, 305.
 ,, pretio non emo, 54.
 ,, Quidquid praeter— eveniat
 esse in lucro, 195.
 SPES, 7, 136, 277, 295, 328.
 ,, Delusa—166.
 ,, et Fortuna valete, 109.
 ,, In virtute—posita, 245.
 ,, incerta futuri, 273.
 ,, reliquere omnes, 203.
 ,, ubi longa venit, 62.
 victoriae, 55.
 SPICULA felle madent, 248.
 SPIRITUM, Avidum domando—120.
 SPIRITUS, 58.
 ,, intus alit, 218.
 ,, Sacer intra nos—sedet, 255.
 SPLENDIDE mendax, 292.
 SPOLIA opima, 16.
 SPONTE, Gratiora quae sua—nascun-
 tur, 100.
 SPRETAE injuria formae, 129.
 STANTEM, Imperatorum— mori opor-
 tere, 97.
 STAT fortuna domus, 76.
 STEMMA, 268, 277.
 STERQUILINUM, 76.
 STILUS gladio cedat, 26.
 STOICI, 198, 320.
 STOMACHUS, 116.
 STUDIA, 56, 80, 157.
 ,, Ad—graviora generati sumus,
 154.
 STUDIORUM, Cupidus— quisque
 suorum, 260.
 STUDIUM, 274, 278.
 ,, sine divite vena, 145.
 STULTI, 52.
 ,, risum dum captant levem,
 213.
 STULTIS, Qui— videri erudit volunt,
 stulti, 233.
 STULTITIA, 132, 168, 258, 278.
 ,, loquax, 247.
 ,, senilis, 112.
 STULTITIAM, Misce— consiliis, 137.
 STULTO intelligens quid interest, 88.
 STULTUS, 73, 270, 279.
 SUADELA, 260.
 SUASOR et probator, 235.
 SUAVITER in modo, 147.
 SUB judice, 5.
 SUBJECTIS, Parcere—203.
 SUBLIMES, 121.
 SUCCESSUS, 89.
 SUDAVIT et alsit, 232.
 SUSS, 9,
 SUFFRAGNIIS adeptus, 248.
 SUMMUM jus, summa injuria, 117.
 SUMTUM, Facere—151.
 SUMTUS, 100.
 SUPERBIA, 91, 97, 106, 261, 281.
 SUPERBOS, Sequitur—ultor, 264.
 SUPEROS contemnere testes, 282.
 SUPERSTITES, 74.
 SUPERSTITIO, 150, 180, 281.
 SUPERVACUUM, 289.
 SUPPLICIA, Sera magis quam immerita
 —296.
 SUPPLICII, Paululum— satis est patri,
 219.
 SUPPLICIUM Vita— est, 269.
 SUS, 281.
 SUSPICO, 4, 98, 194.
 SUSPICIONE, Tam— quam crimine
 carere, 184.
 SUTOR, 146, 211.
 SUUM cuique, 135, 136, 270, 277, 279,
 281.

TABULAE Solventur risu— 276.
 TABULATA, 116.
 TALORUM jactus, 236.
 TE, Non sine— nec tecum vivere possum, 271.
 TECUM habita, 254.
 TELLUS, Magna parens frugum— 257.
 TEMERITAS, 284.
 TEMPORA, 284.
 ,, mutantur, 197.
 ,, O— 190.
 TEMPORIS, Laudator— acti, 120.
 ,, Perdendi— causae, 251.
 ,, velocitas, 105.
 ,, Veritas— filia, 300.
 TEMPORUM, Historia testis— 85.
 TEMPUS, 10, 103, 170, 183 198, 318.
 ,, Breve— aetatis, 24.
 ,, edax rerum, 285.
 ,, fugit, 75.
 ,, praeteritum, 89.
 ,, quid postulat, 229.
 TENEBRIS, Quicum in— mices, 248.
 TENERIS, In— consuescere, 5.
 TENUITAS, Tuta est— 290.
 TERGO, Mantica in— 176.
 TERGUM mihi domi, 267.
 TERRAM, Ex alto— conspiciunt, 180.
 TESSERAE, 114.
 TESTA, 184.
 TESTAMENTUM, 67, 102.
 TESTE, Sine— dolet, 167.
 TESTES, 298.
 TESTIMONIUM, Coram diis— dicere, 152.
 THEATRO, Quum in— imperiti homines conserverant, 248.
 THEATRUM, 7.
 THEOGNIS, 218.
 THESEUS, 262.
 THULE, Ultima— 286.
 TIBERIUS, 2.
 TIBICEN, 78.
 TIMOR, 122, 207, 286, 299.
 TIMOR, Audendo tegitur— 18.
 ,, Venturi— ipse mali, 142.
 TINNITUS aurium, 2.
 TIRO, 262.
 TITILLI, 233.
 TOGA, 26.
 TONSOR, 144.
 TONSORIBUS, Notum— 200.
 TORMENTUM, 288.
 TORRENS, 287.
 TOTUS teres atque rotundus, 242.
 TRANSENNAE, 98.
 TRANSITU, Nil tam utile ut in— proposit, 161.
 TREMOR, Unde— terris, 181.
 TRIFURCIFER, 289.
 TRISTES, Oderunt hilarem— 191.
 TROIA, 15.
 TROJA fuit, 75, 126.
 TROS Tyriusve mihi nullo discrimine agetur, 287.
 TU Marcellus eris, 82.
 TUBER, 291.
 TUNICA, 289.
 TURBA, 16.
 ,, Argumentum pessimi— 174.
 ,, Nos duo— sumus, 176.
 ,, Remi, 264.
 TURBARE, Noli, obsecro istum, 317.
 TURPE senex miles, 136.
 TURPITUDO et utilitas, 99.
 TURRES, Celsae graviore casu decidunt— 257.
 TYBRIS, 21.
 TYRANNI, 56, 126, 194, 232.
 TYRANNUS, 118, 231.
 UBI tu pulsas ego vapulo tantum, 269.
 UBIQUE, Nusquam est qui— est, 186.
 ,, qui— est, 319.
 UCALEGON, 116, 220.
 ULTIMA Thule, 286.
 ULTIO, 63, 283.
 ULTOR, Exoriare aliquis nostris ex ossibus— 63.
 ULTRA vires, 84.
 UMBILICOS, Pervenimus ad— 192.
 UMBRA, 298.
 ,, es amantum, 178.
 ,, Magni nominis— 277.
 ,, soli cedat, 26.
 UNGUES, Milvo volanti— secare, 314.
 UNGULA, 207.
 UNGUEM, Ad— factus homo, 4.
 UNIVERSI, Lex— 122.
 UNUM pro multis dabitur caput, 293.
 URBES, Luxus quas verterit— 6.
 URBIUM, Artem quassandarum— professus, 94.
 URBS, Quæ— voluptatis plurimum tribuit, 321.
 ,, venalis, 293.
 URCEUS, 11.
 URNA, 22, 122.
 ,, Omnia versatur— serius oculus sors exitura, 195.
 URSIS, Saevis inter se convenit— 257.
 USU, Quod longo— didicimus, 322.
 USUS, 7, 109; 141, 244, 294.
 ,, in arto est, 198.
 ,, omnium magister, 253.

USUS perpetuus, 210.
 „ Voluptates commendat rarior
 — 307.
 UT quimus quando ut volumus non
 licet, 247.
 UTENDUM est aetate, 75.
 UTILE, Misericordia— dulci, 194.
 UTILITAS, 128, 186.
 „ et turpitudo, 99.
 UTILITATIBUS, Oportet privatis—pub-
 licas anteferre, 200.
 UXOR, 298.
 „ invita, 278.
 „ Placens— 124.
 UXORES indotatae, 134.
 VALERE, Non vivere sed— vita, 169.
 VALETUDO, 239, 283, 325.
 VANITAS, 299.
 VAS, Sincerum nisi— 273.
 VATE, Carent quia— sacro, 307.
 VATES, 149, 278.
 VATIBUS, Honour divinis— 271.
 VATUM, Genus irritable— 76.
 VECTIGAL, Magnum— parsimonia, 171.
 VECORDIA, 87.
 VEHICULUM, 29.
 VELOCITAS, 299.
 VENERIS perrumpere nodos, 305.
 „ proelium, 259.
 VENIA, 121.
 VENIAM petimusque edamusque
 vicissim, 211.
 „ reddere cursus, 232.
 VENTER, 125.
 VENTUS, 93.
 „ secundus, 147.
 VENUS, 15, 21, 88, 288.
 „ Sine Cerere et Libero friget—
 274.
 VERA, Apud herum qui— loquitur,
 11.
 „ inventi, 298.
 „ Virtus— dicendi, 251.
 VERBA blanda, aurum, 11.
 „ feminine vires sunt, 314.
 „ libera, 147.
 „ Sesquipedalia— 220.
 VERBIS, Laudari gaudent— subdolis,
 282.
 VERBORUM aetas, 297.
 „ Consuetudo domina— 141.
 „ copia, 258.
 VERBOSI, 82.
 VERBUM, 300.
 „ Irrevocabile— 208.
 „ sapienti, 45.

VERBUM reddere verbo, 150.
 VERECUNDIA, 233.
 VERI inquisitio, 98.
 „ Nec modus ullus investigandi
 — nisi inveneris, 148.
 VERIS, Finitima sunt falsa— 113.
 VERISIMILE, 117.
 VERITAS, 15, 103, 125, 138, 148, 271,
 300, 301, 309.
 „ Altercando— amittitur, 165.
 „ odium parit, 191.
 VERITATEM, Beatus nemo extra— 21.
 „ Natura in profundo— ab-
 strusit, 145.
 VERITATIS, Historia lux— 85.
 „ Magna vis— 188.
 VERNAL, 275.
 VERRINUM, Jus— 117.
 VERSICULLI, 89, 301.
 VERSUS, 111, 149, 173, 301.
 „ facit, 19.
 „ Incidi reddere— 128.
 VERUM, 117.
 „ Ex falsis— effici non potest,
 62.
 „ Quod volumus— esse credi-
 mus, 86.
 VESPER, Nescis quid— vehat, 317.
 VESTIGIA nulla retrorsum, 301.
 VESTIMENTA, Nudo detrahere— 179.
 VESTIS, 302.
 VESTITUS, pulchri— 315.
 VETERA semper in laude, 305.
 VETERES, Miraris— poetas, 137.
 VETUSTAS, 16, 285.
 VETUSTATE, Non omnis aetas— coa-
 cescit, 295.
 VETUSTATIS, Historia nuntia— 85.
 VETUSTISSIMA, Quae nunc— credi-
 untur, nova fuere, 198.
 VEXATIO, 325.
 VIA, 29, 303.
 „ Ad Musas— 167.
 „ Obsessa— 179.
 „ tritissima, 287.
 VIAM insiste domandi, 288.
 „ Qui erranti monstrat— 89.
 „ Qui semitam non sapiunt,
 monstrant— 283.
 VIATICUM, 20, 211.
 VICES, Gratae divitibus— 213.
 „ Habet has— conditio morta-
 lium, 78.
 „ rerum, 266.
 VICINUS, 184.
 VICTIS donare salutem, 292.
 VICTOR virum volitare per ora, 285.

VICTORIA, 100, 240, 257, 274.
 „ Bis vincit qui se vincit in—
 „ 23.
 „ incruenta, 98.
 „ Nec— mi placet parata, 166.

VICTORIA sperata, 132.
 „ uti, 149.

VICTORIAE cura, 284.

VICTORIS dominatus, 155.

VICTRIX Fortunae Sapientia, 126.

VIGOR femineus, 34.

VILLIUS, 325.

VINA, Quis post— militiam crepat,
 241.

VINCANT quos vincere mavis, 164.

VINCENDI gloria, 76.

VINCERE, dignus est— 315.

VINCULA corporum, 93.

VINDICANDO, In— criminosa celeritas,
 103.

VINEA, 16.

VINO, In— veritas, 300.

VINUM, 14.
 „ vetus, 233, 251.
 „ vile, 165.

VIPERA, 124.

VIR fortis, 170.
 „ fortis cum fortuna mala com-
 positus, 54.
 „ mitis, 77.

VIRES, 121.
 „ acquirit eundo, 64.
 „ exiguae, 166.

VIRGA, 166.

VIRGO, 303.
 „ collige— rosas, 810.
 „ formosa abunde dotata, 303.

VIRGULTA, 20.

VIRI, Boni— judicent, 238.
 „ fortes, 174.

VIRIBUS, Aptari onus— debet, 13.

VIRO, Etiam fortes— subitis terrori,
 152.

VIRTUS, 5, 7, 8, 15, 32, 55, 56, 60, 109,
 128, 150, 166, 190, 214, 215,
 232, 243, 249, 262, 275, 284,
 292, 303, 304, 308, 310, 313,
 314, 321.
 „ aeterna, 49.
 „ Conscia— 7.
 „ criminis tulit, 128.
 „ est vitium fugere, 110.
 „ in usu sui posita, 150.
 „ Nescia— stare loco, 170.
 „ Nuda— 270.
 „ Pulchro in corpore— 77.
 „ Sine adversario— 130.

VIRTUS, Spectata— 68.
 „ Ultra quam satis est— 107.

VIRTUTE, Beatus sine— nemo, 21.
 „ Homines— metimur, 127.
 „ Homo antiqua— 88.
 „ In— spem positam habere,
 245.
 „ Mea— me involvo, 73.

VIRTUTEM, Facis de necessitate— 66.
 „ semitam ad— 311.

VIRTUTES, 111, 131.
 „ maxima, 106.
 „ Pleraque vitiorum imitari
 solent— 320.

VIRTUTI honorem praemium petit, 258.

VIRTUTIS amor, 191.
 „ Calamitas— occasio, 25.
 „ Honos praemium— 248.
 „ Omnia— praemia ambitio pos-
 sit, 218.
 „ Proprium— conciliare animos,
 220.
 „ viam deserit arduae, 127.

VIRTUTUM, Ambitio causa— 123.
 „ Pietas fundamentum omnium
 — 212.

VIS, 134, 148, 302.
 „ est notissima, 26.
 „ et nequita, 32.
 „ improvisa leti, 98.

VITA, 7, 11, 33, 114, 185, 203, 219,
 304, 305, 307.
 „ bona, 299.
 „ brevis, 24, 104, 177.
 „ Concordet sermo cum—
 245.
 „ Cujusquam repente— mutari,
 154.
 „ est valere, 169.
 „ fallax, 160.
 „ fortunata, 219.
 „ hominis super terram, 317.
 „ militia est hominum— 316.
 „ quasi quum ludus tesseris,
 114.
 „ sine doctrina, 274.
 „ supplicium, 269.
 „ Talis oratio qualis— 282.
 „ tranquilla, 262.
 „ varia, 3.

VITAE cupido, 62.
 „ Dignum virtutibus— ter-
 minum posuit, 94.
 „ Exiguum— curriculum, im-
 mensum gloriae, 61.
 „ Fallentis semita— 67.
 „ Sollicitae causa pecunia— 56.

VITAE tuta facultas pauperis, 190.
 VITAI lampada tradunt, 272.
 VITAM contemnere, 171, 251.
 „ ducere mortis, 139.
 „ impendere vero, 94.
 „ misero longam, 190.
 „ Propter— vivendi perdere causas, 280.
 „ vera ratione gubernat, 246.
 VITIA, 52, 111, 153.
 „ Aliena— 176.
 „ in aperto leviora, 196.
 „ regalia, 149.
 „ sua nosse, 22.
 VITII nemo sine nascitur, 55.
 „ Pars hominum— gaudet, 204.
 VITIORUM, Virtus est medium— 303.
 VITIUM, 118, 193, 292, 305, 306.
 „ Cereus in— flecti, 27.
 „ In praecipi— stetit, 162.
 „ maximum, 86.
 VITIUM non fastidire, 17.
 „ quod tegitur majus creditur,
 273.
 „ quod virtutibus caret, 273.
 „ specie virtutis, 67.
 „ vivit tegendo, 9.
 VIVAMUS, Non ut diu— sed ut satis,
 175.
 VIVE hodie, 169.
 VIVENDI, Haec est conditio— 21.
 „ modus, 79.
 VIVENDUM est tanquam in conspectu,
 270.
 VIVERE, 13, 306.
 „ Bis— 11.
 „ nescit, 326.
 „ Nihil aliud bene— nisi honeste
 — 158.
 „ parce aequo animo, 49.
 „ si recte nescis, discede peritis,
 121.
 VIVORUM, E— numero exire, ante-
 quam moriaris, 292.

VIXI, 94.
 VOLENTI non fit injuria, 180.
 VOLGUS, 2.
 VOLUISSE sat est, 246.
 VOLUNTAS, Est laudanda— 246.
 „ Recta— 155.
 VOLUNTATE, Nihil obscurius— homi-
 num, 159.
 VOLUPTAS, 6, 50, 53, 79, 118, 119,
 131, 151, 181, 199, 287, 291,
 307.
 „ Nocet empta dolore— 273.
 „ Sincera— 132.
 „ summum bonum, 248.
 VOLUPTATEM maeror consequatur,
 113.
 VOLUTATIO, 102.
 VOTA quae sibi fateri pudet, 224.
 VOTTI, Poenitet— peracti, 236.
 VOX, 42, 307, 308.
 „ et præterea nihil, 326.
 „ faucibus haesit, 191.
 „ Ferrea— 171.
 VULGI, comes est discordia— 310.
 „ gloria, 163.
 „ opinio, 214.
 „ voluntas, 133.
 VULGO, Nihil est incertius— 159.
 VULGUS, 23, 108, 156, 169, 219, 271,
 276, 282, 308.
 „ Mobile— 30, 298.
 VULNERA, 9, 110, 174.
 VULNUS, 12, 284, 308.
 „ Immedicable— 96.
 „ Tacitum vivit sub pectore—
 282.
 VULTU composito, 226.
 VULTUS, Imago animi— 12.
 „ instantis tyranni, 118.
 „ Qui fingit sacros— 230.

ZONAM perdidit, 92.

INDEX OF SUBJECTS.

ENGLISH.

ABSENCE, Conspicuous by their— 216.
 ,, makes the heart grow fonder, 263.
ABSENT, Maligning— friends, 1.
 ,, yet present, 260.
ACCUSATION, 46.
 ,, and slander, 9.
ACHERON, 3, 81.
ACHILLES, 97, 188.
ACQUITTAL of the guilty, 57.
ACTIONS, Man's, 314.
ACTOR's patronage, 245.
ADULTERATION, 259.
ADVERSITY, 260, 261.
 ,, Brave man struggling with— 54.
 ,, Courage in— 250, 251.
ADVICE, Bad— 31, 129.
 ,, Good— 256.
ADVOCATE, 117.
ÆSOP, Statue of— 7.
AFRICA, Always something new from— 262.
AFFECTION, 34, 160.
 ,, Fear a weak bond of— 135.
 ,, True and false— 170.
AFFECTIONS, Private— 321.
AFFLATUS, The Divine— 152.
AFFLICTION, 93.
AGE, 325.
 ,, brings wisdom, 4.
 ,, Glorious— 153.
 ,, He that outshines his— 293.
 ,, My habit suits the— 321.
 ,, Reverence to— 34.
 ,, The golden— 251.
 ,, Worldly-mindedness in— 4.
AGRIPPINA, 296.
AIR, Melted into thin— 285.

ALEXANDER, 226, 293.
 ,, at Achilles' tomb, 188.
ALTARS, For our— and hearths, 218.
AMBITION, 218.
 ,, the cause of virtue, 123.
AMENDMENT, The beginning of— is the recognition of the fault, 106.
ANCESTORS, 205, 277, 294.
 ,, Distinguished— 127.
ANGER, 25, 76, 88, 96, 128, 215, 250, 306.
 ,, A wise man's— 185.
 ,, Concealed— 111.
 ,, Remedy for— 131.
 ,, short madness, 111.
ANIMALS know more than man, 321.
ANNIHILATION, Death not— 139.
ANOTHER yet the same, 9.
ANOTHER's, To plough— land, 75.
ANTIQUITY, History the herald of— 85.
 ,, Praise of— 137, 147.
APELLES, 186.
APPLAUSE, 212.
APPLES to Alcinous, 241.
APPROVAL or instigation, 235.
ARCADIANS both, 14.
ARCHITECT best demolisher, 323.
 ,, of his own fortune, 258.
ARGUMENT, 26, 214.
 ,, conceals truth, 165.
 ,, rather than authority, 169.
ARMINIUS, 219.
ARMOURY, Jove's— empty, 269.
ARMS, 15, 198, 302.
ARRANGEMENT, 284.
ART, 15, 16, 89, 178, 200.
 ,, imitation of nature, 199.

ART, Intelligence without— 145.
 ,, long, life short, 104.
 ,, Mute inglorious— 94.
 ,, Possibilities of— 155.
 ,, softens rude natures, 16, 105.
 ,, without nature worthless, 95.

ARTIST, 16, 244.
 ,, and craftsman, 9.

ARTS, All— related, 194.
 ,, Poverty a teacher of the— 220.

ASCETICISM, 125.

ASS and ox coupled, 101.

ASS, Only an— bears burdens willingly, 321.

ASSEMBLY filled with untried men, 248.

ASSIDUITY, Excessive— 167.

ASTROEA, 206.

ATTACK, More spirit in— than in defence, 127.

AUCTIONEER, 190.

AUDITOR, 262.

AUTHORITY, 17.
 ,, Argument rather than— 169.
 ,, founded on force, 57.
 ,, the crown of old age, 13.

AUTOCRACY, 224.

AVARICE, 20, 43, 48, 67, 79, 218, 226, 242, 273, 305.
 ,, Senile— 20.

AVENGER, 63.

BACCHUS, 13.

BACKWARD, Looking— 105.

BAD, Benefits bestowed on the— 129.

BANQUETS, 12.

BARBERS' shops, 200.

BARD, The frenzied— 301.

BARK worse than bite, 25.

BATTLE, Charm of the first— 81.
 ,, Choice of opportunity in— 66.
 ,, is sweet, 314.
 ,, Joys of— 28.
 ,, Risk of— 38.
 ,, The Gauls in— 217.
 ,, Venus— 259.

BATTLES, Indecisive— 219.

BEARD, I see the— 325.

BEAST, The many-headed— 22.

BEAUTIFUL, Every woman— in her own eyes, 211.
 ,, The— 186.

BEAUTY, 72, 148, 303.
 ,, and virtue, 249.
 ,, and worth, 77.
 ,, and wisdom, 250.

BEAUTY due to art, 179.
 ,, Naked, 221.

BECOMING, 161.

BEES, 12, 71, 83.

BEGGARS, Alms to— 40.
 ,, Better dead than— 128.
 ,, fear not the foot-pad, 179.

BEGINNING and end, 3, 144.

BEGINNINGS, From the end spring new— 8.

BEGUN, Well— half done, 38.

BEHOLD the man, 53.

BELIEF, 284.
 ,, Danger alike in— and unbelief, 209.

BELLY, The— 125.

BENEFACtions, The interchange of— 311.

BENEFIT, Public— 145.

BENEFITS, 22, 182.

BENEVOLENCE, 7.

BIRD, A rare— 249.

BIRTH, 172.
 ,, a change, 144.
 ,, and death, 122.
 ,, At— thou weepest, 320.
 ,, Noble— 150.
 ,, without wealth, 60.

BIT, A gilded— 170.

BITTER, Something of— lurks amongst the flowers, 132.
 ,, Sweet and— 324.

BLAME, 3, 105, 152.

BLESSINGS, Fleeting— 181.
 ,, Lost— 137.
 ,, shared with friends, 182.
 ,, to those who can use them, 204.
 ,, Unhoped for— 224.

BLEST, Nothing is— on every side, 158.

BLIND leading the blind, 47, 244.

BLINDNESS, 107.
 ,, of mankind, 189.
 ,, Fame bought with— 166.

BLOT, A— or two I readily condone, 301.

BLUSHES, 104.

BOAR, The— 12.

BOASTING, 87.

BODY, A slave of the— 153.
 ,, and soul, 12.
 ,, The— an appendage of the soul, 302.
 ,, The— drags down the mind, 239.
 ,, The fetters of the— 93.

BOEOTIAN air, 23.
 BON-MOT, 119, 146.
 BOOK, Who tries to learn without a— 314.
 BOOKS, 53, 78, 182, 192, 280, 302, 315.
 „ Unequal— 115.
 BOOKSELLERS, 132.
 BORN, Best not to be— 268.
 „ We are not— haphazard, 169.
 BOURNE, The— whence no traveller returns, 232.
 BOW, 14, 149.
 „ Not always Apollo bends his— 156.
 „ Overstraining breaks the— 14, 253.
 BOWLS, Earthen— 179.
 BRAINS, 210.
 BRAVE, Fortune favours the— 72.
 „ sons from brave parents, 72.
 BRAVERY, 170.
 „ a rampart, 263.
 BREEZE, Favouring— 147.
 „ of popular favour, 215.
 BREVITY, 57, 153, 289.
 „ leads to obscurity, 24.
 BRIBERY, 217, 252.
 BRICK, 293.
 BRITAIN, 17.
 BROTHER, 151.
 BUBBLES, Human affairs— 187.
 BUILDING, Architect, best demolisher of his own— 323.
 BULLRUSH, A knot in a— 102.
 BURDEN fitted to our strength, 13.
 BUSINESS, 202, 251.
 „ Other's— 17.
 BUSYBODIES, 41, 57.
 CAESAR, 197, 310.
 „ Character of— 75.
 „ In— our hope, 61.
 „ No king but— 25.
 CAESAR's wife, 134.
 CAKE, Eat your— 175.
 „ You've baked your— 290.
 CALF, The fatted— 205.
 CALUMNY, 18, 159.
 CANDIDATES, 106.
 CAPTIVES, Escaped— 122, 222.
 „ I war not with— 22.
 CARE, 168.
 „ Black— 286.
 „ climbs the bark, 259.
 „ ever present, 29.
 „ Song banishes— 25.
 „ Wine drowns— 2.

CAREER, A— open to talent, 106.
 CARTHAGE, 293.
 „ must be blotted out, 42.
 CASTALIA, 131.
 CATILINE, 1, 248.
 „ Character of— 33.
 CATO, 83, 144, 285, 302.
 CAUSATION, The chain of— 1.
 CAUSE, The— and end of things, 48.
 „ The— is hidden, the effect apparent, 26.
 „ The conquering— 203.
 „ To plead one's own— 145.
 CAUSES, Great events from small— 130.
 CAUTION, 9, 230, 265.
 CENTURY, The events of a— in one day, 220.
 CERTAINTY, 176, 276.
 CHALK or charcoal, 247.
 „ or crayon, 93.
 CHANGE, 126, 160, 197.
 „ All things— 272, 273.
 „ Luxury in— 213.
 CHARACTER, 210.
 „ and rank, 229.
 „ consoles us for poverty, 207.
 „ Each forms his own— 323.
 „ Every man should study his— 281.
 „ Similarity of— 214.
 „ the growth of circumstances, 171.
 „ To assume a— 155.
 CHARCOAL or chalk, 247.
 CHARGE, Whoever carries the first— 322.
 CHARITY, 119.
 „ Indiscriminate— 290.
 „ Enmity under the guise of— 10.
 CHARMS, Disdained, 129.
 CHARYBDIS, Scylla and— 261.
 CHASTITY, 180.
 CHILD, To remain a— 157.
 „ To whom no— is born, 316.
 CHILDHOOD, Second— 263.
 CHILDREN, 296.
 „ Ruled— by kindness, 221.
 CHRISTIANS, The blood of the— 213.
 CHURCH, The seed of the— 213.
 CICERO, 255.
 CIRCUMSTANCE, The demands of— 229.
 CIRCUMSTANCES, 261.
 „ alter cases, 271.
 CITIES, Destroyer of— 94.
 „ overthrown by luxury, 6.

CITIES, Poverty the founder of— 207.
 CITIZEN, A Roman— 28.
 ,, useless who has not learned to obey, 318.
 CITY, A— for sale, 293.
 ,, Thou hast made a— 324.
 ,, Thy rule shall be o'er the— 324.
 CITY's, A— strength is in the virtue of its citizens, 267.
 CIVIL war, 9, 135, 155, 160.
 CLAIMS, Spurious— 254.
 CLAY, Yielding— 15, 291.
 CLEMENCY, 76, 117, 142, 252.
 CLEVER, Be good if thou can't not be— 313.
 CLIMATERIC, 297.
 CLOAK, I see the— 325.
 COAT, A fine— 203.
 ,, A threadbare— 213.
 ,, Cut your— according to your cloth, 132.
 ,, The— makes the man, 302.
 ,, The— nearer than the cloak, 289.
 COBBLER, Let the— stick to his last, 146.
 COCK on his own dunghill, 76.
 COMBAT, Life a— 306.
 COMEDY, 313.
 COMPANION, A talkative— 29.
 COMPANIONS in misfortune, 76.
 COMPASSION, 170.
 COMPLAISANCE, 188.
 ,, from the rich, 175.
 COMPLIANCE, Base— 280.
 COMPULSION, 29.
 COMRADES in misfortune, 76.
 CONCEIT, 153.
 CONCENTRATION, 4.
 CONCORD of discords, 48.
 CONDEMN, They— what they do not understand, 138.
 CONDEMNATION, 167.
 ,, Hasty— 220.
 CONDUCT, Altered— 201.
 CONFESSION, 237.
 CONFIDENCE, Overweening— 157.
 CONFLAGRATION, 204.
 CONQUER, By this— 86.
 CONQUERED, I came, I saw, I— 300.
 CONSCIENCE, 126, 133, 141, 201.
 ,, A clear— 30, 84, 223.
 ,, A guilty— 160.
 CONSCIOUS, The— water saw its God and blushed, 186.
 CONSCIOUSNESS after death, 257.
 CONSENT, Silence gives— 233.
 CONSEQUENCES, Consider the— 254.
 CONSISTENCY, 131, 170, 269.
 CONSOLATION, 131.
 CONSORT, Dominion impatient of a— 181, 185.
 CONSPICUOUS by their absence, 216.
 CONSPIRACY, 181.
 CONSTANCY, 86, 129.
 ,, in ill-fortune, 24.
 ,, in love, 27.
 CONSTITUTION, 132.
 ,, Varieties of— 37.
 CONTAGION, 41.
 CONTEMPT, Familiarity breeds— 16.
 CONTENTMENT, 13, 49, 219, 226, 230, 235, 241, 245, 246, 259, 272.
 ,, Rarity of— 104.
 ,, the greatest riches, 112.
 CONVERSE with one's self, 161.
 CORINTH, Not every man can get to— 167.
 CORPORATION, Three constitute a— 287.
 CORRECTION, 56, 144, 256.
 ,, Unwelcome— 5.
 CORRUPTION, 153.
 COUNSEL, Valour worthless without— 204.
 COUNSELLORS, The multitude of— 101.
 COUNSELS, Foolish— 278.
 ,, Hasty— 299.
 COUNTRY, 190.
 ,, Father of his— 53, 255.
 ,, life, 21, 255.
 ,, To die for one's— 51, 173, 188.
 ,, Town and— 255.
 COURAGE, 102, 103, 110, 244, 259.
 ,, and prudence, 250.
 COVETOUSNESS, 10, 38, 230.
 COWARD, 240, 268.
 ,, The— brave in words, 93.
 COWARDICE, 18, 92, 93, 263.
 CRAFTSMAN and artist, 9.
 CRAYON or chalk, 93.
 CREATION, 157, 240.
 CREDIT, 70.
 CREDULITY of lovers, 86.
 CREEDS, False— 158.
 CRIME, 24, 153, 167, 183, 186, 198, 208, 214, 259, 260, 315.
 ,, and punishment, 171.
 ,, disgraces, not condemnation, 167.
 ,, Impunity the greatest incentive to— 240.

CRIME, Instruments in— 129.
 ,, levels all, 66.
 ,, recoils on its author, 256.
 ,, Successful— 89, 220.
 ,, The— of many, 239.
 ,, The same— but a different fate, 141.
 ,, timorous, 187.

CRIMES, Great— 81.

CRIMINALS, Pardon of— 154.

CRISIS, 262.

CRITICISM, 17.

CRITICS, 155.

CROCODILE's tears, 34.

CROP, After a bad— sow again, 215.
 ,, heavier in our neighbour's field, 70.

CROPS due to the season, 309.

CROSS-EXAMINATION, 199.

CROW, A white— 33.

CROWD, We two are a— 176.

CRUELTY, 281.

CULTIVATION, 295.

CULTURE, 50, 110, 309.
 ,, food to our higher nature, 12.
 ,, without nature, 257.

CUP, Many a slip 'twixt— and lip, 108.

CUPID, 103.
 ,, holds the key, 71.

CUPS, The four— 217.

CURE easy, 138.

CURED, What can't be— 201.

CURIOSITY, 39, 91.

CUSTOM, 5, 141, 224.
 ,, Power of— 130.

CYCLE, A— in all things, 165.

CYPRESS, 124.

DAINTIES, 109.

DANCING, 184.

DANGER, 28, 122, 170, 238.

DARING, 99.
 ,, conceals cowardice, 18.

DAY, Events of a century crowded into one— 220.
 ,, I have lost a— 10.
 ,, The last— 280, 292.
 ,, The longest— ends at last, 225.

DAYS, Auspicious, 110.
 ,, one who has seen better— 159.

DEAD, 90.
 ,, Not— but gone before, 199.
 ,, Reverence due to the— 68.
 ,, The illustrious— 84.

DEAD, The silent— 269.
 ,, Who will remember thee after thou art— ? 241.

DEAF, Turn a— ear to accusations, 46.

DEAREST, Every man— to his own, 324.

DEATH, 29, 35, 40, 54, 95, 100, 122, 138, 139, 172, 182, 189, 197, 219, 231, 238, 260, 289, 292, 294, 306, 313, 317, 325.
 ,, a jest, 324.
 ,, A noble— 128.
 ,, and birth, 122, 144.
 ,, Call none happy till— 291.
 ,, comes to all alike, 7.
 ,, Dishonourable— 155.
 ,, Fear of— 90.
 ,, for one's country, 51, 173, 188.
 ,, impartial, 203.
 ,, in flight, 100.
 ,, inevitable, 96, 98, 131, 148, 267.
 ,, makes all equal, 42.
 ,, Nature's choicest gift— 216.
 ,, No time in life to seek for— 304.
 ,, not a punishment, 64.
 ,, Nothing evil in— 257.
 ,, Nothing remains to us after— 296.
 ,, of men and cities, 177.
 ,, Only— is certain, 102.
 ,, Opportune— 288.
 ,, Premature— 6, 135, 155.
 ,, Sleep and— 30, 51.
 ,, sometimes punishment, sometimes reward, 234.
 ,, the common heritage, 264.
 ,, to live unhappy, 267.
 ,, United in— 291.
 ,, universal, 81, 137.
 ,, unmerited, 232.
 ,, Wage war with— 271.
 ,, Why dost thou shrink from— 320.

DEBT of nature, 188.

DEBTS, Repayment of— 7.

DEED, The will for the— 246.

DEEDS, Man's strength in— 314.
 ,, memorable— 170.

DEFEAT, 170.
 ,, Honourable— better than dishonest victory, 24.

DEGENERACY, 8.

DEITY, Call the— to your aid, 297.

DELAY, 183, 259, 286, 299.
 ,, Danger in— 37.

DELAY, Death's— 139.
 , , Love loathes— 192.
 DELIBERATION, 42.
 DEMOCRITUS, 267.
 DEPENDENTS, 29.
 DESERTER, 172.
 DESIRES, 140.
 , , Moderate— 225.
 DESPAIR, 162.
 , , Safety in— 292.
 DESPOTISM, 136, 275.
 DEVIL take the hindmost, 191.
 DICE, 236.
 DIE, The— is cast, 115.
 DIFFERENT characters have different interests, 48.
 DIGESTION, 187.
 DIGNITY, 290.
 , , and love, 167.
 , , Ease with— 36.
 , , Fallen— 234.
 DISCIPLINE, Military— 309.
 DISCONTENT, 114, 152, 161, 255.
 DISCORD, 30, 48, 310.
 DISCRETION, 118.
 , , in love, 24.
 DISHONOUR and expediency incompatible, 99.
 DISPARAGEMENT, 142.
 DISSENSIONS, States destroyed by internal— 222.
 DISTICH, E'en a— 's long, 174.
 DISTURB, Do not— that, 317.
 DISUSE, 43.
 , , Talents rusted with— 105.
 Do as you would be done by, 1.
 , , nothing or do good, 166.
 DOCTOR, A careful— 132.
 , , a mental consolation, 316.
 , , begins where Philosopher ends, 324.
 , , Many deaths disgrace a— 172.
 DOER, To hate the— yet approve the deed, 191.
 DOG, Beware of the— 310.
Dolce far niente, 192.
 DOMINION, 180.
 , , impatient of a consort, 181,
 , , 185.
 , , Lust of— 38.
 , , Unjust— perishes, 106.
 DONE, What is— cannot be undone, 3, 66, 154, 279.
 DOOR, Lock the stable— 316.
 DOWRY, 175, 222.
 , , Authority bartered for a— 15.
 , , The true— 168.

DRAMATIST, 281.
 DREAMS, 276.
 , , A sick man's— 299.
 , , The two gates of— 280.
 DRESS, The effect of handsome— 315.
 DRINK, The power of— 237.
 DRINKING, 184.
 , , Five reasons for— 266.
 DRUNKARD, An absentee— 1.
 DUTY, 192, 235.
 , , Public and private— 193.

EAGLE, 14.
 EARS less trustworthy than eyes, 66.
 , , tingling, 2.
 EARTH, beware lest you lose the— 325.
 , , May— lie light upon thee, 22.
 EARTHQUAKES, 131.
 EASE, 320.
 , , Lettered— 236.
 , , with dignity, 36.
 ECONOMY, 264.
 EDUCATION, 54, 110.
 EGG, The fowl from the— 325.
 EGGS, From the— to the apples, 1.
 ELECTORS, 159.
 ELEGANCE, 166.
 ELEPHANT, 267.
 ELOQUENCE, 12, 34, 117, 202, 287, 295, 315.
 , , bought, 289.
 , , cannot be feigned, 211.
 , , comes after wine, 68.
 , , in rags, 249.
 , , misused, 236.
 , , The master of— 312.
 , , The power of— 160.
 EMPEROR, An— should die standing, 97.
 EMPIRE, 79, 97, 164.
 , , based on cruelty, 56.
 END, From the— spring new beginnings, 8.
 ENDURANCE, 209.
 ENEMIES, 209.
 , , As many— as we have servants, 324.
 , , Open— 90.
 , , Secret— 282.
 ENEMY, A common— 199.
 , , An— of the human race, 90.
 , , Learn from the— 67.
 , , The— within the gates, 109.
 , , who is seeking a conflict, 324.
 ENJOYMENT, Unforeseen— 108.
 ENMITY under the guise of charity, 10.
 ENOUGH, 245, 246.

ENTERPRISE abroad, 322.
 ENTERPRISES, Great— 160.
 ENVY, 16, 57, 110, 124, 134, 163, 205,
 270, 273, 306.
 „ attacks the noblest, 280.
 „ the comrade of distinction, 58.
 EPITAPH of Virgil, 129.
 EPICURUS', A hog from— sty, 56.
 EQUALITY, 183, 266.
 EQUANIMITY, 13, 279.
 ERR, To— is human, 36.
 EVENING, What the— may bring, 317.
 EVENT, The— the schoolmaster of
 fools, 147.
 EVENTS, Great— accomplish them-
 selves, 315.
 EVERLASTING, Nothing is— 161.
 EVERYWHERE is nowhere, 186, 319.
 EVIDENCE, Hearsay— 171.
 EVIL, 193, 311.
 „ By doing nothing, man learns
 to do— 317.
 „ Death has the appearance of
 an— 139.
 „ Growth of— 114.
 „ Instigators of— 123.
 „ known is best, 178.
 „ neighbour of good, 128.
 EVIL-DOING, The habit of— 187.
 EVILS, Of two— choose the lesser, 40,
 226, 270.
 EVIL-SPEAKING and evil-doing, 43, 128.
 EXAMPLE, 142, 270, 320.
 „ better than precept, 124.
 „ Draw from others an— for
 himself, 107.
 „ Vulgar minds influenced by—
 330.
 EXAMPLES, Bad— easily followed, 2.
 „ Home— 272.
 EXCESS of virtue, 107.
 EXCUSE, By turns we claim— by turns
 concede, 211.
 „ for evil, 128.
 EXCUSES, 55, 67, 93.
 EXILE, 37, 64, 215.
 EXPECTED, The long— 234.
 EXPEDIENCY and dishonour incom-
 patible, 99.
 „ and honesty, 123.
 EXPERIENCE, 63, 208.
 „ the best proof, 42.
 EXPERIMENT, make the— on a worth-
 less body, 64.
 EXTINCTION, 139, 182.
 EXTRAVAGANCE, 146.
 EYE, The— of the master, 50.

EYES, Ears less trustworthy than—
 66.
 „ That which enters through the
 — 325.
 „ The— the index of the mind,
 12.
 „ To cure all— with the same
 ointment, 56.
 „ To feast the— 254.

FACE, The— the mirror of the mind,
 12.
 FAILINGS, Reprove our own— 47.
 FAILURE, 59.
 FAITH, Ancient— and virtue, 88.
 War for the— 182.
 FALL, Danger of a— 175.
 „ Pride before a— 257, 264, 286.
 „ to rise again, 140.
 FALLEN, Aid to the— 252.
 FALSE, The— a neighbour of the true,
 113.
 FALSEHOOD, 5, 215, 282.
 „ leads to falsehood, 211.
 „ Splendid— 292.
 FAME, 77, 81, 138, 141.
 „ Another's— 137.
 „ bought with blood, 166.
 „ despised, 32, 277.
 „ Posthumous— 16, 215.
 „ the nurse of the arts, 89.
 „ The thirst for— 283.
 FAMILIARITY breeds contempt, 16.
 FAMILY portraits, 170.
 FAMINE, 116.
 FARM, Praise a large— but till a small
 one, 120.
 FASHION, The arbiter of— 55.
 FATE, 51, 144, 174, 266.
 FATHER, 219.
 „ A— feared, 82.
 „ of his country, 53, 255, 265.
 „ The duty of a— 86.
 „ To deceive a— 231.
 FATHERLAND, 156, 185.
 „ The whole world our— 193.
 FAULT pains, not punishment, 37.
 FAULTLESS, Nothing— 55, 270, 292.
 FAULTS, 213.
 „ He has no— except that he is
 faultless, 161.
 „ Hidden— 273.
 „ ingrained, 74.
 „ Others'— 176.
 „ soon copied, 41.
 FAVOUR, 99, 157.
 „ A great man's— 217.

FAVOUR, Popular— 215, 303.
 To refuse a— prettily, 204.
 FAVOURS, 225, 229.
 „ promptly conferred, 266.
 „ well bestowed, 244.
 FEAR, 25, 38, 42, 127, 185, 197, 247,
 299.
 He whom many— 232.
 FEARED, An honour to be— 135.
 FEARLESSNESS, 267.
 FEASTING after too much— 320.
 FEELINGS, Injured— 323.
 FEIGN, Who knows not how to— 326.
 FETTERS, of the body, 93.
 Self-forged— 29.
 FIDELITY, 40, 75, 118, 258, 277.
 FIELDS, Fallow— 43.
 FIGHT, Live to— another day, 230.
 FILE, 123.
 FIRE, 93, 116, 163, 288.
 „ and smoke, 170, 263.
 „ Gold tried by— 93.
 FIRMNESS, 265.
 FITTING, The gods give what is— 266.
 FLAME, An ancient— 8.
 FLAMES, Throwing oil on the— 192.
 FLASH-FINGER, To play— in the dark,
 248.
 FLATTERERS, 59, 211.
 FLATTERY, 6, 43, 66, 67, 166, 194, 226,
 232, 238, 247, 296.
 FLEECE, Golden— 5.
 FLIGHT, 289.
 FLIES, The eagle does not catch— 14.
 FLOCK, The poor man counts his—
 206.
 FLOWER, Pluck the— before it fades,
 178.
 „ of the state, 71.
 FLOWERS, Bitterness amongst the—
 132.
 FLY, 143.
 „ Those who— survive, 74.
 FOLLY, 258.
 FOOL, 147, 270, 279.
 „ Fortune's— 73.
 „ To play the— 137.
 FOOT with— and horse, 37.
 FORCE, 71.
 „ A state ruled by— 208.
 „ and gentleness, 147.
 FOREBODING, 156.
 FOREHEAD, 74.
 FORELOCK, Take time by the— 253.
 FORESIGHT, 113, 122.
 FORGETFULNESS, 61, 95, 139.
 FORTITUDE, 102, 190, 288.
 FORTUNATE, Too— who has no misfor-
 tunes, 165.
 FORTUNE, 52, 73, 82, 92, 96, 106, 109,
 117, 122, 126, 136, 139, 144,
 148, 157, 182, 187, 239, 242,
 244, 264, 267, 279, 287, 304,
 306, 313.
 „ Architect of his own— 258.
 „ blind, 169.
 „ blinds men, 191.
 „ Breezes of— 111.
 „ Call not— blind, 249.
 „ Changes of— 43, 228, 248.
 „ changes with morals, 97.
 „ favours the brave, 72.
 „ Fickleness of— 3, 130, 158,
 205.
 „ goes her own road, 318.
 „ Good— and good disposition,
 250.
 „ Good mind rarely joined to
 good— 313.
 „ In good— expect reverses,
 195.
 „ Large— 64.
 „ makes him a fool whom she
 would ruin, 279.
 „ not a goddess, 183.
 „ or skill, 101.
 „ Power of— 27.
 „ Reliance on— 195.
 „ Vicissitudes of— 78, 159.
 FORTUNES, He moulds his— to his
 own desires, 242.
 FOUR-IN-HAND, 217.
 FOWL, The egg from the— 325.
 FOWLER, 166.
 FRAUD, betrays itself, 213.
 FREEDOM, 11, 260, 292.
 „ of speech, 249.
 „ restored, 128.
 FRIEND, 144, 162.
 „ A— a second self, 235.
 „ A— in need, 162.
 „ A— our most valuable posses-
 sion, 141.
 „ Leisure to aid a— 174.
 „ The true— a copy of oneself,
 301.
 „ The true— rare, 165, 206.
 FRIEND'S, To sin for a— sake, 179.
 FRIENDS, 90, 290.
 „ Absent— 1.
 „ All things common among—
 29.
 „ Choice of— 288.
 „ Fortune finds us— 253.

FRIENDS, Judge a man by his— 325.
 ,,, Let out— perish, if our enemies perish with them, 209.
 ,,, Seek wise— 184.
 ,,, Supporters of the throne— 169.
 ,,, vanish with our wealth, 46.
 FRIENDSHIP, 10, 58, 89, 92, 119, 127, 138, 143, 155, 214, 223, 229, 261, 276, 281, 288, 312.
 ,,, False— 264.
 ,,, higher than kinship, 86.
 ,,, Love in guise of— 109.
 ,,, The name of— is common, 308.
 ,,, without virtue, impossible, 303.
 FRUGALITY, 74, 171, 223, 246, 297, 306.
 FUNGUS, 291.
 FUTURE, Fear of the— 142.
 ,,, Heaven hides the— 221.
 ,,, The— 275.
 FUTURITY, 113.
 GAIN, smells sweet, 124.
 ,,, Spend to— 151.
 ,,, Thoughts engrossed by— 209.
 GAINS, Hidden— 296.
 ,,, Ill-gotten— 258.
 GALBA, 111, 127, 207.
 GALL and honey, 161, 214, 290.
 GAMES, Childish— 7.
 ,,, Idle— 165.
 GAMESTER, 8.
 GATE, The ivory— 280.
 GATES, Open— 174.
 ,,, The two— of sleep, 280.
 GAULS, The— 217, 294.
 GAY, Mingling grave and— 194.
 GENERAL, The qualifications of a— 54.
 GENERALS, Great— grow insolent in prosperity, 251.
 GENERATION, The next— 264.
 GENEROSITY, 157, 253.
 ,,, Danger of— 104.
 GENIUS, 34, 105, 183, 295, 302, 309.
 ,,, Applause fans— to a flame, 212.
 ,,, Characteristics of— 126.
 ,,, immortal, 17.
 GENTLEMAN, 170.
 ,,, A— not made by fortune, 123.
 ,,, A— to the finger tips, 4.
 GENTLENESS and force, 147, 268.
 GIANT'S, Pygmies on— shoulders, 321.
 GIFT, Every day has its— 319.
 ,,, providence granteth to men, 311.
 GIFTS, 47, 57, 143.
 ,,, promptly given, 114.
 ,,, take their value from the giver, 2.
 GIRAFFE, 267.
 GLADIATOR, 20, 259, 282.
 GLORY, 57, 119.
 ,,, of God, 4.
 ,,, of the world, 189.
 ,,, Posthumous— 249.
 ,,, Steep is the road to— 15.
 ,,, The chariot of— 75.
 ,,, The custody of— 82.
 ,,, True— 77, 300.
 ,,, Vain— 286.
 GLUTTONY, 205.
 GOAL, One— for all, 264.
 GOD, 4, 44, 240, 266, 319.
 ,,, in creation, 60.
 ,,, Live as in the sight of— 273.
 ,,, Man is a— to man, 88.
 ,,, Man the image of— 63.
 ,,, the power of Nature, 208.
 ,,, There is— within us, 57, 58.
 GODDESS, Her gait betrayed the— 325.
 GOD's pleasure, 212.
 GODS, Counsels of the— 230.
 ,,, Love rules the— 239.
 ,,, Scorn the witness of the— 282.
 ,,, The all-seeing— 45.
 ,,, the omniscient— 3.
 ,,, The— watch o'er the right, 267.
 ,,, The maker of— 230.
 ,,, What the— will, 310.
 ,,, Whom the— love, die young, 228.
 ,,, Wrongs done to the— 43.
 GOLD, 19, 138, 237.
 ,,, a god, 17.
 ,,, Ass laden with— 99.
 ,,, Buried— 19.
 ,,, Love of— 237, 294.
 ,,, master or slave, 97.
 ,,, the cause of evil, 19.
 ,,, The power of— 19.
 ,,, tried by fire, 93.
 GOLDEN cups, 179.
 ,,, The— mean, 18, 60, 83, 92, 95, 138.
 GONE, Not lost but— before, 199.
 GOOD, Absolute— 111.
 ,,, Be—if not clever, 313.

GOOD, Desire for— natural in man, 58.
 ,, Kings mistrust the— 252.
 ,, No— without evil, 45.
 ,, Nothing— unless profitable, 212.
 ,, The— are few, 250.
 ,, The— in life never counter-
 balances the evil, 23.
 ,, the neighbour of evil, 123.
 ,, to be sought for its own sake, 159.

GOODNESS, Desire for— 204.
 ,, Feigned— 251.

GOODS, I carry all my— with me, 197.

GOOD-WILL, 11.

GOOSE, With voice of— 315.

GOSSIP, 225.

GOVERNMENT, 118, 128.
 ,, Popular— 215.

GRACE, 94.

GRAMMAR, King of the Romans and
 above— 310.

GRAMMARIANS, Cæsar not above the—
 310.

GRASS, Like summer— 227.

GRATITUDE, 5, 23, 99, 171, 182, 231,
 268, 283.

GRAVE, Mingling— and gay, 194.

GRAVITY, 255.

GREAT, To compare— things with
 small, 204.

GREATNESS incompatible with prettiness, 22.

GREED, 120, 151, 301.

GREEK wit, 77.

GREEKLING, The hungry— 77.

GRIEF, 71, 119, 121, 391.
 ,, assuaged by time, 19, 183.
 ,, Deep-seated— 217.
 ,, Ostentatious— 209.
 ,, Pleasure in— 58, 60.
 ,, Solitary— 167.

GROWTH, Excessive— 102.
 ,, slow, destruction rapid, 293,
 295.

GUESTS, 120, 153.

GUILT and punishment, 36.
 ,, Conscious— 256.
 ,, To betray— in one's looks, 82.

GUILTY, Acquittal of the— 87, 116.

H, The letter— 110.

HABIT, 23, 31, 151, 244, 245, 285.
 ,, becoming nature, 136.
 ,, second nature, 31.

HACKNEYED subjects, 46.

HADES, 92.

HAIR, The smallest— casts a shadow, 61.

HAND, Healing— 132.
 ,, washes hand, 129.

HANDSOME, A plague to be too— 164.

HANNIBAL at the gates, 80.
 ,, The dust of— 63.

HAPPINESS, 21, 68, 69, 291, 319.
 ,, darkens the mind, 189.
 ,, in knowledge, 69.
 ,, in old age, 250.
 ,, in submission, 45.
 ,, Lost— 101.
 ,, One hour's perfect— 235.

HAPPY, Call no man— till he dies, 291.

HARMONY, 30.

HARVEST in the blade, 5.
 ,, No— without toil, 206.

HASTE, 197, 259, 299.
 ,, seems slow to passion, 59, 61.

HASTEN slowly, 313.

HATE and love, 191.
 ,, Men— those whom they fear, 228.
 ,, Men— those whom they have
 injured, 247.

HATRED, 192, 324.
 ,, laid aside with the sword, 303.
 ,, masked, 2.
 ,, of relations, 3.
 ,, proclaimed, 111.
 ,, Truth the mother of— 300.
 ,, Who fears— has no desire to
 rule, 252.

HAVEN, 109.

HAWK, 173, 192.
 ,, to cut the claws of a— 314.

HAWKS, 317.

HEAD, The most serious diseases
 originate in the— 298.

HEADS, Old— on young shoulders, 224.

HEALTH, 169, 204, 239, 283, 325.
 ,, of body and mind, 134.

HEAR both sides, 233.

HEARSAY, 5, 91, 171, 262.

HEART, A clean— the kingdom holds,
 254.
 ,, A feeling— 138.
 ,, and home, 83.
 ,, Darkness shrouds the— of
 man, 219.
 ,, The— makes the man, 311.

HEAVEN, Lord of— 51.
 ,, The road to— 169.
 ,, The will of— 43.

HEAVEN, The wrath of— 250, 283.
 HEAVENLY origin of man, 29.
 HECTOR, 227.
 HEIR follows heir, 210.
 , The tears of an— 210.
 HELL, The road to— 65.
 , The gates of— 203.
 HELP, 323.
 HEN, A crowing— 138.
 HERCULES Hercules' only equal, 223.
 , The labours of— 228.
 HEREDITY, 171.
 HINDMOST, Devil take the— 191.
 HISTORY, 85, 148.
 , The function of— 216.
 HOAR-FROST, 312.
 HOLIDAYS, 278.
 HOME, 124, 126, 164, 242.
 , Distress at— 142.
 , if things go bad at— 322.
 , Sanctity of— 236.
 HOMER, A— to herald your virtues, 188.
 , sometimes nods, 61.
 HONESTY, 148, 248, 290.
 , and expediency, 123.
 , Laughter at the expense of— 165.
 , unrewarded, 18.
 HONEY and gall, 161, 214, 290.
 , to Aristaeus, 241.
 , To look for— in the river, 274.
 HONORARIUM, 269.
 HONOUR, 154, 248, 258, 325.
 , among thieves, 239.
 , is virtue's reward, 308.
 , Posthumous— 244.
 , preferred to money, 206.
 , The path of— open to all, 7.
 HONOURS, 212, 313.
 , The empty— of the tomb, 30.
 HOofs, Fear turned my— to wings, 207.
 HOOK, 135.
 , Keep thy— baited, 263.
 HOPE, 50, 54, 136, 277, 295, 305, 322, 323.
 , deferred, 62.
 , To lose all— 203.
 , While there is life there is— 7.
 HOPES betrayed, 166.
 HORACE, 194, 311.
 HORN, The gate of— 280.
 HORSE, 165, 170.
 , The— would plough, 200.
 , The galloping— 221.

HORSE, The old— 273, 276.
 , The Trojan— 107.
 HORSES, Colours of— 89.
 HOUR, Ones'— perfect happiness, 235.
 HOUSE, A great— 130.
 , Master in his own— 1.
 , The master ennobles the— 201.
 HUMAN, An enemy of the— race, 90.
 HUMANITY, 91, 125, 262.
 , My page is skilled in— 87.
 HUMBLE, Danger from the— 121.
 , Spare the— 203.
 , The— exalted, 16.
 HUMILITY, 319.
 HUMOUR, Good— 64.
 , Rough— leaves a bitter memory, 256.
 HUNGER the best sauce, 28, 116.
 HUSBANDMAN, Happy the lot of the— 188.
 HYPOCRISY, 226, 287.

I do not love thee, Dr. Fell, 167.
 IDLENESS, 119, 186, 232.
 IDLY got, idly spent, 128.
 IGNORANCE, Confession of— 148.
 , part of wisdom, 157.
 , To condemn in— 284.
 ILIAD, An— of misfortunes, 233.
 , Something that with the— vies, 310.
 ILLNESS, 322.
 ILLS, 168.
 , intensified by concealment, 9.
 IMAGINATION, We suffer more in— than in fact, 213.
 IMITATION, 188.
 IMMORTALITY, 246.
 , a gift of the Muses, 46.
 IMPETUOSITY, 214.
 IMPOSSIBILITIES, 97.
 IMPOSSIBLE, Nothing— 55, 164.
 , therefore certain, 28.
 IMPULSE, 40, 196.
 IMPUNITY, 165.
 INACTION, Safety in— 7.
 INACTIVITY, 92, 278.
 INCONGRUITY, 91.
 INCONSISTENCY, 152.
 INCONSTANCY, Constant only in— 205.
 INDECISION, 47, 51.
 INDEPENDENCE, 152, 272.
 INDIGNATION, 267.
 INDOLENT, 43.
 INDULGENCE, Immoderate— 164.

INDUSTRY, 119.
 INEQUALITY, 119.
 INEXPERIENCE, 87.
 INFIRMITY, Luxury a moral— 323.
 INFORMERS, 85, 217.
 INGRATITUDE, 98, 112, 134, 194, 219,
 294.
 INJURED, Men hate those whom they
 have— 247.
 INJURES, Who— one threatens a
 hundred, 142.
 INJURIES sometimes beneficial, 297.
 INJUSTICE, 78.
 INNOCENCE, 256.
 „ Any one can feign— 315.
 INSANITY, 1, 37, 107.
 INSIGNIFICANCE, 290.
 INSINCERITY, 289.
 INSTIGATION or approval, 235.
 INSTIGATORS, 3.
 INSTRUCTION, 295.
 INSULT, 213.
 „ Adding— to injury, 3.
 INTELLECT, 163.
 INTELLIGENCE, 140.
 „ without art, 145.
 INTELLIGIBILITY, 175.
 INTENTION, 273.
 INTEREST, 256.
 INTIMACY, 282.
 INVENTION, 318.
 IS, One— worth a thousand wases,
 322.
 ISLANDS, The— of the blest, 16.
 ITCH, The— of scribbling, 285.
 IVORY, The— gate, 280.
 IVY, 49.

JAR, A seasoned— 184.
 JESTS, Bitter— 286.
 JEWS, The— 13.
 JOVE, He stole the thunder from—
 312.
 JOY and sorrow, 132, 223.
 „ Be sparing in— 203.
 „ Beneath— lurks discontent,
 161.
 „ hard to feign, 82.
 „ Tears of— 295.
 JOYS, that first the Gods gave to life,
 319.
 JUDGE, 24, 117, 268.
 „ Corrupt— 128.
 „ Upright— 32.
 „ With himself as— 322.
 JUDGMENT of Paris, 129.

JUDGMENT, Poison which vitiates cor-
 rect— 324.
 JUSTICE, 64, 106, 117, 118, 158, 274,
 296.
 „ dwells with few, 315.
 „ Fidelity the basis of— 75.
 „ Nature the fountain of— 62.
 „ though the world fall, 70.
 „ Verrine— 117.

KALENDS, The Greek— 4.
 KEEL, Laying the— 85.
 KEEPERS, Who shall keep the— 240.
 KERNEL, 230.
 KINDNESS, 22, 24, 323, 325.
 KING, 251, 252.
 „ A— fears nought, 254.
 „ Duty of a— 216.
 „ I am no— but Caesar, 25.
 „ The— reigns but does not
 govern, 254.
 „ The— sets the fashion, 30.
 KINGDOM unstable, 291.
 KINGS beneath Jove's sceptre bow,
 252.
 „ Long are the arms of— 11.
 „ The wrath of— 77.
 KINSHIP, 125, 214.
 KISSES, 320.
 „ stolen— 15.
 KITCHEN, 25.
 KNIFE, Between the— and the victim,
 107.
 KNOW thyself, 53.
 KNOWLEDGE, 146.
 „ ForbIDDEN— 288.
 „ is nothing if not known, 294.
 „ is power, 110.
 „ The price of— 177.

LABOURER, The farm— 325.
 LABOURS, Past— 116.
 LAMB, Wolf and— 125.
 LAMP, The— of life, 272.
 LAMP-OIL, Waste time and— 192.
 LAND, The sight of— 180.
 LANGUAGE, 282.
 „ and life in agreement, 245.
 „ The— of truth is simple, 301.
 „ The law of— 141.
 LANGUAGES, 49.
 LAST, Each man's shoe made on his
 own— 134.
 „ Let the cobbler stick to his—
 146.
 LATE, Better— than never, 216.

LAUGH if you be wise, 254.
 LAUGHTER, 276, 295.
 " and truth, 254.
 " at a friend's expense, 71.
 " at the expense of honesty, 165.
 " Ill-timed— 255.
 " Sardonic— 254.
 LAVISHNESS, 120.
 LAW, 55, 58, 91, 102, 122, 136, 236, 291, 298.
 " cares nought for little things, 40.
 " Flagrant violation of the— 99.
 " Love owns no— 241.
 " Necessity has no— 151.
 " silent amongst arms, 215, 273.
 " The supreme— 257.
 " To break the— for the sake of power, 270.
 " Universal— 122.
 " Unwritten— 31.
 LAWS, 120, 214.
 " Good— 120, 294.
 " human and divine, 196.
 " numerous in a corrupt state, 33.
 " The life of a state is in its— 133.
 LEARN, Desire to— 146.
 " Never too late to— 283.
 " while teaching, 87.
 LEARNING, in a villain— 312.
 " Life without— 274.
 LEAVES to the woods, 137.
 LEECHES, 172.
 LEGACY, 201.
 LEGAL knowledge, 177.
 LEISURE, 192, 202.
 " in old age, 6.
 " Vices engendered by— 186.
 LENDING, 47.
 LESSER, Of two evils choose the— 270.
 LESSONS from others' faults, 209.
 " of the schools, not of life, 176.
 LETHE, 12.
 LETTERS, Anonymous— 274.
 LIAR, A— should have a good memory, 133.
 LIBERTY, 116, 122, 123, 206, 242.
 " Excess of— 317.
 " Less— in high stations, 100.
 " the birthright of a Roman citizen, 8.
 " under a monarch, 67.
 LICENCE, 123, 187.
 " Poetic— 214.
 LICENTIOUSNESS in youth, 123.
 LIFE, 11, 13, 23, 48, 114, 135, 175, 270, 273, 276, 279, 282, 299, 304, 305, 317.
 " a campaign, 316.
 " a combat, 317.
 " a loan, 305.
 " a punishment, 165, 269.
 " An evil— 156.
 " and language in agreement, 245.
 " Contempt of— 171.
 " Desire of— 62.
 " easier to the lightly burdened, 4.
 " has its seasons, 115.
 " Homely— 74.
 " in death, 139.
 " is full of snares, 160.
 " is short, art is long, 104.
 " is thought, 306.
 " Leaving— calmly, 7.
 " like a gaming table, 114.
 " long to the unhappy, 190.
 " Man's— 316, 317.
 " My— is lived, 307.
 " not in vain, 1, 56.
 " Shortness of— 24, 52, 61, 277.
 " Such is— 21.
 " The arts the servants of— 16.
 " The lamp of— 272.
 " The lessons of— 176.
 " unnoticed, 151.
 " Wisdom the ruler of— 16.
 " without learning, 274.
 LIGHT, passing through impunity, 277.
 LIKE master like man, 224.
 " to like, 203.
 LIKENESS, 37.
 LILY, Fairer than the— 123.
 LINEAGE, 230.
 " Virtue not— 304.
 LION, 243.
 LISTEN, learn to— 19.
 LISTENERS, 85.
 LITERATURE, Greek— 307.
 LITIGIOUSNESS, 216.
 LIVE, I cannot with thee— nor yet without thee, 271.
 " to-day, 169.
 LIVING, To quit the ranks of the— before death, 292.
 LOQUACITY, 27, 32, 34.
 Loss of friends, 10.
 Lost, Not— but gone before, 199.

LOUSE, 314.

LOVE, 10, 11, 27, 33, 44, 46, 55, 68, 73, 93, 98, 109, 113, 126, 150, 160, 184, 189, 192, 198, 227, 229, 232, 253, 263, 268, 272, 295, 301, 318, 320, 323, 324.

," A poor man in— 228.

," A rival in— 146.

," All creation subject to— 193.

," An old man in— 186.

," and desire, 10.

," and dignity, 167.

," and hate, 191.

," and poverty, 60, 207.

," and war, 21.

," cannot be deceived, 17.

," changes men, 5.

," Clandestine— 129.

," Constant— 68.

," Countless the pains of— 247.

," credulous, 34.

," Discretion in— 24.

," Dishonourable— 289.

," fervent and pure— 291.

," fortune in— 313.

," in absence, 284.

," in guise of friendship, 109.

," is madness, 262.

," loves not to be cured, 195.

," more easily quenched than moderated, 66.

," Naught offends— 157.

," of gold, 294.

," owns no law, 241.

," Renewal of— 98.

," rules the gods, 239.

," The mother of— 130.

," that comes late bears heavy interest, 256.

," To— and be wise, 309.

," turns gall to honey, 290.

," worse than poverty, 207.

," worthless, 165.

," Young— 52.

LOVE's bow, 202.

," teacher is love's healer, 48.

LOVER and soldier, 7, 136.

," The constant— 86.

," The—never hungry, 229.

," The new— 307.

," The semblance of a— 178.

LOVERS, 12, 114, 115.

," blind, 260.

," credulous, 86.

," Not—but lunatics, 103.

LOVERS' perjuries, 174, 210.

," quarrels, 10, 15.

LOYALTY, 151.

LUCK, Good— 23, 219.

LUNATICS, Not lovers but— 103.

LUST, 320.

LUXURY, 48, 109, 184, 218, 323.

," Avarice the mother of— 20.

," the destroyer of cities, 6.

LYING, 61.

MACHINERY, God's— 154.

MADNESS, 1, 49, 76, 90, 102, 164, 183, 222.

," Love a— 262.

MAECENAS, 274.

MAGISTRACIES, 106.

MAGNANIMITY, 243.

MAID and mistress, 47.

MAIDENS, Beautiful— 303.

MAJORITY, Laws for the benefit of the— 180.

MALICE, 87, 182.

," and might, 32.

MALIGNITY, 169, 319.

," disguised as independence, 6.

MAN, 88, 89, 318.

," and wife, 298.

," Birth of— 157.

," girt with perils, 243.

," God's image, 63.

," Heavenly origin of— 29.

," man's enemy, 88, 223.

," must be weighed, 96.

," Old— 147.

," proposes but God disposes, 88.

," the wise— 198.

," 'tis the heart makes the— 311.

," tried by affliction, 93.

," When the life of— is in debate, 181.

MANKIND, 267.

," All that concerns— is my affair, 89.

," Blindness of— 189.

," Snares for— 98.

," The nature of— 164.

," To understand— 262.

," Variety of— 136.

MANNERS, 4.

MANY, The— 311.

MANY-HEADED, The— 22.

MARBLE, 293.

MARCELLUS, 16, 82.

MARINER, The first— 95.

MARK, To miss the— 149.

MARRIAGE, 263, 274.

," unlucky in May, 184.

MARS in the garb of Peace, 130.
 MASS, A shapeless— 255.
 MASSES, The— 108, 175.
 ,, The temper of the— uncertain, 159.
 MASTER, A just— 206.
 ,, and servant, 104, 114, 247, 297.
 ,, In his own house, 1.
 ,, Like— like man, 224.
 ,, of himself, 10.
 ,, The eye of the— 50.
 MASK, 152, 178, 210.
 ,, The— is torn away, the man revealed, 243.
 MATRON, The— chaste, 316.
 MATTER, A plethora of— 253.
 MAY, 'Tis ill to marry in the month of— 134.
 MEAN, Say what you — 245.
 ,, The golden— 18, 60, 83, 92, 95, 138.
 MEANS, 35.
 MEASURE, Each man must know his — 318.
 MEDEA, 146.
 MEDICINE, 94, 285.
 MEDIOCRITY, 296.
 MEMORY, 61, 141, 148, 305.
 ,, A liar needs a good— 133.
 ,, manly, mourning womanly, 69.
 ,, mother of wisdom, 294.
 ,, of past misfortunes, 159.
 ,, of the lost, 83.
 ,, Woman's— 269.
 MEN footballs of the gods, 45.
 ,, Great— often utter great un-truths, 318.
 ,, Insignificant— 89.
 ,, So many— so many minds, 247.
 ,, We should so speak with— 323.
 MENANDER, 303.
 MERCY most becomes a king, 62.
 MERIT not favour, 303.
 MICE, 205.
 MIDDLE, The— path, 132.
 MIGHT and malice, 32.
 ,, the measure of right, 134.
 MIGHTY, None are safe against the— 32.
 MILDNESS, 250.
 MILK, like as two drops of— 155.
 MIND, 13, 156, 237, 309.
 ,, A false— 3.

MIND, A great— in a coarse body, 105.
 ,, A healthy— in a healthy body, 134.
 ,, A— diseased, 134.
 ,, A suspicious— looks ever on the black side, 4.
 ,, A tender— easy to mould, 63, 65.
 ,, An open— 195.
 ,, Bad— bad heart, 127.
 ,, Body drags down— 239.
 ,, Eyes the index of the— 12.
 ,, good, 313.
 ,, makes the man happy, 309.
 ,, Out of sight, out of— 227.
 ,, Tenacity of the youthful— 41.
 ,, The divine— 91.
 ,, The face the mirror of the— 12.
 ,, The— darkened by happiness, 189.
 ,, The— like a field, 100.
 ,, The— that sins, 310.
 ,, the windows of the— 12.
 ,, without instruction, 295.
 MINDS, Little things please little— 204.
 ,, prone to evil, 198.
 ,, So many men so many— 247.
 ,, Vulgar— 320.
 MRINE, What is— is thine, 246.
 MIRROR, Enchanted— 133.
 MISER, 20, 282, 286.
 MISERLINESS, 14, 240.
 MISERY, The abode of— 90.
 ,, unrecognised, 189.
 MISFORTUNE, 25, 59, 63, 165, 177, 197, 290.
 ,, a test of friend-ship, 10.
 ,, Anticipation of— 205.
 ,, Companions in— 76, 328.
 ,, Courage in— 174.
 ,, Meet— half-way, 300.
 MISFORTUNES, An Iliad of— 283.
 ,, follow one another, 69.
 ,, Learn from others— 24.
 ,, Memory of past— 159.
 ,, Public— are felt privately, 283.
 MISTAKE in war, 314.
 ,, Not every— is foolish, 168.
 MISTRESS and maid, 47.
 MITE, A— to swell the rich man's store, 224.
 MOB, 146, 169, 244, 271, 282, 308.
 ,, Discord the companion of the — 310.

MOB, Plaudits of the— 163, 201,
 254.
 , The— follows fortune, 264.
 , The nature of the— 80.
MOCKERY of human plans, 136.
MODERATION, 59, 239, 251, 317.
 Want of— 199.
MODESTY, 209, 233, 245, 251, 291,
 301.
 , dethroned, 189.
 , in youth, 41.
MONEY, 15, 56, 131, 207, 236, 260,
 281, 309.
 , All things worship— 199.
 , Few prefer honour to— 206.
 , grows apace, 260.
 , Loss of— 283.
 , lost we mourn with genuine
 tears, 213.
 , Make— honestly if possible,
 but make— 252.
 , The power of— 115.
 , Nothing sacred to— 158.
 the sinews of affairs, 156.
MONOTONY, 28.
MONSTER of vices unredeemed, 53.
MONUMENT, 63, 96.
MOON, 29, 108, 110.
MORALITY, 15, 236.
MORALS, 214.
 , Fortune changes with— 97.
MOTHER of two sons, 214.
 , wit, 8.
MOTHERS, 180.
MOURNING, 240.
 , Ceaseless— 107.
 , womanly, memory manly, 69.
MOUNTAIN, The— in labour, 235.
MOUNTAINS of gold, 138.
MULTITUDE, The— of counsellors, 101.
MURDER, 8.
MURMURS, Open— 202.
MUSE, A sterner— 166.
MUSES, 114, 131.
MUST, As we— when as we would we
 cannot, 247.
NAIL, To hit the right— on the head,
 285.
NAKED came we into the world, 179.
 , To strip the clothes from the
 — 179.
NAME, A deathless— 172.
 , A mighty— 166.
 , Change but the— 144.
 , The shadow of a mighty— 277.
NAMES, We're fighting about— 315.
NATIONS, An agreement of the— is
 equal to a law of nature,
 196.
NATURE, 95, 101, 145, 149, 150, 182,
 258, 271, 272, 292, 309, 313,
 317.
 , A weak knee'd— 314.
 , and wisdom agree, 185.
 , Art the imitator of— 199.
 , As— made it every form is
 fair, 295.
 , Difficulties of— surmounted
 by intelligence, 140.
 , effects changes slowly, 158.
 , gives us the country, 49.
 , Habit second— 31.
 , Human— 118.
 , is God, 208.
 , Laws of— 92, 196.
 , Nothing in— incredible, 135.
 , Observation of— 178.
 , Repugnant to— 158.
 , The debt of— 188.
 , the first law of— 312.
 , To live according to— 265.
 , without culture, 257.
NATURE's rival art, 16.
NATURES, Rude— are softened by art,
 105.
NECESSITY, 54, 151, 154, 267, 304, 314.
 , a teacher, 45.
 , Make a virtue of— 66.
NECK, Would that the people had but
 one— 298.
NEED, Public— 321.
NEEDLE, To look for a— 265.
NEIGHBOUR, 184, 288.
 , I am my nearest— 220.
NEPTUNE's plains, 16.
NERO, 66.
NERVE, Strain every— 196.
NEW, Something— from Africa, 262.
 , What is— is hard to believe,
 261.
NIGHT, A— of endless sleep, 166.
 , Endless— 116.
 , the time for counsel, 31.
NILE, The— 121.
NOBILITY, 240.
 , True— 166.
NOBLE birth, 210.
 , only in death, 71.
NOTHING from nothingness, 76, 181.
 , He who desires— 319.
 , returns to nothing, 81.
NOTORIETY, 41, 111, 194, 221, 287.
NOVELTY, 43, 60, 246, 298.

NOVICE, 262.
 NOWHERE, He is— 319.
 NUMBERS, Odd— 184.
 „ The influence of— 78.
 OATHS, Lovers’— 115.
 OBEY, Learn to— before you can rule, 152.
 OBLIVION, 12, 307, 319.
 OBSTINACY, 178.
 OIL on the flames, 192.
 „ on troubled waters, 133.
 OLD age, 13, 35, 52, 59, 78, 92, 121, 136, 152, 256, 263, 290, 295.
 „ age and happiness, 250.
 „ age, Evils of— 141.
 „ age more terrible than death, 139.
 „ age the time for leisure, 5.
 „ An— man beginning to live, 236.
 „ Praise of— times, 120, 302, 305.
 „ wives’ tales, 147.
 OLIGARCHY, 215.
 OLIVE, 162.
 OMENS, 138, 167.
 ONE, From— learn all, 3.
 „ life for many, 293.
 OPINION, 200.
 „ Popular— 156, 214.
 „ The— of good men, 238.
 OPPORTUNITIES for doing good, 291.
 „ Lost— 234.
 „ Proximity of— 314.
 OPPORTUNITY, 39, 151, 249, 253.
 ORATOR, A consummate— 160.
 ORATORS, Conceit of— 153.
 ORATORY, 78, 85.
 ORDER, 284, 313.
 ORIGINALITY, 269.
 ORNAMENT, 147.
 „ Excess of— 204.
 OSSA, Pile— on Pelion, 285.
 OTHERS, The affairs of— 113.
 „ To covet the possessions of— 8.
 OWN, To every man his— 135, 270, 281.
 Ox and ass coupled, 101.
 PAGE, The motley subject of my— 234
 „ The thousandth— 190.
 PAIN, 74, 162.
 „ and pleasure, 179, 181, 291.
 „ is pain’s medicine, 308.
 PAINS, Misspent— 236.
 PAINTING and poetry, 296.
 PAIR, A pretty— 203.
 PARDON, 68, 154.
 PARENTS, Love for our— 312.
 „ Outrages on— 320.
 PARIS, The judgment of— 129.
 PARNASSUS, 131.
 PARRICIDE, 112.
 PARROT, 240.
 PARSIMONY, 146.
 PART, Destroy the— to save the whole, 99.
 PARTIALITY, 274.
 PARTNER in one’s sorrow, 315.
 PASSION, 59, 320.
 PASSIONS roused by great issues, 62.
 „ The source of the— 199.
 PAST, Praise of the— 120, 302, 305.
 „ The mind lives in the— 13.
 PATH, The middle— 132.
 „ To point the— 89.
 PATHS, Many wrong— 299.
 PATIENCE, 80, 121, 122, 180.
 „ sorely tried, 76.
 PATRONAGE, 51.
 PEACE, 25, 130, 132, 202, 207, 322.
 „ A long— 184.
 „ and slavery, 61.
 „ at any price, 26, 135.
 „ In— prepare for war, 297.
 „ The laws of— 280.
 „ Virtue leads to— 262.
 „ War to secure— 22, 258, 268.
 PEDANT’S, A— tongue, 219.
 PEDIGREES, 268, 277.
 PELION, Pile Ossa on— 285.
 PENALTIES, Equal— 167.
 PENALTY, 214.
 PEOPLE, The good of the— 257.
 „ The— suffers for its rulers’ faults, 234.
 „ The voice of the— is the voice of God, 308.
 „ This— desires to be deceived, 143.
 PEOPLE’S, The— will, 133.
 PERFECT, Everything— after its kind, 292.
 PERFECTION, 101, 149.
 PERFUMES, 167, 205.
 PERJURIES, 8.
 „ Lovers— 174, 210.
 PERSEVERANCE, 20.
 „ in love, 268.
 PERSUASION, Feeble— 317.
 PETARD, Hoist with his own— 154.

PETER, Robbing— to pay Paul, 228.
 PHILIP, To appeal from— drunk to— sober, 220.
 PHILOSOPHER, Where Doctor begins— ends, 324.
 PHILOSOPHERS, The laughing and crying— 116.
 PHILOSOPHY, 149, 158, 190, 211.
 ,, an antidote for sorrow, 50.
 ,, cares nought for pedigrees, 268.
 ,, ennobling, 198.
 PHRIXUS, The ram of— 5.
 PHRYGIANS, The— 323.
 PHYSICIAN heal thyself, 155.
 PIGS and puppies, 9.
 PIETY, 150, 212.
 ,, the keystone of virtue, 81.
 ,, The reward of— 38.
 PINDAR, 212.
 PITY, 137, 280.
 PLAGIARISM, 209.
 PLATO, 261, 309.
 ,, Sooner wrong with— than right with such as these, 56.
 PLAY, Not every— vile, 313.
 PLAYS, Old— and old wine, 233.
 PLEASANTRY, 254.
 PLEASURE, 6, 53, 119, 131, 151, 287, 307.
 ,, a toil, 118.
 ,, and pain, 179, 181, 291.
 ,, bought with pain, 273.
 ,, God's— should be man's— 212.
 ,, has its bane, 79.
 ,, or profit in poetry, 20.
 ,, Sorrow the comrade of— 118.
 ,, the greatest good, 248.
 ,, The state that has paid tribute to— 321.
 PLEASURES, Delight in innocent— 311.
 ,, end in satiety, 199.
 PLUMES, Borrowed— 140.
 PLUTUS, 108.
 POEMS, 173.
 ,, a deathless monument, 28.
 POESY, No royal road to— 167.
 POET, 110, 144, 244.
 POET'S, A— licence, 211, 214.
 POETRY, 20, 145, 147, 301.
 ,, Ancient— 5, 60.
 ,, and painting, 296.
 ,, mellowed by age, 268.
 POETS, 53, 76, 275, 278.

POETS, Bad— 255.
 ,, born not made, 31.
 ,, bring a divine gift, 177.
 ,, Conceit of— 153.
 ,, honoured, 271.
 ,, Mediocre— 132.
 ,, Rich— 296.
 ,, Tragic— 297.
 POETS' self-esteem, 5.
 POISON which vitiates correct judgment, 324.
 POLAND, The end of— 71.
 POMP, 168.
 POOR, Rich and— 234.
 ,, The— 102.
 POPULACE, 142.
 POPULARITY, 159, 275.
 POSSESSION, Perpetual— 210.
 POSSESSIONS, We value our hopes higher than our— 322.
 POSTERITY, 281.
 POVERTY, 33, 43, 84, 97, 112, 169, 173, 174, 206, 207, 225, 253, 263.
 ,, a teacher of the arts, 220.
 ,, Guilty— 127.
 ,, in wealth, 126.
 ,, Love and— 60, 207.
 ,, no disgrace, 155.
 ,, Ridicule worse than— 162.
 ,, the best gift of the gods, 190.
 ,, the founder of cities, 207.
 ,, the mother of great men, 68.
 ,, To be ashamed of— 211.
 POWER, 56, 270.
 ,, A reputation for— 161.
 ,, Excessive— 150, 245.
 ,, obtained by crime, 153.
 ,, Peaceful— succeeds where violence fails, 208.
 ,, The passion for— 302.
 PRACTICE the best master, 253.
 ,, The merit of virtue is in its— 304.
 PRAISE, 53, 119, 120, 305.
 ,, Faint— 290.
 ,, False— 67.
 ,, from those we love, 272.
 ,, Hasty— 152.
 ,, Silence is— 281.
 ,, The seed of— is in adversity, 260.
 PRECEDENTS, 78, 198.
 PRECEPT, 124.
 PRECOCITY, 95, 192.
 PREJUDICE, Freedom from— 195.
 PRETENCE, The— which aids truth, 318.

PRETTINESS, 22.
 PRICE, The— of knowledge, 177.
 PRICKS, To kick against the— 6.
 PRIDE, 74, 84, 106, 261, 281.
 , before a fall, 257, 264, 286.
 PRIESTS, Who worships the gods, love their— 229.
 PRINCE, 173.
 , Many punishments disgrace a — 172.
 , The first virtue of a— is to know his friends, 218.
 PRINCIPLE, Want of— 152.
 PRISON, Rome with one— 68.
 PRODIGALITY, 219.
 PROFIT, 195.
 , Short the time for— 208.
 PROFITABLE, Nothing good unless— 212.
 PROFILIGACY, 228.
 PROMISE, To— better things, 214.
 PROMISES, 96, 262.
 , Great— and small results, 11.
 , Rich in— 214.
 PROSPERITY, 251, 261.
 PROUD, Crush the— 203.
 PRUDENCE and courage, 250.
 PUBLICITY, 270.
 PUNIC faith, 221.
 PUNISHMENT, 146, 219, 253.
 , disgraceful only when deserved, 92.
 , Equality of— 26.
 , Excessive— 220.
 , Fear of— 191.
 , more severe from a merciful man, 77.
 , Repentance the greatest— 130.
 , slow but sure, 8.
 PUPPIES and pigs, 9.
 PURGATORY, 242.
 PURITY, 273.
 , needs no arms, 107.
 PURPOSE, Strength of— 118.
 PURSE, Pride of— 123.
 PURSUITS, 271.
 , Each has his own— 260.
 , Man born for noble— 154.
 PYGMIES on giant's shoulders, 321.
 QUARRELS, 171, 172, 269.
 , Children's— 221.
 , Lovers'— 10, 15.
 QUARRELSOMENESS, 10.
 QUESTIONER, 208.
 QUICKLY, To learn— 254.
 QUIESCENCE, 161.

RABBLE, 168.
 RAGS, Eloquence in— 249.
 , Wisdom in— 256.
 RANK and character, 229.
 RASHNESS, 30, 284.
 READING, 143, 157, 315.
 , Desultory— 120.
 REASON, 157, 245, 250.
 , should rule, not anger, 47.
 REASONING, Man a— animal, 88.
 REBIRTH, 12.
 RECIPROCITY, 232.
 RECKLESSNESS, 119.
 RECOMMENDATION, 224.
 RECONCILIATION, 100.
 REIGN, A short— 173.
 , Boundless— 84.
 , Worthy to— 245.
 REINCARNATION, 80.
 RELATIONS, 124.
 RELATIONS' hatreds bitter, 3.
 RELAXATION, Mankind needs— 88.
 RELIGION, 150.
 , and superstition, 252.
 , Crimes in the name of— 284.
 , the mother of crime, 257.
 REMEDIES, 172.
 REMORSE, 63.
 REPENTANCE, 201, 264, 299.
 , the greatest punishment, 130.
 REPORT, 57.
 REPOSE, 148, 274.
 , Nothing endures without— 244.
 REPROOF welcome to the good, 5.
 REPUTATION, 67, 68.
 , A falling— 14.
 REPUTE, Good— 63.
 RESOLUTIONS, Good— 155.
 RESOURCE, A last— 147.
 RESULTS, What is done with solitary — 319.
 RETIREMENT, 33.
 , Early— 282.
 RETURN impossible, 152.
 REVENGE, 103.
 REVERENCE, 130.
 REVISION, 256.
 REWARD, 253.
 RICH and poor, 234.
 , Complaisance from the— 175.
 RICHES, 34, 163.
 , consist in mind and not in money, 13.
 , Short cut to— 311.
 , the best advocate, 28.

RICHES, The wise man has— in himself, 88.
 RIDICULE worse than poverty, 162.
 RIDICULOUS, The— easily remembered, 47.
 RIGHT, 117, 158.
 Love of— 191.
 RIOT, 2.
 RIVAL, 146.
 RIVER calm where deepest, 221.
 RIVERS, Great— from small fountains, 71.
 ROAD, A royal— 167.
 ,, A well trodden— 287.
 ,, The—that all must tread, 195,
 199.
 ROCK, 95.
 ROGUE, A learned— 312.
 ROGUES, Encouragement to— 178.
 ROMAN, A— citizen, 28.
 ROMANS, 8.
 ,, When at Rome, do as the—
 do, 226.
 ROME, 74, 217, 271.
 ,, He found— of brick, and left
 it of marble, 293.
 ,, not built in a day, 318.
 ,, The wealth, the noise of—
 193.
 ROPE, The snake does not bring forth
 a— 310.
 ROSE, The last— of summer, 210.
 ROSES, Cull— girl, 310.
 ,, fade while they open, 316.
 RUDIMENTS, An old man in his— 290.
 RULE is easy over the good, 65.
 ,, Learn to obey before you can
 — 152.
 ,, Unpopular— 110.
 RULER, 199.
 RUMOUR, 64, 181, 252, 299.
 ,, gains strength from terror,
 242.
 SACRAMENT, 277.
 SAFETY in despair, 292.
 SAGE, The eighth— 259.
 SAGUNTUM, 312.
 SAINT, A pretended— 129.
 SALE, A city for— 293.
 ,, You are for— 190.
 SALT, A grain of— 4.
 ,, To eat— together, 143.
 SANDS, To plough the— 236.
 SANITY of sanities, 299.
 SARDANAPALUS, 79, 501.
 SARDONIC smile, 254.

SATAN, Get thee behind me— 298.
 SATIETY, 199, 319.
 SATIRE, 46.
 SATURDAY, I fast on— 226.
 SCENE, Change of— not of nature, 71.
 SCENES, Behind the— 305.
 SCHOOLS, Lessons of the— and not of
 life, 176.
 SCIENCE, Secrets of— 158.
 SCRIBBLER, 111.
 SCRIBBLING, The itch of— 285.
 SCYLLA and Charybdis, 261.
 SEA, 295.
 ,, Dangers of the— 188.
 ,, The populace like the— 142.
 Who lendeth to the— 321.
 SEASON, Art of medicine in— lies, 285.
 SECOND childhood, 263.
 ,, thoughts, 215.
 ,, to none, 182.
 SECRECY, 6.
 SECRETS, 14, 208.
 ,, To betray— 63.
 SEDITION, 2, 241.
 SEE, To— and to be seen, 276.
 SEED of the Church, 213.
 SEEING is believing, 263.
 SEER, 149.
 SELF, 279.
 ,, A friend is a second— 235.
 A slave of— 270.
 ,, To commune with one's— 232.
 ,, Victory over— 28, 240.
 ,, Who from— can sunder? 235.
 SELF-ADVERTISEMENT, 111.
 SELF-CONSCIOUSNESS, 146.
 SELF-CONTROL, 30, 87, 94, 96, 118, 120,
 242, 265.
 SELF-ESTEEM, Poets'— 5.
 SELF-INDULGENCE, 34.
 SELF-KNOWLEDGE, 95.
 SELF-LOVE, 324.
 SELF-PRaise, 232.
 SELF-PRESERVATION the first law of
 nature, 261.
 SELF-RELIANCE, 122.
 SELF-SATISFACTION, 215.
 SENILITY, 227.
 SENSE, Common— 247, 250.
 SENTENCE, No guilty man can escape
 his own— 322.
 SERVANT, 214.
 ,, Master and— 104, 114, 247,
 297.
 ,, Self-restraint in a— 87.
 SERVANT'S, A— tongue, 306.
 SERVANTS, 11.

SERVANTS, Insolent— 130.
 SERVICE, A—in passing, 161.
 SERVICES, A bad memory for— 141.
 SERVITUDE, 180, 231.
 , The memory of— 116.
 SEVERITY, 142.
 Feigned— 317.
 SEX, Blame not the— 203.
 SHADOW, The— of a mighty name, 277.
 , To lose a certainty for a— 27.
 SHAME, 212.
 , False— 278.
 SHEAR your sheep, not flay them, 23.
 SHEEP, Wolf and— 3.
 SHIPWRECK, 287.
 , A second— 98.
 SHIPWRECKED fortunes, 73.
 SHOOTING, 313.
 SHOWS, The public— 94.
 SIBYL, The Cumæan— 282.
 SICK, The— 160.
 SIDES, Hear both— 233.
 SIEVE, Pouring water into a— 101, 165.
 SIGHT, Out of— out of mind, 227.
 SILENCE, 58, 117, 124, 126, 153, 201, 232, 304.
 , gives consent, 233.
 , in woman, 282.
 , is praise, 281.
 SILVER, 183.
 Weeping— drachmas, 165.
 SIN, 269.
 , that's permitted is less attractive, 35.
 , The desire to— 320.
 , Unwilling— 317.
 SINEWS of war, 156.
 SINNERS, 126.
 , The greatest punishment of— 321.
 SINS, All— are equal, 198.
 , The— of the fathers, 150.
 SKILL or fortune, 101.
 SKIN and bone, 202.
 SKY, If the— should fall, 238.
 , Let justice be done, though the— fall, 70.
 SLANDER, 1.
 , and accusation, 9.
 SLAVE, Whoso is—in aught, 321.
 SLAVES, So many— so many enemies, 287.
 SLEEP, 40, 95, 115, 275, 276, 283.
 , and death, 30, 51.

SLEEP, Night of endless— 166, 276.
 The two gates of— 280.
 SMALL things become— folks, 205.
 , things mirror great, 52.
 , To compare great things with— 204.

SMILES, 148.

SMOKE, No— without fire, 263.

SNAKE, A—in the grass, 119.
 , the— does not bring forth a rope, 310.

SNARE, The bird avoids the— 222.

SNARES, Life full of— 160.
 , Many— for the good, 302.

SOLDIER and lover, 7.

SOLITUDE, 101, 186.
 , They make a— and call it peace, 18.

SONG banishes care, 25.
 , makes valour live, 310.
 , Swan— 39.

SONGS, Old wine and new— 251.

SORROW, 61.
 , Bear— manfully, 86.
 , Hidden— 278, 282.
 , Keep— within bounds, 102.
 , the comrade of pleasure, 113.

SOUL, 12.
 , A poetic— 91.
 , Greatness of— 201.
 , Half of my— 145.
 , Immortality of the— 246.
 , Speech the mirror of the— 96.
 , The body an appendage of the— 302.
 , The divine— in man, 58.
 , The human— springs from the divine man, 58.
 , The— of nature, 218.

SOULS, Grovelling— 187.

SOW, The— would rival Athene, 281.

SPADE, Call a— a— 70.

SPARK, A small— neglected, 204.

SPARTANS, Go tell the— 311.

SPECULATION, Origin of— 319.

SPEECH and silence, 124, 126, 153, 232.
 , Freedom of— 99.
 , given to all, 32.
 , Tears have the weight of— 108.
 , the cloak and index of character, 210.
 , The gift of— 44.
 , The mirror of the soul, 96.
 , The rules of— 265.

SPEND to gain, 151.

SPIRIT, There is a holy— within us, 255.

SPORT, Untimely—148.

SPORTS, Childish— 172.

SPRING, 20, 184.

SPUR, 165.

STAGE, All the world a— 70, 322.

STATE, 208, 277.

,, A free— 99.

,, A— regulated by reward and punishment, 258.

,, Foundations of the— 118.

,, injured by clemency, 142.

,, Services to the— 221.

,, The life of a— is in its laws, 133.

,, The— is not the work of one lifetime, 177.

,, Well-being of the— 111.

STATUE, 235.

STEADFASTNESS, 214.

STEED, When the— is stolen, 316.

STILL waters, 25, 121.

STOICS, The— 320.

STOLEN kisses, 15.

STONE, Love from a— 93.

,, Water from a— 14.

,, worn by water, 78.

STONES, You talk— 119.

STORIES, Fanciful— 158.

STRENGTH in unity, 20.

STRIFE, Lust of— 2, 257.

STRINGS, Two— to one's bow, 29.

STUDIES, Literary— 80.

STUPIDITY, 278.

SUBJECT, A sore— 110.

,, A— equal to your strength, 280.

SUBMISSION, 45.

SUCCESS, 59.

,, Men spoiled by— 261.

,, The value of— 284.

SUCCESSOR, A— always suspect, 281.

SUFFERING, 34.

,, Past—is present joy, 72.

SUICIDE, 79, 292.

SUN, 176, 276.

,, The— free to all, 149.

SUNSHINE after storm, 28.

SUPERSTITION, 41, 150, 180, 227, 252.

SUSPENSE, 153.

SUSPICION, 184, 281.

,, Free from— 194.

,, The honest less prone to— 296.

SWAN, Black, 249.

,, song, 39.

SWANS, Among the— 315,

SWEET and bitter, 324.

SWIMMER, 4, 18.

SWORD, 128.

,, and gown, 26.

,, None can restrain a drawn— 15.

TABLE, A well-filled— 14.

TACT, Want of— 229.

TALE, A— spoilt in the telling, 159.

TALES, Old wives'— 281.

TALENT, A career open to— 105.

TALENTS, Ruined by his— 83.

,, rusted with disuse, 105.

TALKING, 236.

,, While you are— 312.

TAMARISK, Apples from the— 274.

TARGET, To hit the— 313.

TASK, The daily— 222.

TEACHERS, Inexperienced— 244.

TEACHING, Learn while— 87.

TEARS, 119, 138.

,, A woman's— are snares, 278.

,, are soon dried, 28.

,, Crocodile's— 34.

,, Genuine— 213.

,, have the weight of speech, 108.

,, Idle— 133.

,, of joy, 295.

TENACITY of the youthful mind, 41.

TERROR, 207.

,, adds strength to rumour, 242.

TERRORS, Unseen— 196.

THANKS, 157.

THEOGNIS, Before— was born, 218.

THESEUS, 262.

THIEF, 298.

,, Justice for the— 117.

THIEVES, 239.

THINE, What is—is mine, 246.

THING, The— that is not, 45.

THINGS are as we use them, 316.

,, are not what they seem, 173.

,, heard are sooner forgotten than things read, 18.

,, Little— 176.

THINK, I— therefore, I am, 54.

THOUGHT, I had not— of it, 324.

,, The wish father to the— 69.

THOUGHTS free, 122.

THREE-LETTER, A— man, 289.

THRESHING-FLOOR, 113.

THRONE, Friends the supporters of a— 169.

THULE, 286.

THUNDER, 312.
 THUNDERBOLTS, Empty— 310.
 TIBERIUS, 286.
 TICK, Big— on yourself, 314.
 TIME, 200, 316, 318.
 All devouring— 285.
 ,, all in all, 103.
 ,, assuages grief, 19.
 ,, flies, 55, 75, 89, 105, 118, 306.
 ,, Friends are thieves of— 10.
 ,, gives and takes away, 140.
 ,, lost, 170.
 ,, the healer, 245.
 ,, the nurse and the destroyer, 198.
 Waste of— 192, 251.
 TIP of the tongue, 101.
 TODAY, 314.
 TOIL, 119, 151, 163, 274.
 ,, Unproductive— irksome, 102.
 ,, Youth the time for— 6.
 TOMB, 30, 150.
 TOMORROW, 33, 37, 52, 158, 169, 238, 241, 314.
 TONGUE, A pedant's— 219.
 ,, A servant's— 306.
 ,, The tip of the— 101.
 TORMENT, To stem the— 94.
 TOWN and country, 255.
 TRAINING, 233.
 ,, Early— 5.
 TRAITOR, 172, 199, 219.
 TRANSLATION, 150.
 TREASON, Acquiescence in— 112.
 TREES, Family— 233.
 TRIFLES, 79, 144.
 ,, Tuneful— 301.
 ,, Waste of time over— 289.
 TROUBLE, 325.
 ,, amidst joy, 132.
 ,, Contentment a sauce for— 13.
 TROUBLES, Meet your— half-way, 217.
 ,, more serious when threatening, 77.
 ,, small and great, 39.
 TROY, 75.
 TRUNK, A brainless— 175.
 TRUST, 36, 227.
 TRUTH, 5, 36, 94, 125, 138, 148, 251, 298, 300, 301, 318.
 ,, and laughter, 254.
 ,, breeds hate, 191.
 ,, concealed by argument, 165.
 ,, greater friend than Plato, 309.
 ,, History the light of— 85.

TRUTH in the abyss, 145.
 ,, No happiness without— 21.
 ,, Search for— 98, 148, 149.
 ,, The might of— 188.
 ,, Wine is— 103.
 TUMULT, 103.
 TURNUS, 322.
 TWICE, He gives— who gives quickly, 23.
 Two boars in one thicket, 293.
 ,, heads better than one, 153.
 ,, In— places at once, 289.
 TYRANNY, 194, 231, 232.
 UNBELIEF, 209.
 UNCLE'S, An— tongue, 135.
 UNDONE, What's done can't be— 3, 66, 154, 279.
 UNEXPECTED, The— 107, 152.
 UNFORTUNATE, The— suspicious, 195.
 UNITY is strength, 20.
 UNIVERSE, Nothing constant in the— 160.
 ,, The— made new, 272.
 UNKNOWN, The— 29, 244.
 ,, The— as good as non-existent, 245.
 UNPOPULARITY, 252.
 UNTRIED, Poets have left no theme— 162.
 UNTRUTHS, 318.
 UNWRITTEN law, 31.
 USE, 7.
 ,, What we have learned by— 322.
 UTTERANCES do not die, 168.
 UTILITY, 186.
 VAIN-GLORY, 237.
 VALOUR, 130, 170, 215, 245, 303, 310.
 ,, without counsel worthless, 204.
 VANITY of vanities, 299.
 VARUS give me back my legions, 240.
 VENGEANCE, 80, 189, 268, 283.
 ,, Halting— 250.
 VENUS, 88.
 VENUS' battle, 259.
 VERRINE justice, 117.
 VERSE-MAKING, 19, 149.
 VERSES, 120, 301.
 ,, All men scribble— 245.
 ,, Ill-turned— 128.
 VICE, 52, 53, 204, 296, 305, 320.
 ,, Ease the house of— 320.
 ,, Impotent— is called virtue, 306.

VICE in high places, 193.
 ,,, The— of having no virtues, 125.
 ,,, unmasked, 196.
 VICES, Make a ladder of your— 41.
 The— of kings, 149.
 VIOLENTES, 78, 102, 266.
 VICTORIES, How to use— 146.
 VICTORY, 76, 164, 216, 240, 257, 274.
 ,,, Bloodless— 98.
 ,,, by yielding, 26.
 ,,, Death in— 100.
 ,,, ends in sovereignty 155.
 ,,, He deserves his— 315.
 ,,, Hoped for— 132.
 ,,, unbought has no charm, 166.
 VINEGAR, 295.
 VIOLENCE, 148, 208.
 VIPER, Envy a— 124.
 VIRGIL, 129, 205.
 VIRTUE, 5, 20, 32, 44, 49, 56, 81, 82, 103, 110, 125, 131, 150, 166, 211, 265, 270, 275, 284, 292, 303, 304, 305, 314, 321.
 ,,, Ambition a cause of— 123.
 ,,, Ancient faith and— 88.
 ,,, Beauty and— 249.
 ,,, better than wealth, 24.
 ,,, Excess of— 107.
 ,,, Great the authority of— 313.
 ,,, Honour the reward of— 62, 258, 308.
 ,,, in courts impossible, 62.
 ,,, its own reward, 109.
 ,,, leads to peace, 262.
 ,,, Make a— of necessity, 66.
 ,,, Men measured by their— not their fortune, 127.
 ,,, None happy without— 21.
 ,,, not ruled by fortune, 249.
 ,,, our guide, 8.
 ,,, Short path to— 311.
 ,,, Thank the gods for— 179.
 ,,, The power of— 2.
 ,,, The practice of— 150.
 ,,, unrewarded, 225.
 VIRTUE'S, Misfortune is— opportunity, 25.
 VIRTUES, Kingly— 74.
 ,,, Vices ape— 320.
 VITELLIUS, 104.
 VOICE, 307, 308.
 ,,, A— and nothing more, 326.
 VOTES counted, not weighed, 183.
 ,,, To catch the rabble's— 168.
 Vows, Woman's— 140.

WALLETS, The two— 176.
 WALLS, Faults within and without the — 262.
 WAR, 21, 22, 51, 106, 285.
 ,,, Calculations in— easily upset, 186.
 ,,, Civil— 9, 99, 135, 160, 292.
 ,,, easy to begin, difficult to end, 193.
 ,,, Fear of— 207.
 ,,, for faith or existence, 182.
 ,,, In peace prepare for— 297.
 ,,, Necessity in— 151.
 ,,, or love, 21.
 ,,, Peace often more dangerous than— 322.
 ,,, Peace the goal of— 258, 268.
 ,,, The fortune of— 73, 84.
 ,,, The laws of— 280.
 ,,, The sinews of— 156.
 "WASES," One is worth a thousand— 322.
 WATCH-DOG, 217.
 WATER, 143.
 ,,, from a stone, 14.
 ,,, hollows stone, 78.
 ,,, in a sieve, 165.
 ,,, The conscious— 186.
 ,,, To throw cold— 202.
 WATER-DRINKER, 218.
 WATERS, Still— run deep, 25.
 WAX, Pliant as— 27.
 WEAK, Danger from the— 121.
 WEAL, The public— 150.
 WEALTH, 49, 60, 101, 105, 112, 132, 149, 168, 215, 218, 242, 279, 290.
 ,,, a change of trouble, 142.
 ,,, begets wealth, 263.
 ,,, Contempt of— 18, 25, 200, 201.
 ,,, Equal distribution of— 266.
 ,,, Growth of— 142.
 ,,, in contentment, 49.
 ,,, is slavery, 126.
 ,,, Love of— 11.
 ,,, no credit, 155.
 ,,, the source of evil, 54.
 WEALTHY, Gifts to the— 143.
 To grow rapidly— 253.
 WEAPON, Foiled with his own— 281.
 WED in thy station, 274.
 WEIGHED, Men must be— not counted, 99, 168.
 WELL begun is half done, 103.
 WEPT by many, 142.
 WHETSTONE, 76.

WICKED, Help to the— 230.
 ,, The— conquered by kindness, 325.
 ,, To spare the— injures the good, 23.

WICKEDNESS, 154.

WIFE, 164, 275.
 ,, A virtuous— rules her husband, 26.

WILDERNESS, The voice of one crying in the— 307.

WILL, 148.
 ,, Feeble— 125.
 ,, Master of his— 265.
 ,, Take the— for the deed, 246.

WILLS, 67, 102.

WINDS, Favouring— 93.

WINE, 144, 241, 243, 259.
 ,, drowns care, 2.
 ,, Old— 33, 232.
 ,, Old— and new songs, 251.
 ,, produces eloquence, 68.
 ,, to Bacchus, 241.
 ,, To test by— 252.
 ,, Truth in— 103, 300.
 ,, worthless, 165.

WINE-CUP, 144, 392.

WINGS, Fear— his flight, 207.

WIRE-PULLERS, 156.

WISDOM, 44, 110, 117, 126, 164, 231, 258.
 ,, and beauty, 250.
 ,, and nature agree, 185.
 ,, banished, 208.
 ,, comes with age, 4.
 ,, given to few, 32.
 ,, Ignorance a part of— 157.
 ,, the ruler of life, 16.
 WISDOM's throne hard to attain, 81.

WISE, None always, 238.
 ,, One day in the life of a— man, 293.
 ,, The— man, 258, 285.
 ,, The— man a king, 251.
 ,, To love and be— 309.

WISELY, He will never act— 319.

WISH, The— father to the thought, 69.

WISHES, Good— 154.

WIT, Mother— 8.

WITHIN, A god— us, 57, 58.

WITNESSES, Unnecessary— 298.

WIVES, 6.
 ,, Dowerless— 222.
 ,, Poor— 184.

WOE, Every joy balanced by— 223.

WOLF, 54, 125, 192.
 and lamb, 3, 125.

WOMAN, 27, 41, 53, 140, 177, 269, 276, 278.
 ,, A shameless— 133.
 ,, changeable and uncertain, 299.
 ,, Deceitfulness of— 307.
 ,, faithless, 8.
 ,, Fury of a baffled— 26.
 ,, Loquacious, 143.
 loves or hates, 19.
 ,, Nothing lighter than— 237.
 ,, Silence in— 282.
 ,, wed against her will, 278.

WOMAN's faults, 141.
 ,, nature, 178.
 ,, word, 34.

WOMEN, Two— worse than one, 140.

WONDER, 164.
 ,, A story to excite— 158.

WOOL, Gods have feet of— 312.
 ,, The God's feet shod with— 311.

WORD, A— to the wise, 45.

WORDS, 141.
 ,, A plethora of— 253.
 ,, Age of— 297.
 ,, Soft— better than gold, 11.
 ,, to the winds, 45.
 ,, Unnecessary—a blemish, 300.
 ,, Women's— 300.
 ,, Women's strength in— 314.
 ,, Yard-long— 220.

WORK, 66, 129.
 best divided, 49.
 ,, Do the— thou knowest, 200.
 ,, The value of— 111.
 to avoid temptation, 66.

WORLD, 319, 324.
 created with time, 318.
 ,, One— too small, 293.
 ,, The glory of the— 189.
 The judgment of the— 323.

WORLDLY-MINDEDNESS, 4.

WORTH, 292.
 ,, and beauty, 77.

WORTHLESS men, 32.

WOUND, An incurable— demands the knife, 96.

WOUNDS, 284.
 ,, in battle unfelt, 174.

WRATH, Divine— 29, 283.
 ,, of Heaven, slow, 250.

WRONG, Fear, of— 117.

WRITING, The itch of— 285.
 ,, The secret of— well, 261.
 ,, The toil of— 212.

YEAR, The circle of the—	251.	YOUNG, Teach the— idea,	288.
YEARS, Declining—	67.	”	Whom the gods love die— 228.
,,	Full of— and full of honours,	YOUTH,	168.
,,	212.	,,	flees quickly, 201.
,,	past, 189.	,,	licentious, 123.
,,	The— rob us as they fly, 274.	,,	Reverence for— 162.
YIELD when you cannot conquer,	291.	,,	the time for labour, 6.

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